

HOLY BIBLE

JUDGES to II CHRONICLES

ALEXANDER GEDDES

1797

Wipf and Stock Publishers

Bible Versions Reproduction Series: Volume #14

THE HOLY BIBLE or the BOOKS ACCOUNTED SACRED BY *JEWS AND CHRISTIANS*

Various Readings, Explanatory Notes, and Critical Remarks

Judges to II Chronicles

By: Alexander Geddes Volume II.

1797 Original Publisher, The Author

404 Pages

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Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, " 'Variety of Translations is profitable for the finding out of the sense of the Scriptures.' " "Therefore blessed be they," the preface continues, "and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?" And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge "that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance."

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William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. *

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Graham Maxwell
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ALEXANDER GEDDES 1737-1802

Priest, scholar, and pioneer of modern Biblical criticism.

Alexander Geddes was born in Ruthven, Banffshire in the Scottish Highlands. His parents taught him early to read the Bible. Although Catholic, they used the King James Version rather than the Douay. In 1751 the young Geddes began preparation for the priesthood by entering a minor seminary at nearby Scanlan. Uncomfortable with the local harsh climate and seeking more advanced study, he moved in 1758 to the Scots College in Paris. That city at the time was a center of liberal views toward religion. In this atmosphere, Geddes completed his religious education and was ordained. Here also he first conceived his translation of the Bible into English.

Geddes returned to Scotland in 1764. He spent the next several years at various rural pastoral assignments, the longest at Auchinhalrig. With his Continental education, intelligence and wit, he made numerous influential friends. His early poetic work, *Select Satires* of Horace translated into English verse, won the admiration of a group of intellectuals who recommended him for an LL.D. degree from Aberdeen. Geddes also worked to reconcile differences between local Catholics and Protestants. However, he became too close to some of the Protestant clergy to suit his ecclesiastical superior, Bishop George Hay. Geddes' financial management problems and irritable temperament compounded his problems with Hay, who forced him to resign from Auchinhalrig in 1780. In the following year, Geddes moved to London where he accepted the post of chaplain at the Austrian Imperial Embassy.

It was in London that Geddes would embark upon his translation of the Bible. Lord Petre, a prominent Catholic nobleman, wanted to provide his co-religionists with a new revision of the Douay Version that would supersede the one made earlier in the century by Bishop Challoner. After Geddes had served a few months at the embassy chapel, Lord Petre accepted him as a pensioner and offered him full support to work on the proposed revision. When the Catholic hierarchy learned of the enterprise, they became concerned and advised they were pursuing their own revision. Because of this, Geddes abandoned the idea of revising the Douay and decided to proceed with a primary translation. He began work in 1782.

To prepare the way for his new translation, Geddes published a series of preliminary works. The most notable of these was his *Prospectus of a New Translation of the Holy Bible* appearing in 1786. This discusses the reasons for a new translation, provides a scholarly critical history of earlier translations, and lists the qualities of a good translator. Geddes makes it clear that he is a strong advocate of the new concepts of Biblical criticism then spreading throughout Europe. Discussing his own proposed Old Testament, Geddes states his translation will be "neither literal nor verbal: but, if I may use the term, strictly *sentential*; that is, every sentence of the English

corresponds as exactly to the Hebrew, as the difference of the two idioms will permit."

The first part of Geddes' Bible appeared in 1792 covering Genesis through Joshua. Lord Petre's generous resources made possible an impressive large quarto volume. Most of the Catholic Bishops of England censured the work. Geddes' superior, Bishop John Douglass, also suspended him from priestly functions. Protestant reviews were mixed. Although some praised Geddes' work, his denial of Biblical inspiration and attachment to German rationalistic principles were unacceptable to most of the contemporary English clergy. Geddes did not help his case by taking numerous doubtful liberties such as inserting verses 11 & 12 of Exodus 16 immediately after verse 3.

Anxiety and resulting ill health brought on by the criticism from within his own church delayed but did not stop Geddes' work on the translation. The second volume appeared in 1797. It included Judges through II Chronicles with "the little pleasant story of Ruth" placed out of its normal order toward the end, followed by the apocryphal Prayer of Manasseh. The Preface to the second volume apologizes for the delay in its publication and optimistically projects "more regular" appearance of subsequent volumes.

In 1800 Geddes brought forth an extensive and scholarly commentary on the Pentateuch. Again with optimism, it is styled "Volume I," in anticipation of a complete commentary that was to supplement the complete Bible. However, nothing further would be published during Geddes' lifetime. Continuing ill health compounded in 1801 by shock at the death of his patron, Lord Petre, resulted in his own death early in the following year.

The fate of Geddes' unpublished manuscripts remains a significant unresolved issue. It was widely believed that he had completed much more of his translation. These manuscripts were supposedly destroyed either by Geddes himself in anticipation of his death or possibly by an enemy who furtively gained access to them. In any case, only his translation of the Psalms through 118:11 has come down to us. It was published in 1807 under the joint editorship of a Catholic (Charles Butler) and a Protestant (Rev. John Disney), both friends of Geddes.

Dictionary of National Biography; FULLER, Reginald C., *Alexander Geddes 1737-1802 A Pioneer of Biblical Criticism* (Almond Press, Sheffield, 1984); GEDDES, Alexander, *Prospectus of a New Translation of the Holy Bible* (Glasgow, 1786); GILLOW, Joseph, *Bibliographical Dictionary of the English Catholics* (Burns & Oates, London [1895-1902]).

Sidney K. Ohlhausen is a collector of antiquarian books specializing in English language Catholic editions of Scripture. His large collection includes many items not noted in Bible bibliographies. He has had several works published in scholarly journals regarding interesting items in the collection and is author of a history of the Douay Version appearing in the May-June 1999 issue of *Catholic Heritage* magazine. He is Membership Secretary of the International Society of Bible Collectors and is a member of the following organizations: Catholic Record Society, Friends of Ushaw, North West (England) Catholic History Society, and the Latin Liturgy Association. He is a lifelong resident of Houston.

THE
H O L Y B I B L E,

OR THE
B O O K S A C C O U N T E D S A C R E D

BY
J E W S A N D C H R I S T I A N S ;

OTHERWISE CALLED THE
B O O K S o f t h e O L D a n d N E W C O V E N A N T S :

FAITHFULLY TRANSLATED
F R O M C O R R E C T E D T E X T S O F T H E O R I G I N A L S .

WITH
Various Readings, Explanatory Notes, and Critical Remarks.

BY
THE REV. ALEXANDER GEDDES, LL. D.

V O L U M E I I .

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M.DCC.XCVII.

TO Her ROYAL HIGHNESS the DUTCHESS OF
GLOCESTER, an early, spontaneous, and liberal En-
courager of the Work, this Second Volume of a New
Translation of the HOLY BIBLE is gratefully inscribed
by

THE TRANSLATOR.

LONDON,
June 4, 1797.

P R E F A C E

TO THE

SECOND VOLUME.

ALTHOUGH, in the former volume, we left our Israelites settled in the land of Chanaan, they were far from being in possession of all that tract of country, which had been promised by the God of Israel to the posterity of Abraham; from the Red Sea to the Mediterranean, and from the river of Egypt to the Euphrates *: it may be questioned if they were yet in possession of one third of it. It is true, they had nominally received their respective lots; but had not been able to clear them of their ancient owners. Even the most potent tribe of Judah were yet so circumscribed in their limits, that they must enter into a new war with the southern Chanaanites: and, although they were successful in driving them from the mountains, "they were not able to expel the inhabitants of the plain, because these had iron chariots †;" which, at that period, the Judahites wanted.

In the lot of Benjamin, the Jebusites still held Jerusalem, and held it until the reign of David ‡.—In the lots of the progeny of Joseph, the cities Gezer, Beth-shean, Thanah, Dor, Ibleam and Megido were still inhabited by Chanaanites ||.—Chapaaanites still inhabited the cities Kitron, and Nahalol, in the tribe of Zabulon §; and Beth-she mesh and Beth-anath, in the tribe of Naphthali †.—In the lot of Asher, Acho, Zidon, Ahlab, Achzib, Helba, Aphik and Rehob were yet partly inhabited by Chanaanites *: and the Danites were so confined and hemmed in by the southern Amorites, that they were obliged to seek a new residence, to the north of Naphthali †.

SUCH was the situation of the greater part of the Israelites, after the death of Joshua, according to the account which we have in the first chapter of the book of Judges, and the other passages referred to.—The Reubenites, the Gadites, and the half-tribe of Manasseh beyond the Jordan, were not in the same predicament: for the precept of utter extirpation had been rigidly put in execution, by Moses himself, in the territories which they inherited; the kingdoms of Sihon and Og ‡.

BUT it may be said, it has been said: Why were not the other Israelites able to expel, or rather to extirpate, the old inhabitants of Chanaan, notwithstanding their *iron chariots*; since the LORD had so ordered them, and promised to give them the power? "No man," said he to Moses, "shall be able to resist you, until ye have utterly destroyed them ||."—And again to

* See Gen. 15. 18. Exod. 23. 31. and Josh. 1. 4. † Jud. 1. 19. ‡ Comp. Jud. 1. 21. with 2 Sam. 5. 6.

|| Jud. 1. 27. § Jud. 1. 30. † Jud. 1. 33.

* Jud. 1. 31. † See Josh. 18. 47. and Jud. 18. 1. ‡ See Deut. 2. 34. and 3. 6. || Deut. 7. 24.

Joshuah: "No man shall be able to resist thee, all the days of thy life; as I was with Moses, "I will be with thee *." Why, then, were not the Chanaanites utterly destroyed by Joshuah, as the transjordan Amorites had been by Moses? agreeably to the supposed strict command of God: "Ye shall exterminate all the nations, which the LORD, your God, shall deliver to you: "your eyes must not have pity on them: ye shall abolish their name, from under the "heavens †."

THE Hebrew historian, whoever he was, who wrote the book of Judges, gives a reason apparently odd, and unaccountable. He tells us that the LORD left those Chanaanites unsubdued and unextirpated, "to prove the Israelites, whether they would observantly walk in the way of "the LORD, or not ‡."—For that purpose, says he, "had the LORD reserved those nations "from immediate expulsion, and had not delivered them into the hands of Joshuah."—Indeed! will the objector say; he was, then, not consistent with himself: for he had repeatedly enjoined their utter destruction, lest they should be a stumbling-block and a snare to the virtue and fidelity of his chosen people, and lead them into idolatry: "Of the cities of those nations, which "the LORD, your God, giveth to you for an inheritance, not a soul shall ye save alive; but "shall utterly destroy them; the Chanaanites, the Amorites, the Hethites, the Gergasites, the "Hevites and the Jebusites; as the LORD, your God, hath commanded you; lest they teach "you to imitate their abominations, which they practise in the worship of their gods; and, thus, "ye should sin against the LORD, your own God §."

HERE, then, is an express and positive command, if we believe the writer of Deuteronomy; which, howsoever unjust and sanguinary it may to some appear §, must be allowed to be at least, politically speaking, a wise command: whereas the assertion, that God, after giving so explicit a precept, and ordering the Chanaanites to be extirpated, that they might not become a snare to his people, should yet purposely reserve so great a number of those same Chanaanites, to be a snare, seems to affect both his wisdom and veracity.—If I be commanded to destroy or remove the cause of temptation, lest I should yield to it; and at the same time be told that I can neither remove nor destroy it; nay, that it is purposely left to tempt me, I must doubt of the equity of the command, or the truth of the tale.—Could the God of truth and wisdom say to the Israelites: "Destroy those idolatrous nations, lest they seduce you into idolatry;" and yet purposely reserve them, to try whether the Israelites would be seduced?

SUCH is the objection that has been made, or may be made, to this passage of Hebrew scripture; which I have presented to the reader without disguise, or palliation. It is not the strongest objection, of the same sort, that might be offered; but it was the first that, here, na-

* Josh. 1. 5. † Dent. 17. 16, 24. ‡ Jud. 2. 23. I quote my own version, throughout. § Dent. 20. 16.

§ After all that has been written, either by Jews or by Christians, in defence of this sanguinary measure, I confess, my reason, and my religion, continually revolt at it: and I cannot bring myself to believe that such an order proceeded from the mouth of God; perhaps not even from the mouth of Moses. I am rather willing to suspect, that it is the fabrication of some posterior Jew, to justify the cruelties of his nation. And, indeed, it is the shortest way to justify any measure, and to obviate all troublesome objections. Such a deed could not be unjust, since God authorised and commanded it: who will presume to say that what God commands is unjust? True; but then we must first be well assured that he has commanded: and the very appearance of injustice in the act, is to me a stronger proof that he did not command it, than the authority of all the Jewish historians put together. I was grieved to read in a late elegant *Apology for the Bible* so lame a justification of that passage: and am tempted sometimes to think, that the right reverend author must have felt the weakness of his argument, and seen the disparity of his simile.

turally occurred. Let us now see what has been answered, or might be answered, to this and similar objections.

It has been answered, that the writer sufficiently explains himself, a little before, in the following words: "So the LORD was greatly incensed against the Israelites, and said: 'Because this people have transgressed my covenant, with which I charged their forefathers; and have not hearkened to my voice; I, on my part, will not henceforth drive out, from before them, any more of those nations, which Joshua, at his death, left unsubdued; that through them I may prove the Israelites,' &c. * The precept, it is confessed, was positive and absolute; but the promise of power to fulfil it, was limited and conditional. It was not until after the Israelites had forsaken the LORD, and worshipped other gods, that the LORD would no more enable them to expel the Chanaanites.—That is to say, the LORD would not enable them to remove, or break the snare, until after they had fallen into it; and when they have fallen into it, he reproaches them for the non-execution of his precept: and says, the snare shall remain to prove them.

BUT why was it not completely removed in the days of Joshua and of his contemporary elders, during a period of twenty-five years, when the people had not abandoned the worship of the LORD? For the same historian tells us that "the people served the LORD all the days of Joshua, and of the elders, who outlived Joshua; who had seen all the great things which the LORD had done for Israel †."

THE objection, then, seems to remain in its full force, and to demand some other solution; nor do I see any solution that can be given, but one: namely, to acknowledge, fairly and openly, that the Jewish historians, both here and in many other places, put in the mouth of the LORD words, which he never spoke; and assign to him views and motives, which he never had.

BUT is not this, at once, giving up a point, for which we have been so long and strenuously contending, against the opponents of revealed religion; the absolute and universal inspiration of the Hebrew writers?—

It is, certainly, in some measure, giving up that contested point: but it is wiser, I presume, to abandon a post which we cannot defend; than, by obstinately defending it, risk the citadel. It is better, I presume, to allow that the Hebrew historians, like all other historians, wrote from such human documents as they could find; popular traditions, old songs or public registers; were, like other historians, liable to mistakes; were not more intelligent and judicious, and were at least equally credulous: than to maintain, that their manifest errors, inconsistencies and contradictions are the immediate dictates of the Spirit of God?—Indeed I know not if any proposition be more insulting to reason, more injurious to truth, more prejudicial to the cause of genuine religion, than this.

AFTER all, on what authority is it believed, that the Jewish historians, during a period of a thousand years (if Moses be supposed to have written the Pentateuch), all uniformly wrote by divine inspiration?—Why, we are told so by some Jews; who lived four thousand years after the most remote period of their pretended history, or mythology; fourteen hundred years after the death of Moses; and, at least, four hundred years after the time, when themselves allow inspiration to have ceased.

* Jud. 2. 20, 21, 22.

† Jud. 2. 7.

BUT if we Christians, of the eighteenth century, were to tell the Jews, that our historians were likewise divinely inspired, for at least as long a period; the Jews, I imagine, would do more than smile; and demand, with angry scepticism, some other proof than our bare assertion. Yet I confess, I see just as much reason for believing the Christian historians divinely inspired, as the Jewish historians: and should like to read some fair and sober argument adduced by the sticklers for the inspiration of the latter, which I could not readily convert into an argument in favour of the former.

WHAT! is the free-woman and her children less worthy of a divinely inspired historiographer, than the bond-woman and her children? Shall a Saul and a David, a Solomon and a Jeroboam, a Joash and a Manasseh, have their exploits and transactions, their virtues and vices, recorded and handed down to posterity by Heaven-directed pens, and our Constantines, Theodosiuses and Charlemagnes have not the same advantage?—Why should not Eusebina, Socrates, Sozomen be of equal authority with the anonymous writers of Judges, Kings and Chronicles?—With me, their authority is somewhat more than equal: yet I do not believe them to have written under the influence of a divine agent.

THE reader is to remember, that I at first limited my concession to the Hebrew writers considered as historians: their legislator, and their prophets, properly so called, are here out of the question. Their inspiration will be considered, in another place.—I may believe that Moses was, in some sense *, inspired as a legislator, without granting that he was, in any sense, inspired as an historian. I may believe, and do believe, that he wisely and prudently conducted a turbulent, disorderly and stubborn people out of Egypt; without believing all that is contained in the historical narrative which we have of that event, as recorded in the Pentateuch. Indeed, were there no middle option left me, but either literally to believe all that is written in the Pentateuch, by whomsoever written; or to deny the divine legation of Moses; I should not long hesitate in forming my determination: I should deny the divine legation of Moses.

WHAT torrents of illiberal abuse and obloquy this honest declaration will draw upon my head, I can readily preperceive; at least if, from past experience, I may conjecture future contingency. Whatever superstitious credulity has of bitter zeal, whatever gloomy fanaticism of spiteful asperity, whatever canting hypocrisy of pious fraud, will be employed to misrepresent, traduce, calumniate and blacken my character. I shall be called *apostate, heretic, infidel*, and every other odious name. My work will, most probably, be proscribed, and my person persecuted; as far as proscription can take place, and persecution dares be avowed, in a land of liberty. Protestant will contend with Papist, which shall throw the first stone at me: and both, forgetting here their mutual antipathies, will agree in contributing their respective portion of wormwood and venom, to embitter and poison the cup to be presented to my lips: but I am not obliged to drink it.—All this I foresee without the gift of prophecy: but, I thank God, I am grown insensible to injuries: and although I am by no means indifferent about honest fame, I am perfectly disregarding of ungenerous and unmanly censure. As I write to please no party, I must expect to have enemies in every party: yet I wish and look for the approbation of the just, and reasonable, and truly good, of every party †. I trust there are,

* I say in *some sense*: for I am far from thinking that, even as a legislator, he was so, in the absolute and strict theological meaning, that is now generally annexed to the word *inspiration*.

† *Doctrinam meam non contendam, ut approbem omnibus: equis ac bonis confido me approbaturum.* ERASM.

in every Christian sect, some persons of superior discernment, candour and probity; who, before they pass sentence on me, will read me with patient attention, weigh my arguments in the scale of reason; and then, will either ultimately acquiesce in my opinion, or confute it in the language of temperance and charity.

It is for the sake of such, and for the sake of truth, that I have expressed myself in so explicit and unreserved a manner: and am now going to support my sentiments, with proofs which I deem unanswerable.

FIRST of all, I beg leave to observe that we have no intrinsic evidence of inspiration, or any thing like inspiration, in the Jewish historians. On the contrary, it is impossible, I think, to read them, devoid of theological prepossessions, not to discover in them evident marks of human fallibility and human error.—To do them justice, indeed, they nowhere arrogate to themselves that high privilege which posterior credulity has so generously conferred on them. They sometimes quote vouchers older than their own times; and, in the latter periods of their history, appeal to public records; in the same manner as other historians do: but never give themselves out for persons divinely informed of what they write; which if they did, we should have great reason not only to disbelieve them in this particular; but to conceive, in general, a worse opinion of them, than we can possibly form, by considering them as uninspired historians. As uninspired historians, they claim the same indulgence as we grant to other historical writers: we estimate their abilities, genius, style, judgment, and veracity, by the same rules of comparative criticism: we make the same, perhaps we ought to make greater, allowances for their oversights and inaccuracies: from their very blemishes and defects we draw conclusions in their favour; and are convinced of the general authenticity of their narratives; save where we have cogent reasons to suspect them of excessive credulity, or designed imposture: the latter of which, I apprehend, is much more rarely imputable to them, than the former.—Whereas, the admission, once, of a perpetual and unerring sufflation, not only, in my mind, destroys their credibility throughout; but is, moreover, highly injurious to the Supreme Being; as it makes him the primitive author of all that they relate: so that the abettors of this delusive doctrine, so far from consulting the honour of God, and defending the cause of religion; seem to betray and expose both to contempt and ridicule.

I VENTURE, then, to lay it down as a certain truth, that there is no intrinsic evidence of the Jewish historians being divinely inspired; that there is nothing in their style or arrangement, in the whole colour and complexion of their compositions, that speaks the guidance of an unerring spirit: but that, on the contrary, every thing proclaims the fallible and failing writer.

BUT, although there be no intrinsic evidence of inspiration in the Jewish historians, it will be urged, it has been repeatedly urged, that there are high authoritative arguments in favour of that belief. Let us briefly review, and examine them.

THE first argument is, that the Jews of all times have firmly believed all those books, which are in the Hebrew canon, to be, without exception and in every part, divinely inspired.—How is this proved? From the testimonies of Aristæus, Philo, Josephus and the Talmudists.

THE first of these, a convicted impostor, is worthy to be placed at the head of such evidence. They, who have read his Fable, will have seen an exquisite sample of Jewish impudence; and be able to form no inadequate idea of the genius and credulity of the Jews of that age.—Yet even this impostor nowhere says, that the Jewish historians were divinely inspired. He makes

his

his Pseudo-Demetrius, indeed, say to Ptolemy, who wondered, as well he might, how it had happened, *that no foreign historian, or poet, had ever made mention of the Mosaic laws*; that it was: “Because they were venerable and of divine origin *.” But what is all this to the purpose? It was here question only of the laws of Moses, contained in the Pentateuch, not of the historical parts of the Pentateuch; much less of the other historical books; which were not translated by the translators of the Pentateuch; and to which, from the answer of Demetrius, no conclusion can be justly drawn. Suppose, then, the story of Demetrius to be ever so genuine; and suppose him, also, to have spoken the general language of his contemporary Jews, namely that *the laws of Moses were venerable and derived from God*; will it follow that their historians were all divinely inspired? If any one deem such an inference a just one, I shall not envy him his logic.

SOMEWHAT more explicit, although, in my opinion, not much more weighty, is the testimony of Philo. Philo was an Hellenist Jew of Alexandria; who seems to have been better acquainted with the philosophy of Pythagoras and Plato, than with the nature and genius of the Hebrew Scriptures †; of which, perhaps, he had no knowledge, but through the medium of a Greek version.—At any rate, he had little or no critical knowledge; but had very high conceits of his nation, legislator and laws (which he was amazingly fond of allegorising into moral reveries), and was at least as credulous as Aristæas himself.

THIS Philo, then, undoubtedly considered Moses, in some sense, divinely inspired both as a prophet and a law-giver; but it is not so clear, that he viewed him in the same light, as an historian. If he did, he was a profane temerarious man: for he often substitutes his own tinsel embroidery for the plain unadorned narrative of the supposed inspired writer; and puts not

* Δια το σεμνην ειναι την νομοθεσιαν, και δια της γνησεως. Arist. ad calcem Joseph. vol. ii. p. 131. ed. Havercamp.

† That Philo did not comprehend the genius of the Hebrew writers, to me appears plain, from his constantly having recourse to refined and far fetched allegories, to explain away their literal meaning; which he scruples not often to call absurd, and devoid of credibility: whereas, if he had been sufficiently acquainted with the more ancient Oriental style, he would have sought an explanation in the gross conceptions of a rude unpolished people; who, from the penury of their language and the paucity of their ideas, were under the necessity of expressing themselves by bold tropology, and wildly poetic images.—To what lengths Philo carries his allegoric *mania*, even when there is nothing mysterious, nothing wonderful, nothing tropological in the Text, the reader can hardly conceive, without an example.—On the plain and simple words: “Cain having conversed with his wife, she conceived, and bore Hemoth:” Gen. 4. 17: who would expect to find the following interpretation? Αρ ουκ ειπες διακορησαι τινα υγην γυναικα ο Καιν; γυνωτις γαρ οδε μιας αλλης μετα την, εκ της πλεωρας διαπλασθισαν, Ευαν, αχρι νυν μεμνηνται γυναικος. Ει δε φησι τις, αδελφη τον Καιν συνελθουσα, χωρις τα ανους (I follow the conjectural reading of Mangey), και ψευδεται: τους γαρ υνγατρους Αδαμ οψο γεγεννημενας εισαγει. Τι ουν χρη λεγειν; Γυναικα, αρετους λογισμου, ως ης αιωμα, καλει δεξας, η περι των πραγματος τιθεται. Phil. De Posteritate Cain, vol. i. p. 232. That is, in substance, English reader: Cain could have no real wife to converse with: for we read of no other woman yet extant but Heva. Should any one say, that he conversed with a sister, the assertion is both impious and false: for Moses introduces Adam begetting daughters at a later period. What then must we say? Why, that Cain’s wife was the impious tract he held!—In the same manner he goes through the whole story. Cain builded no real town. What need was there for a town, when a little cavern was quite sufficient? Or how could one man build a town? Could he at the same time cut stone and timber; forge iron and brass; raise walls and counter-walls; erect courts, porticos and temples, &c. &c.? This is not only paradoxical, says he, but exceeds all credibility. Better, therefore, explain it allegorically and say, that Cain builded up an impious system, like a city; of which the walls are sophisms; the inhabitants false and flagitious philosophers; the laws are *lawlessness, injustice, intemperance, audacity, depredation*, and all the other inordinate and unnatural passions.—Such was the city built by Cain!—and such a reader of puerilities is the great Philo!

only in the mouth of Moses, but even in the mouth of Moses's God, speeches very different from those in the Pentateuch. Examples may be found, in abundance, in his *Books of the Life of Moses*; where he keeps more closely to the thread of history, and deals less in allegory, than in his other works.

BUT Philo calls not only the Pentateuch, but several other books of Scripture *, *Holy Words, Sacred Writings, Oracles*; and their authors, sometimes *Prophets*, sometimes *Hierophants*, and sometimes *Enthusiasts*; which his translators render *divinely inspired*.—True; but these epithets imply not necessarily, nor always, a divine inspiration, in our modern theological acceptance of the word. Other nations, as well as the Jews, had their *Sacred Letters*, their *Hieroglyphics*, and their *Hierophants*; particularly that people among whom Philo lived; and from whom, in the opinion of very learned men, the Jews borrowed many of their rites and ceremonies.—Among Christians, even, are not the same or similar epithets liberally bestowed on things and persons, that have no claim to divine inspiration? Who has not heard of *Sacred Caesarean Majesties*, *Most holy Pontiffs*, *Thrice-holy Councils*, *sacred vestments*, *sacred images*, *sacred relics*; *Oracles of Law*, *Oracles of Reason*, *Oracles of Rome*? Must we annex ideas of divinity, or divine inspiration, to all such objects?—The abuse and misapplication of terms has ever been, and ever will be, a fertile source of error: and no terms are liable to be more misapplied and abused, than those that relate to religion and religious worship †.

AFTER all it is hard to say, what Philo means by divine inspiration: and he who has read his works with attention, and compared all the passages in which he mentions *inspiration*, or some such thing, and considers his great propensity to allegorize; and contemns the letter of his Scriptures ‡; will be apt, I imagine, to conclude, that Philo's ideas

of

* The far greater part of Philo's citations are made from the Pentateuch. Of the other books of Hebrew Scripture he quotes Joshua but once; Judges once, 1 Sam. eight times, 1 Kings once; the Psalms twenty-one times, Proverbs four times, Isaiah four times; Ezekiel once, Hosea once, Zachariah once: the other books not at all; unless, perhaps, the second book of Esdras. These books he sometimes quotes without epithets, sometimes with. He calls the Psalmist, now simply *The Hymn-writer*, now *One of the prophets*, and now a *Seer*. Samuel he calls *The greatest of kings and prophets*; Isaiah he calls *A deliverer of oracles*; Jeremiah a *Hierophant*; Ezekiel *One of Moses's associates*; and the author of Proverbs *One of the divine choir*.

† I myself met with a curious instance of this about twenty years ago.—A good woman had been won over from Popery to Protestantism, not by any rational argument, but by an artful scruple thrown in her way, by her zealous husband. "Ye call the Pope his Holiness," said he: "What impiety! for is it not said in the Holy Scripture, *WOW-REES TO THE LORD*?"—The woman was struck with this quotation; and as she had no conception of the relative signification of words, she readily fell into the snare, and became a violent Presbyterian. Her parents and friends bewailed her apostacy; and with tears requested me to try to reclaim her. "I shall certainly speak to her," said I: "but if she have conscientiously changed her religion, neither ye nor I have any right to condemn her."—I, accordingly, took the first opportunity to accost her; and simply asked, Why she had left the Catholic communion? She answered without hesitation, It was because we called the Pope *His Holiness*! "Is that all?" said I, smiling: "your motive is none of the strongest: the title, you have boggled at, is a mere title of distinction; not annexed to the person of the Pope, but to his high function. Thus we call the King *His Sacred Majesty*; a title far more august than that of *His Holiness*. Besides, are not we all called to holiness by the word of God? *Be ye holy, because I am holy*."—She instantly felt the force of this reasoning, and returned to the bosom of Old Mother Church.—How many conversions and re-conversions may have been made, on motives as slight and insignificant?

‡ A singular example occurs in his treatise *That the Worse usually lays snares for the Better*. We read in the book of Exodus, 2. 23, the following plain words: "After many days, it happened that the king of Egypt died: yet still the children

of divine inspiration were not at all the same with those which we have been taught to conceive of it.

BUT whatsoever ideas Philo entertained of inspiration, he deals it about him with a lavish hand. He ascribes it to the wicked Balaam as well as to the pious Moses; and gives it to both by starts and fits:—he ascribes it to the seventy-two translators of the Pentateuch; to the seniors of the synagogue, whom he calls *divine men*: nay, he ascribes it to himself *.

WE now come to Josephus.—Of Josephus I am unwilling to say any thing uncivil or severe. He was surely a learned man, and, in my opinion, the best historian the Jewish nation ever produced; especially in that period of their history which touched on his own times, and came under his own observation. Yet still Josephus was a bigoted Jew, extremely partial to every thing Judaical, and with respect to Hebrew antiquities not much less credulous than Philo: and although, as Cedrenus observes, he had not the same lust of lying as some of his countrymen, yet he was fond of the marvellous, and had many national and Pharisaical prejudices.

WHETHER Josephus considered the historical books of the Jews as written by divine inspiration, is a question not easily to be decided. In his first book against Apion, ch. viii. he says, that the Jews of his time reckoned only twenty-two books of their writings, which were *justly believed to be divine* †; and which contained the history of all time, from the creation of man to the reign of Artaxerxes: that their history, after that period, had not the same authority, because the succession of prophets was less clearly ascertained. He elsewhere calls the Jewish scriptures *the sacred letters* ‡, *the sacred books* §: but we have seen that these and such-like terms, of themselves, prove nothing §.—On the other hand, if Josephus considered even the historical parts of the Pentateuch itself as divinely inspired, he was a still more temerarious man than Philo: for he deviates from them far more enormously. He indeed tells us, both in his preface, and in his conclusion of the Jewish Antiquities, that he wrote his history from the sacred books, without adding or detracting: but this is a manifest falsehood, if the sacred books of his day, and the sacred books of the present Jews, were the same.

How faithfully he copied his supposed inspired authors, a few examples will shew.—He tells us, that not only the serpent but all the other animals spoke the same language with Adam and his wife, and lived with them in great familiarity †.—That Adam foreseeing a double destruction of all things, one by fire and another by an inundation of water, erected two columns, one of brick and the other of stone; in which he inscribed the inventions which had been made in his days; that they might be safely transmitted to posterity: and that one of those columns

“children of Israel groaned under their slavery.”—But, no, says Philo; that could not be; they would rather rejoice: and the reading, if taken literally, is absurd: Προς μεν το γηγον η λεξις το ευλογον ου περιεχει:—and then he seeks its explanation in a pitiful allegory. See vol. ii. p. 204. of the last edition of Stralburg; or vol. i. p. 216. of Mangey's edition.

* Ηκουσα δε ποτε και σπουδαιοτερου λεγου παρα ψυχης ηρης, ευθυμιας τα πολλα θεοληπτεισθαι, και περι ων ουκ οιδε μαντευσθαι. De Cherubim. vol. ii. p. 16. nov. ed.—apud Mangey, vol. i. p. 143.

† Τα δικαιοις θεια πιστευμενα.

‡ Τα ιερα γραμματα.

§ Αι ιεραι βιβλοι.

§ Clement of Alexandria abuses most egregiously the term: “The sacred letters,” says he, “are truly such; since they sanctify and deify: ιεραιοποιοντα και θεοποιοντα.” Admon. ad Gentem, p. 56. A. ed. Sylburg.—But this exaggerative language warns us not to take words of that kind in a strict theological meaning: for surely no one will presume to say that the lecture of those sacred writings turns men into gods.

† Ant. Jud. l. i. c. 1. n. 4. ed. Havercamp.

still existed *.—That Abraham, while in Egypt, taught that nation the sciences of arithmetic and astrology; to which before his arrival they were strangers †.

He often puts in the mouths of his personages speeches of his own coining. He makes Abraham's servant pay a fine Greek compliment to Rebeka; who is not much behind him in her reply ‡. He makes Abraham himself, when about to sacrifice his son, address him in the following manner: "O son! having from God obtained thy birth, by a myriad of prayers, I have omitted no care in bringing thee up; and should deem it my greatest happiness to see thee arrive at manhood; and, at my death, to leave thee successor to my domain. But since, through the will of God, I am thy father; and since to him I must again resign thee; generously suffer this sacrafication. I yield thee up to God, who exacts from us this honour, for having been my most bountiful protector and helper," &c.—To this the son returns a most pious answer of perfect resignation, which the curious reader may see in the place marked below ||.

He frames speeches not only for the patriarchs, but for God himself. Hear only how he makes him talk to Jacob at Bethel, on his journey to Mesopotamia: "Jacob, (says God) since thou art the son of an excellent father, and of a grandfather renowned for virtue, it becomes thee not to be solicitous about the present, but to hope for better days; for, under my protection, an abundance of good things awaits thee. It was I who brought Abraham out of Mesopotamia, expelled by his relations; and who rendered your own father conspicuous for happiness: nor will I make thy lot worse than theirs. With confidence, then, proceed in this journey, trusting to my direction. The marriage which thou meditatest will succeed; and thou shalt be the father of a generous race, whose multitude shall be without number; and to whom and their posterity I will give the possession of this country, both land and sea, all that the sun overlooketh," &c. §

It would be endless to quote all the instances of his abandoning the sacred Text, and inserting his own Livian-like harangues, in lieu of the simple narrative of his originals †. It is truly hard to conceive how a man, persuaded that all and every part of the books called Canonical Scripture were dictated by the Spirit of God, or in other words divinely inspired, could take the licentious liberty of mangling and mutilating, altering and amplifying them, in the manner Josephus does. I am, therefore, inclined to think that Josephus, no more than Philo, believed his *sacred* scriptures to be divinely inspired, but in a general, vague, and undefined signification; and by no means in the sense of our scholastics.—But, once more, granting that Josephus as well as Philo, and all the Jews their contemporaries, held the whole Hebrew Canon to be inspired in all its parts; should that, to us Christians, appear a satisfactory proof of that being really the case? If so, Christians must be credulous beyond credibility.—As for the latter

* Ant. Jud. l. i. c. 2. n. 3.

† Ant. Jud. l. i. c. 8. n. 2.

‡ Ant. Jud. l. i. c. 16. n. 2.

|| Ant. Jud. l. i. c. 13. n. 3 & 4.

§ Ant. Jud. l. i. c. 19. n. 1.

‡ See the manner in which he relates the interview between Joseph and the wife of Photiphar, l. ii. c. 4. nn. 2, 3, 4, and 5.—Pharaoh's discourse to Joseph, ib. c. 4. n. 5.—Judah's speech to Joseph, ib. c. 6. n. 8.—God's speech to Amram, l. ii. c. 9. n. 3. of which not a word in the sacred books.—The ridiculous history of Moses's infancy, ib. c. 9. nn. 6 and 7.—Moses's war with the Ethiopians, and his marriage with their king's daughter, ib. c. 10.—His speech to the Israelites before the passage of the Red Sea, l. ii. c. 15. n. 5.—His speech after descending from Mount Sinai, l. iii. c. 5. n. 3.—His speech to Korah, l. iv. c. 2. n. 4.—His prayer to the Lord, on that occasion, ib. c. iii. n. 2. All these examples are taken from that part of his Antiquities, that corresponds with the Pentateuch.

Talmudists, and the still more recent Rabbies, those retailers of traditional absurdities, I should consider it as an affront to my readers, to seek to prove in form, that their testimony ought to be in no estimation in the eyes of a rational Christian.

BUT Christ himself, and his Apostles, bear the same testimony to the inspiration of the Jewish Scriptures. Where? The former in the Gospel of John, ch. v. ver. 39, when to the Jews he says: "Ye search the Scriptures, because ye think that, in them, ye have eternal life; yet, although they bear testimony for me, ye will not come to me, that life ye may have *." I should wish to know by what mood or figure, it can be concluded from these words, that Christ thought the historical parts of the Hebrew Scriptures divinely inspired. It is evident that he alludes to the prophecies, concerning himself, contained in those writings; and uses an home-argument, in his own favour, against the unbelieving Jews.—And this is called a proof, that he believed all their Scriptures to be divinely inspired!

ANOTHER text is urged, to as little purpose, from the second epistle of Peter. "For not by the will of man was a prophecy ever uttered: but holy men of God, spoke, moved by a holy spirit †."—Well, holy men of God, moved by a holy spirit, spoke prophecies.—Therefore, all the Hebrew writings are divinely inspired:—admirable inference!

BUT the apostle Paul, at least, the great doctor of the Gentiles, is explicit and pointed on this head: for, in his second epistle to Timothy, ch. iii. ver. 16. he positively declares that "all Scripture is divinely inspired."—As this is the sheet-anchor of all those Christian theologians who defend the absolute and universal inspiration of the Hebrew writings, it will be necessary to examine it with a more minute attention. I shall, therefore, first give the whole passage, as it stands in our present Greek copies: Πασα γραφη θεοπνευστος [και] ωφελιμος προς διδασκαλιαν, προς ελεγχον, προς επι διορθωσιν, προς παιδειαν την εν δικαιοσυνη: which, in our vulgar version, is thus rendered. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—The first remark that I have to make on this passage is, that the little word in Italics is not in the original; but from the nature of that language it may, and ought to be understood: and the only question is, where it should be placed; whether after the word *Scripture* or after *God*? Now, according to the construction of the present text, the place of the little substantive verb is seemingly determined to be after *Scripture*. But I am convinced, that the present reading is not the genuine reading, for the following reasons:

FIRST, the copulative *και*, *and*, which alone makes for the present reading, is wanting in all the ancient versions, except the Æthiopic †.

SECONDLY, it is also wanting in some Greek copies, still extant; and was not read by Clement of Alexandria, Theodorus of Mopsuesta, nor by the Latin fathers Tertullian, Cassiodorus, and the anonymous authors of two treatises ascribed to Cyprian and Ambrose; all of whom seem to have quoted from the ancient Italic version.

* I quote my own version, which is nearly that of Wakefield: the Original is, Ερευνάτε τας γραφας, ουτι υμεις δοκείτε εν αυταις ζωην αιωνιον εχειν· και εκειναι εισιν αι μαρτυροις περι εμου, και ου θαλωσιν αλθειν προς με, ινα ζωην εχητε.

† Ου γαρ θαληματι ανθρωπου ην εχθη ποτε προφητεια· αλλ', υπο πνευματος αγιου παραμυνοι, αλλαχσαν αγιοι Θεου ανθρωποι. 2 Pet. ii. 21.

‡ Syr. For every writing, written by the Spirit, is useful, &c. Arab. Every writing, divinely inspired, is useful, &c. Copt. All writings, inspired by God, are useful, &c. Lat. Vulg. Every writing, divinely inspired, is useful, &c.

THIRDLY, the construction, as it now stands, is perplexed, awkward, and ungrammatical; as every Greek scholar must, at first glance, perceive. Even if the verb *ἔστι*, *is*, were between *γραφῇ* and *διονευσεως*, *scripture* and *inspired*; it would make the apostle write an absurdity; namely, "All scripture, or every scripture, is divinely inspired."—Ay, but the apostle means only *all*, or *every*, Hebrew Scripture; to which he had alluded in the preceding verse.—If so, he expresses his meaning in a very vague and uncouth manner. If that had been his meaning, he would, in all probability, have used a different phraseology: he would have said: *παρα γὰρ αὐτῇ γραφαί*, or *παρα γὰρ ἡ γραφή*; or, at least, one or other without *γὰρ*: for there is not, I think, an example, not only in the writings of St. Paul, but in the whole New Testament, where the Scriptures at large, or the whole body of Scripture, is expressed, or alluded to, without the article; either *αὐτῇ γραφαί*, or *ἡ γραφή* *.

THERE is only one way, in my apprehension, to reconcile to sense and connection the present reading of the text; and that is, by translating *καὶ αὖτε*; which with some straining it will bear: but then the meaning will be equivalent to that of the ancient versions: "Every scripture, *which* is divinely inspired, is also useful," &c. But from this it can never be concluded, that all and every part of the Hebrew writings were written by divine inspiration.—On the whole, then, I cannot help thinking with Grotius, that the Syriac translator has well expressed the meaning of the apostle; and must, at the risk of being accused of *papistie impiety*, by some modern Roeder † or Carpzovius, translate the passage thus: "Every writing, by God inspired, is fit for instruction, for reproof, for correction, for education in righteousness."

BUT I stop not here. Let my version be deemed a faulty version; and let the apostle be supposed to say, that the whole Jewish Canon is divinely inspired, I would not for that give up my opinion. I would say, that the word *inspiration* must, in the language of Paul, have a different meaning from that which our divines have affixed to it—or, that on this occasion, as on some other occasions, he spoke the prejudices of the Jews—or availed himself of those prejudices to enforce his doctrine.—In short, I would say any thing, rather than believe, even on the authority of Paul ‡, that every thing recorded in the Hebrew Scriptures was dictated by a divine unerring Spirit.—After reading the Hebrew writings themselves, and finding in them, to my full conviction, so many intrinsic marks of fallibility, error and inconsistency, not to say downright absurdity, I could not, to use the emphatical language of the just mentioned apostle, believe their absolute inspiration, were an angel from heaven to teach it.

* The four examples adduced by Elius, are nothing to the purpose.

† See his tract *De impietate papistica*, printed at Wittenberg in 1644.

‡ It has never yet been proved, or attempted to be proved, but by violent induction, that St. Paul, or any other of the apostles or evangelists, always spoke and wrote by inspiration properly so called. No, they spoke and wrote from more unexceptionable documents: from what they had seen with their own eyes, and heard with their own ears; or what they had learned from ear and eye witnesses, who had no interest or temptation to deceive; or, in fine, what was occasionally communicated to them by immediate revelation.—I shall conclude this note with a very sensible passage from our countryman Dr. Henry Holden's *Analysis Fidei*; the best scholastico-theological tract of the last century:—"Dicendum quod auxilium speciale, divinitus præstitum auctori cujuslibet scripti, quod pro verbo Dei recipit ecclesia, ad ea solummodo se porrigat, quæ vel sint purè doctrinalia, vel proximum aliquem aut necessarium habeant ad doctrinam respectum: in iis verò, quæ non sunt de instituto scriptoris, vel ad alia referuntur, eo tantum subsidio Deum illi adfuisse judicamus, quod piissimis cæteris auctoribus commune sit." Holden, *Anal. Fidei*, lib. i. c. v. sect. i.

AFTER this, it will not be expected, that I should lay any stress upon the testimony of the primitive Christian fathers. Although good and pious men, they were in general very credulous; and too apt to swallow Jewish tales. So late as the fourth century it was their common belief, that the Greek translators of the Hebrew Scriptures wrote under the immediate guidance of the Holy Ghost: and even the acute and critical Jerom was, against his own conviction, occasionally obliged to acquiesce in that opinion; or to express himself in an ambiguous manner concerning it *.

BUT do I, then, really class the Hebrew historians with Herodotus, Thucydides, Livy, Cæsar and Sallust? As mere historians I certainly do; or rather I rank them somewhat lower as mere historians. I am very far from disregarding the Hebrew writers: I have carefully perused them, and know, I think, to appreciate their value (and I value them not the less, because I deem them not divinely inspired); but, I confess, I find not in them that elegance, correctness and lucid order which I find in the Greeks and Romans.

It would, indeed, be unfair to weigh them in the same scale. The Hebrew historians have a greater resemblance to Homer than to Herodotus, and to Herodotus than to Thucydides. To the first of these writers they in many respects bear a striking similitude †. Like him, they are continually blending real facts with fanciful mythology, ascribing natural events to supernatural causes, and introducing a divine agency on every extraordinary occurrence. The same simplicity of narration, the same profusion of metaphors, the same garrulous tautology pervade them both: in both we meet with a *poetical history*; “the effusion of a warm imagination, “tracing with boldness inaccurate resemblances between the operations of nature and the petty “artifices of men ‡.”

LET me now point out a few of the advantages that would be derived from adopting the doctrine of partial and putative inspiration, which I have been contending for.

IN the first place, then, by conceding to the adversaries of religion, that the Jewish historians were not more infallible than other historians, we divest those adversaries of their most formidable offensive weapons, and oblige them, at least, to change their mode of attacking.—What force would all the erudition of Freret, the sense of Bolingbroke, the wit of Voltaire, the scurrility of Boulanger, the declamations of Diderot or the sarcasms of Paine, have against an *Apology for the Bible*, founded on my principles? Without being presumptuous, I may say, that, I think, I could, on my principles, resist their united attacks: whereas, truly, I cannot see, how I could stand before them on the common hypotheses of absolute and plenary inspiration.—Others may, possibly, be equal to such Herculean tasks; but I candidly acknowledge my disability.

IN the second place, we should get rid of a vast and cumbersome load of useless commentators. We should no more need an endless tribe of *Harmonists*, *Conciliators*, *Ductores dubitantium*, *Antiallogists*, &c. which only serve to puzzle, when they profess to explain: and biblical

* See his Preface to *Chronicles*.

† Madame Dacier has industriously collected passages in Homer, similar to those in the Hebrew writings: but the subject is not yet exhausted; and merits a more critical and philosophic pen.

‡ Okely's *Pyrology*, p. 350.

criticism would be reduced to one single object ; namely, to ascertain the genuine grammatical meaning of a genuine text.

THIRDLY, the Hebrew Scriptures would be more generally read and studied, even by fashionable scholars ; and the many good things which they contain, more fairly estimated. For what chiefly deters the sons of science and philosophy from reading the Bible, and profiting of that lecture, but the stumbling-block of absolute inspiration ; which, they are told, is the only key to open their treasures ? Were the same books presented to them as human compositions, written in a rude age, by rude and unpolished writers, in a poor uncultivated language ; I am persuaded that they would soon drop many of their prejudices, discover beauties where they had expected nothing but blemishes, and become, in many cases, of scoffers, admirers. In the Hebrew Scriptures, they will find a wiser legislation, a sounder theology and a purer morality, than in any other works of antiquity prior to the Christian dispensation.—They will find in the Hebrew historians a rustic simplicity, that will seldom offend ; in their poets a grand though grotesque imagery that cannot displease, and a bold figurative style that often rises to the sublime ; and in their prophets, properly so called, a majestic dignity peculiar to themselves.

It is true, they will meet with an incredible number of prodigies, which they need not literally believe ; and a most frequent interposition of the Deity and his agents, which it is not necessary to admit ; and which a slight acquaintance with the genius of the eastern nations and their idioms will readily enable them to explain. In truth, a great number of passages in the Hebrew writings appear inexplicable, and sometimes ridiculous, only from their being ascribed to the Spirit of God ; as I shall often have occasion to shew in my Critical Remarks.

As this important subject of Scripture-inspiration will be amply discussed in my *General Preface*, I shall say no more of it at present : but proceed to give a concise account of the contents of this volume ; which, according to our common chronology, comprises the history of the Israelites for a period of 832 years ; that is, from the death of Joshua to the Babylonish captivity. This history has been divided by the latter Jews into seven books. The first they call the book of *Judges* *, from magistrates of that name, who occasionally governed them, during a period of 349 years.—The reader, however, must not imagine, that those judges were supreme rulers over all the nation, like Joshua and Moses ; or that they succeeded one another in a regular series. They were, for the most part, temporary and local *deliverers*, whom, in the Scripture-style, God raised up, from time to time, to rescue his people, or a portion of his people, from the various servitudes, by which, on account of their transgressions, they were oppressed by the neighbouring nations.

INDEED, after the death of Joshua, there seems to have been, among them, no regular government, no political subordination, no legal control : “ every one did what was right in his own eyes.”—The excellent laws of Moses were no longer regarded ; his admonitions were neglected, and his menaces despised. The obscene practices of the Chanaanites had a stronger attraction for a grossly carnal people, than their own Levitical ritual ; and the worship of Baal and Ashtarothe was preferred by them to that of JEHOVAH. To the idolatry of the Cha-

* *Sophets*, or *Suffets* ; the very same name, which the Carthaginians, a Phœnician colony, gave to their supreme magistrates. See Livy, l. 27. c. 27.

naanites they added that of the Zidonians, Syrians, Ammonites and Moabites; they adored "the whole host of the heavens;" and committed all the abominations which attended the worship of those profane deities.

It is remarkable that, during all this period, the numerous tribe of Judah is little heard of. Except in one great enterprise to reduce the southern Chanaanites *, and in the general conspiracy against the Benjaminites †, they are hardly mentioned. Of the twelve or thirteen judges, named in this book, only two were Judahites.—The house of Joseph, that is, the tribes of Ephraim and Manasseh, are they who appear the most conspicuous on the scenes of action: and, indeed, they had already become a formidable rival to the house of Judah, and had a superior influence over all the northern tribes: a circumstance that not a little contributed to their total separation at a future period.

AFTER the death of Samson, the last of the Judges, mentioned in the book of that name, the nation, or at least a great part of the nation, seem to have been governed by the high-priest Eli and his two sons. These were "lawless men, who regarded not the LORD, nor the duty of priests toward the people ‡;" but, by their extortions and other crimes, disgusted them from the public worship: and although they were reproved by their aged father, they listened not to his reproof.—In the book of Judges there is no word of Eli or his sons §: all that we know of them, is from the first book of Samuel: and their history there seems to be introduced as a prelude to the appearance of Samuel, as a judge and a prophet: and hence this book, and the succeeding one, are denominated *the books of Samuel*.

SAMUEL, it would appear, became the sole and supreme judge of Israel: and during his administration of justice, the Israelites seem to have been contented and happy. But when, growing old, he appointed his sons to supply his place; their behaviour soon made that sort of government so odious to the people, that they clamorously demanded a king.—Although this demand displeased Samuel, and is said to have also displeased the LORD; yet the LORD desires Samuel to grant their request §: warning them, however, at the same time, of the change they were to make, and of the nature of that government, which they wished to have.—The correct but frightful picture of despotic power, which Samuel, instructed by the LORD, makes on this occasion †, could not deter the Israelites from their purpose: a king they will have, and a king they at length obtain.—He was chosen by lot, and the lot fell upon Saul, of a mean family of the tribe of Benjamin, but of a goodly appearance and gigantic size.

SAUL seems to have been a brave and valiant man, who "fought against all the enemies of his people; and delivered them from their plunderers *." But he fell into disgrace for his disobedience to the LORD's, that is Samuel's, order to extirpate the Amalekites †: and David, the

* Jud. ch. 1.

† Jud. ch. 20.

‡ 1 Sam. 2. 12, 13, 17, 25.

§ The division of the books of Hebrew Scripture, as well as of the chapters and verses, is arbitrary, and often improper. The book of *Judges* should have concluded with the seventh chapter of 1 Sam. when the people demanded and obtained a king: and the rest, to the end of 2 Kings, should have been called the *book or books of Kings*: as, indeed, they were originally called: but the celebrity of Samuel induced the latter Jews to denote two whole books by his name; although his death is related before the end of the first book.

§ Is the prophecy of Hoseah, he is said to have "granted them a king in his wrath." See Hos. 13. 11.

† See 1 Sam. 8. 10—19.

* 1 Sam. 14. 47, 48.

† Samuel is, by the Jewish historian, made to talk in the name of the LORD.—But, O God of justice, couldst thou, then,

the youngest son of a Bethlehemite, was secretly anointed king in his ~~land~~.—Yet he reigned forty years; and was at last, in a battle with the Philistines, slain by his own hand; that he might not fall by the hand of the enemy.

DAVID was now proclaimed king by his own tribe, the tribe of Judah; over whom he reigned, at Hebron, seven years: while the other tribes in general still adhered to the house of Saul; whose son Ishbosheth they had made their king. The resentment of one man, Abner, the general of his army, transferred his crown to the head of David, who thus became sole sovereign, and reigned over all Israel, at Jerusalem, thirty-seven years.

His reign was a scene of almost continual and successful war. Beside ~~quashing~~ two dangerous rebellions, he had, before his death, made all the surrounding nations tributaries or allies; and had extended the Hebrew empire to the limits, which had been promised to Abraham. He is said, in the Scripture, to have been “a man according to God’s own heart:” but this is no more than an oriental exaggeration; and cannot without impiety be strictly understood.

He was succeeded by his tenth son, Solomon *; so denominated from his peaceful reign.—The building of a spacious temple, and a magnificent palace, by this monarch, forms a remarkable æra in the Jewish history: and his riches and wisdom became proverbial over all the east. This, indeed, was the zenith of the Hebrew empire; which continued ever after to decline, until it was totally overthrown by the kings of Babylon.—But Solomon’s wisdom, great as it was, preserved him not from falling into idolatry. His foreign wives seduced his heart, and perverted his understanding: and altars were erected by him, in the midst of Jerusalem, to Chemosh, Moloch and other strange gods. This is said, by his historian, to have so irritated the Lord against him, that he threatened him with the loss of a great part of his kingdom; although not in his own days, “for the sake of his father David;” but in the days of his son.

THE truth is, the high and burthensome taxes which he had laid upon the people for his expensive buildings, had made him extremely obnoxious to the northern tribes, and paved the way for a revolt, whenever a proper occasion should present itself.—This occasion was not long wanting. His son and successor, Rehoboam, misled by juvenile counsellors, of his own age, instead of promising to alleviate the people’s burthens, and redress their grievances, answered them, in the language of a tyrant: “My little finger is heavier than my father’s loins: my father loaded you with a heavy yoke, I will make it yet heavier: my father chastised you with scourges, I will chastise you with scorpions †.”—The natural consequence of this rash and imprudent answer was the immediate separation of ten whole tribes from the house of David; and the establishment of a new kingdom at Sichem; henceforward denominated the kingdom of Israel; in contradistinction to that of Judah, which continued in the possession of David’s posterity.

THE first king of Israel was Jeroboam, who is depicted as a most wicked man; and the prototype of all the wicked kings who succeeded him. These were in number eighteen; the last of whom, Hosheah, was, with all the principal Israelites, carried captives into Assyria, by Shal-

then, have given the sanguinary injunction to destroy, without mercy and without exception, a whole unoffending nation, men, women and children, for a crime, real or supposed, committed by their ancestors four hundred years before?
Credat Judæus Apella!

* In Hebrew מלכות which the Masorites pronounce *Shelomo* or *Shlomo*. It signifies *peaceful prosperity*.

† 1 Kings, 12. 14.

manafar; and the cities of Israel peopled with Chuthites and other colonies from the Euphrates. Thus ended the kingdom of Israel after a period of 244 years.

THAT of Judah, under a fucceffion of twenty kings, including Rehoboam, lafted more than a century longer; when Zedekiah, its laft fovereign, was carried captive into Babylon by Nabuchadnezar: fo that the royal fceptre remained in the hands of David and his progeny for fomewhat more than 450 years.

THE hiftory of thofe kings is alternately recorded, partly in the two books of Samuel, but chiefly in the two books of Kings.—But who were the authors of thofe books, and of the preceding book of Judges, is a queftion of pure conjecture. All that, to me, appears to be certain, or highly probable, is, that they were compiled, or reduced into their prefent form, either after, or during, the Babylonifh captivity.—But I muft here again refer to my General Preface.

THE books of *Kings* are, in our prefent arrangement of the Hebrew Scriptures, followed by the two books of *Chronicles*; called by the Jews *The Words, or Transactions, of the Days* *: by the Greeks *Paralipomena*; or *Things omitted* in other books.—The firft nine chapters of the firft book of *Chronicles* contain imperfect and confufed genealogies of the different tribes of Israel; and of their progenitors, from Adam. The remainder of the firft, and the whole of the fecond book, is, for the moft part, a repetition of the books of *Kings*, in as far as Judah is concerned: for the kings of Israel are only incidentally and occasionally mentioned.—It was once my defign to incorporate the hiftorical parts of *Chronicles* into the text of *Kings*, or to make them run in parallel columns: and I now regret that I did not purfue my defign. By that mean, the reader would have had the hiftory, with all its variations, under his view at once; and not been under the neceffity of running from book to book for the purpofe of comparing.

AFTER *Chronicles* I have placed the little pleafant ftory of *Ruth*; as belonging to this period of Jewish hiftory: but which, if David had never afcended the throne, would moft probably never have been written.

I MEANT alfo to have comprehended other two books in this volume; namely, *Ezrah* and *Nehemiah*. But, befide that this was impracticable, without fwelling the volume to too great a fize; I confidered, that the Babylonifh captivity made an æra in the Jewish annals; and that the Jewish hiftory from that period, contained in thofe two books, and the other hiftorical books called *Apocryphal*, would furnifh matter fufficient for a feparate volume; I therefore deemed it better to flop here, and referve the reft for another occafion †.

INTERMINGLED with the hiftory contained in the prefent volume, are three or four pieces of poetry. The firft of thefe is the *Song of Debora*, Jud. v. one of the moft beautiful odes, in my eftimation, that ever were written; and not inferior even to that of *Mofes* after the paffage of the Red Sea. It is fupposed to be the compofition of *Debora* herfelf; and this is not at all improbable: but, whoever was its compofer, there is certainly no mark of divine infpiration in it. No; the divine Spirit could not have infpired the poetefs, or poet, to extol *Jaël* as the moft bleffed of women, for one of the bafeft deeds that man or woman can commit: enticing by honeyed words a fugitive general into her tent, and murdering him while he was faft afleep! Yet our Theologifts have no hesitation in afcribing this to the Holy Ghoft!

* דברי הימים *Dibre-haimim*.

† That is, after I have publifhed the Prophets, and the Poetical and Sapiential Books.

THE second is the song of Hanna * ; a pretty hymn of gratitude, patched up out of different scraps of Holy Writ ; and from which the *Magnificat* of Mary, in Luke, is partly borrowed.

THE third is David's pathetic elegy on the death of Saul and Jonathan † : which always appeared to me the most beautiful composition of its kind ; and far superior to any thing that the East has ever produced.

THE short lamentation on the death of Abner ‡, may also be called a bit of poetry.

THE last poetic piece in this volume is the psalm of thanksgiving composed by David ||, and which is in substance the same with Psalm xviii. ; to which may be added, the last words of David, in the beginning of the next chapter.

Two other species of writing are found in this volume ; the Enigma or Riddle ; and the Apologue or Fable in the manner of Esop.—Of the former we have only one example ; that of Samson to his marriage-guests § : of the latter two ; that of Jotham †, and that shorter one of Joash king of Israel *.

THE prayer of Solomon, at the dedication of the temple, is a model of the precatory style ; composed with great care, and by no means unworthy of the high character of its wise author.

SUCH are the general contents of the volume which I now present to the Public ; and which, I hope, the Public will receive with the same indulgence, that was shewn to the preceding one.—Not that the preceding volume has passed without censure : that was not to be looked for : but I am happy to find, that my censurers are not very numerous, nor very formidable. Such of their strictures as merit any degree of attention, shall be adverted to in my *Critical Remarks* : the greater part are beneath my notice.

To my learned friends and correspondents, at home and abroad, I owe many thanks ; but as I trust their favours are not yet exhausted, I shall delay my acknowledgements, until I have completed my labours : but there is one gentleman, lately deceased, to whom I cannot now withhold my tribute of gratitude. The Rev. Mr. STEPHEN STREET, a short time before his death, sent to me many valuable remarks in an interleaved copy of my first volume ; together with his notes on Bishop Newcome's *Minor Prophets*. I hope that his widow and relations will consider this as a small testimony of my respect for his memory.

I AM sensible an apology is due to my Subscribers, for the very long delay of the publication of this volume. The causes, which have been various and manifold, it is needless to rehearse : suffice it to say, that they were unavoidable. I trust they will not return, and that the subsequent volumes will appear in a more regular series. The volume of *CRITICAL REMARKS*, corresponding with the Text of the two volumes already printed, will be put to the press immediately ; and will, I expect, be fit for publication about Christmas.

As every volume ought, in some measure, to be complete in itself, I subjoin the Tables of *Symbols* and *Abbreviations*, that are used in the Text and Notes.

* 1 Sam. 2. 1—10.

† 2 Sam. 1. 18—26.

‡ 2 Sam. 3. 33, 34.

|| 2 Sam. 22.

§ Jud. 14. 15.

† Jud. 9. 8—15.

* 2 Kings, 14. 8.

S Y M B O L S.

THE symbol † denotes *addition*; and shews that the word or words immediately following are not in the present printed Hebrew text; and refers to a similar mark among the various readings, where the authority on which the addition has been made is indicated.

THE symbol * denotes *subtraction*; and refers to some addition to be found among the various readings.

THE symbol || refers to a reading, or readings, different from that in the text.

THE symbol ‡, which is only the first symbol inverted, marks a *transposition* of words, sentences, or paragraphs.

THE symbol | shews where the *addition, variation, or transposition*, closes: except when any of these consists of but a single word; for then there is no need of a terminating mark.

A B B R E V I A T I O N S.

Al. is the abbreviation of a Latin word, which signifies *otherwise*, and indicates, in this work, a *various reading* of little importance.

Aq. denotes the fragments of an ancient Greek version made by *Aquila*.

ARAB. The *Arabic* version of Saadiah.

ARAB. Erp. Another *Arabic* version, published by Erpenius.

C. R. *Critical Remarks*; very frequently referred to.

CHALD. The *Chaldee* version. See ONKELOS.

Comp. Compare: occurs often in the notes.

Copt. The *Coptic* version, made from the Greek.

GR. and Gr. are sometimes used to denote the *Greek* Septuagint version.

GRV. A *Greek* version of the Pentateuch, and some other parts of Scripture, lately discovered at *Venice*.

HEB. The *Masoretic Hebrew* text, as published by *Aschias*, and by Kennicott.

i. e. *id est*; or, *that is*: a well-known note of abbreviation.

IT. or ITAL. An ancient *Latin* version, made from the *Greek*, and known by the name of *Italic*.

Ms. MSS. *Manuscript*; *manuscripts*: or copies unprinted.

ONK. The *Chaldee* version of Onkelos.

PERS. The *Persic* version, in the London Polyglott.

SAM. The *Samaritan* copy of the Hebrew text.

SAMV. A *version* from that copy, in the vulgar *Samaritan* dialect.

SEP. The most ancient of the *Greek* versions, commonly called the *Septuagint*.

SEP. A. The *Aldine* edition of the *Septuagint*, printed at *Venice*.

SEP. AL. The *Alexandrian* copy of the *Septuagint*, published by Grabe.

SEP. COM. or SEP. C. The *Complutensian* edition of the *Septuagint*, printed at *Alcala*.

SEP. VAT. OR SEP. B. The *Vatican* copy of the *Septuagint*, published at Rome.

SYM. Fragments of a Greek version by *Symmachus*.

SYR. The ancient *Syriac* version.

SYR. MAS. A *Syriac* version from the Greek, used by *Masius*.

TARG. The *Targum*, or Jonathan's Chaldee Paraphrase.

TARG. BAB. The *Babylonish* copy of the above.

TARG. JER. The *Jerusalem* copy of the same.

TH. Fragments of a Greek version by *Theodotion*.

VULG. The Latin version of St. Jerom, commonly called the *Vulgate*.

A SHORT account of all these may be seen in my *Prospectus*; and a more complete one will be given in my *General Preface*.

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THE BOOK OF J U D G E S.

Defeat of Adoni-bezek.

J U D G E S. I.

Jerusalem taken and burned.

§ 1. *The new Conquests of the Tribes of Judah and of Simeon, &c.*

1 **A**FTER the death of Joshua, * the children of Israel enquired of the LORD,
saying: "Who shall go the first, to make war for us, against the Cha-
2 "naanites?" The LORD answered: "Let Judah go: † for, lo! into his hands I
3 "deliver the land." Then Judah said to his brother Simeon: "Come up with
"me into my lot; and let us make war against the Chanaanites; and I will, like-
4 "wise, go with thee into thy lot." So Simeon went with Judah; and the LORD
delivered into their hands the Chanaanites and Pherizites; of whom they slew, at
5 Bezek, ten thousand men. For, at Bezek, they met Adoni-Bezek, and fought
6 against him; and slew the Chanaanites and Pherizites. And, Adoni-Bezek fleeing,
7 they pursued and caught him, and cut off his thumbs and his great toes: when
Adoni-Bezek said: "Seventy kings, their thumbs and great toes cut off, have
"gleaned crumbs under my table! As I have done, so hath GOD requited me."—
They then brought him to Jerusalem, where he died.

8 THE children of Judah next fought against Jerusalem, and took it; and smote
9 its inhabitants with the edge of the sword; and set fire to the city. After that, the
children of Judah went to fight against the Chanaanites, who inhabited the south-
10 ern mountains, and the adjacent plains: and, first, they went against the Chanaan-
ites who inhabited Hebron, the name of which was formerly Kirjath-Arbah; *

VARIOUS READINGS.

CH. I. v. 1. * *Ben-Nun, the servant of the Lord.* SYR. ARAB.—V. 2. † 6 MSS.—V. 10. * *And the Hebronites came out against him.* SEP.

EXPLANATORY NOTES.

Ch. i. ver. 1. *Enquired of the Lord*, i. e. of the high-priest; who was then, probably, Phinehas.

V. 2. *Let Judah go*, i. e. The tribe of Judah; and so, afterward, Simeon for the tribe of Simeon. Their lots were contiguous. See Josh. 19. 1.

V. 5. *Adoni-Bezek*, i. e. My lord of Bezek. He seems to have been a considerable sovereign; and a cruel tyrant; whose capital was Bezek; a town still existing in the days of Jerom, between Sichem and Bethshean.

V. 6. *Cut off his thumbs, &c.* To render him incapable

of warlike feats; particularly of handling arms.

V. 7. *Seventy kings*. Josephus makes them seventy-two: doubtless, petty chiefs, or Emirs.

V. 8. The king of Jerusalem is numbered among those smitten by Joshua: but either the city was not then taken, or had been retaken by the Jebusites. Even after this sack, it seems to have been re-built, and repossessed by its ancient inhabitants. See 2 Sam. 5. 6.

V. 10—15. This same history is related in Joshua, 15. 24—20; but, there, it seems to be out of its place.

and they smote Shefai, and Ahiman, and Thalmal.—Thence they went against the inhabitants of Debir; the name of which was formerly Kirjath-sepher. And Chaleb said: “To him, who shall take Kirjath-sepher, I will give my daughter Achsa for a wife.” And Othniel, the son of Chaleb’s younger brother Kenaz, took it: and to him Chaleb gave his daughter Achsa for a wife. Now, when she was going home, || she persuaded him to let her ask a field of her father; and alighted from her ass. And Chaleb said to her: “What wouldest thou, † my daughter? ||” She answered: “Give me a blessing! Since a south-lying land thou hast given to me, give me, also, some water-springs.” So Chaleb gave her * upper-springs, and nether-springs.—Now, with the children of Judah, went up, also, the Kenites, († the descendants of Hobab, | Moses’s kinsman,) from the city of Palm-trees, unto the wilderness of Judah, to the south of Arad; and there they dwelled, among the people.

JUDAH, next, went with his brother Simeon: and they smote the Chanaanites who inhabited Zephath; and the city they devoted to destruction: hence its name was called Horma [*The-devoted-place*].—But Gaza and its territory, Ashkelon and its territory, and Ekron and its territory, the children of Judah took † not: for although, the LORD being with them, they had gotten possession of the mountains; they were not able to expel the inhabitants of the plain, because these had iron chariots.—As for Hebron, it was, as Moses had ordained, given to Chaleb; who thence expelled three Anakite families.

NOR did the children of Benjamin expel the Jebusites: but, in Jerusalem, the Jebusites dwell with the children of Benjamin unto this day.

THE || house of Joseph made an excursion against Bethel; in which the LORD was with them. For, while the house of Joseph were besieging Bethel (the name

VARIOUS READINGS.

V. 14. || *She was persuaded by him to.* SEP. VULG. Ib. † SYR. ARAB. See C. R.—V. 15. * *according to her wish.* SEP.—V. 16. † *some copies of SEP.* See C. R.—V. 18. † SEP. See C. R.—V. 22. || *al. children,* and so again v. 23. The words are equivalent, and frequently interchanged.

EXPLANATORY NOTES.

V. 14. *Alighted,* &c. See the note on Josh. 15. 18.

V. 15. *A south-lying land.* The south part of Judah is mountainous and dry, fit only for pasturage, and sheep-walks. Achsa wished to have an irriguous arable field; and this she juttily calls a blessing, or boon.

Ib. *Upper, and nether-springs.* Springs are often found on declivities, as well as on plains: both were given to Achsa.

V. 16. *The Kenites,* &c. The posterity of Hobab are called Kenites, from their taking possession of the country of the old Kenites, or Troglodytes. They preferred this hilly tract to the fine, but less wholesome, plain of Jericho, where they first settled; as being more suitable to their former manner of life (that of Nomadic shepherds), and more resembling their native country, Midian.

Ib. *Among the people;* i. e. contiguous to the tribe of

Judah. See C. R.

V. 18. The present Hebrew text makes the children of Judah take Gaza, &c. but this is contrary both to history and to the context. The Greek version has alone retained the true reading.

V. 20. This verse seems to be misplaced, and would come in better after v. 10.

V. 21. The city and territory of Jerusalem were partly in the tribe of Judah, and partly in that of Benjamin: nor were the Jebusite inhabitants entirely subdued, until the reign of David. See 2 Sam. 4. 6.

V. 22. *The house of Joseph.* Namely, the tribe of Ephraim. So Josephus.

Ib. *The Lord was with them:* a common Hebraism, to denote success, by whatever means. Here the city was taken by treachery.

24 of which city was formerly Luz), their watch observed a man coming out of the
city; to whom they said: "Shew us a way into the city; and we will shew mercy
25 "to thee." So he shewed them a way into the city; and they smote its inhabitants
26 with the edge of the sword: but the man and his family they let go free. And
the man went into the land of the Hethites; where he builded a city, and called
27 its name Luz; which name it bears at this day: But the inhabitants of Bethshean
and its villages, of Thanach and its villages, of Dor and its villages, of Ibleam and
its villages, and of Megido and its villages, the children of Manasseh expelled not;
28 but, in that land the Chanaanites continued to dwell. However, when the Israel-
ites became stronger, they made those Chanaanites tributaries; but did not expel
them.

29 NOR did the children of Ephraim expel the Chanaanites who inhabited Gezer;
but, in Gezer, the Chanaanites dwelled among them; † and became their tri-
butaries.]

30 NOR did the children of Zebulon expel the inhabitants of Kitron, and of Na-
halol; but the Chanaanites of those tracts dwelled among them, and became their
tributaries.

31 NOR did the children of Asher expel the inhabitants of Acho, nor of Zidon, nor
32 of Ahlab, nor of Achzib, nor of Helba, nor of Aphik, nor of Rehob: but the
Asherites dwelled among the Chanaanites of that land; and expelled them not.

33 NOR did the children of Naphthali expel the inhabitants of Beth-she mesh, nor of
Beth-anath; but dwelled among the inhabitants of that land: however, the inha-
bitants of Beth-she mesh, and of Beth-anath, became their tributaries.

34 As to the children of Dan, the Amorites had confined them to the mountains, and
35 would not suffer them to come down into the plains: nay, the Amorites continued
to inhabit Mount-Heres, Ajalon, and Shaal-baim: yet, when the house of Joseph
36 grew powerful, those, too, became their tributaries.—Now, the boundary of those
Amorites was between the heights of Akrabim, and the upper Sela.

1 During this period, a messenger of the LORD came from Gilgal to Bochim,
‖ unto the house of Israel, and said to them: "Thus saith the LORD: | 'I brought

VARIOUS READINGS.

V. 29. † SEP.—CH. II. v. 1. ‖ SO SEP. and partly SYR. ARAB. THE REST have only *and said*. See c. 2.

EXPLANATORY NOTES.

V. 26. *Called its name Luz*; in remembrance of his prior abode.

V. 36. *And the upper Sela*. For this rendering, see c. 2. There were two *Selas*, or *Petræ*: one in Arabia Petrea, the other in Palestine. The latter seems here designated.

CH. II. ver. 1. *A messenger*. The Hebrew word signifies either a messenger or an angel: the context here, seems to require the former; and so it is understood by our best modern critics. He was probably some prophet, who resided at Gilgal.

Ib. *Bochim*. Where it lay, it is uncertain. The Greek translator makes it to be in the neighbourhood of Bethel: and this is highly probable. Comp. 2 Sam. 5. 23. and 1 Chron. 14. 14. See also c. 2.

Ib. *Unto the house of Israel*. To be understood here, I think, in contradistinction to the house of Judah: for it does not appear that the latter were chargeable with the disobedience after mentioned.

“ you out of † the land of † Egypt, and brought you into this land, which to
 “ your forefathers I had sworn, *I would give to you*: and I said: ‘ With you I will
 “ never break my covenant: but ye must make no covenant with the former inha- 2
 “ bitants of the land, † nor adore their gods; † but † their statues ye shall break
 “ down, and † their altars ye shall overthrow.’ Yet ye have disobeyed my com-
 “ mand! Why have ye so done?—I therefore, on my part, say to you: ‘ I will 3
 “ not drive these nations out from before you: but they shall remain as traps for
 “ you; and their gods shall be to you as snares.”—When the messenger of the 4
 LORD had spoken these words to all the children of Israel, the people raised their
 voice and wept. Hence the name of the place was called Bochim [*The weeping-* 5
place].—And there they offered sacrifices to the LORD.

§ 2. *Gradual Depravity of the Israelites, after the Death of Joshua: their first Subjection, and Deliverance by Othniel.*

WHEN Joshua dismissed the people, the children of Israel went to possess the 6
 land, every one unto his own inheritance. And the people served the LORD, all 7
 the days of Joshua, and all the days of the elders who outlived Joshua; who
 had seen all * the great things which the LORD had done for Israel.—But Joshua 8
 Ben-Nun, the servant of the LORD, died, at the age of an hundred and ten years;
 and was buried in his own territorial possession in † Thimnath-serah, † in Mount- 9
 Ephraim, on the north side of Mount-Gaash.—Now, when that whole generation 10
 of men were united to their fathers; and there had arisen, after them, another
 generation, that knew not the LORD, nor the deeds which he had done for Israel;
 the children of Israel did evil in the sight of the LORD, and worshipped the gods 11
 of the Chanaanites. They forsook the LORD, the GOD of their forefathers, who 12
 had brought them out of the land of Egypt; and followed other gods, of the gods
 of the nations around them; and, by worshipping those gods, provoked the anger
 of the LORD.—They forsook the LORD, and worshipped Baal and Ashtaroth! 13

THE LORD was, therefore, greatly incensed against the Israelites, and delivered 14

VARIOUS READINGS.

V. 1. † SYR. ARAB. and 1 MS.—V. 2. † SEP. Ib. † SEP.—V. 7. * *the works of the Lord, and.* SYR.—V. 9. † So
 SYR. ARAB. VULG. and 8 MSS. And so P. P. Josh. 24. 30. The REST, *Thimnath-beret.* See C. R.

EXPLANATORY NOTES.

V. 3. *Traps.* The Hebrew word is variously rendered: but I have given what I am convinced is the true meaning. See C. R.

V. 5. *There they offered sacrifices.* Hence it has been inferred, that Bochim was the same with Shiloh; as sacrifices, by the law of Moses, might be offered only at the place where were the convention-tent, and ark. But the law, in this respect, was not always observed, and the ark itself was occasionally carried from place to place. Comp. c. 6. 19. 1 Sam. 16. 2. and 2 Sam. 24. 25.

V. 6. Houbigant thought this and the four following verses out of their place; and puts them at the head of the chapter: I think, without reason.

V. 11. *The gods, &c.* In Hebrew, *Baalim*, the plural of *Baal*, which was a generic name for the gods of Chanaan; and signifies *Lord*, or *Master*.

V. 13. *Baal.* I have here, and in similar cases, retained the Hebrew name, as particularizing some principal divinity. He was probably the *sun*, as *Ashtaroth* is supposed to have been the *moon*. See C. R.

them into the hands of pillagers, who pillaged them: and to their enemies around
 15 he abandoned them; so that they could no longer resist their enemies. Whatso-
 ever they undertook, the hand of the LORD was against them, to do them evil;
 16 as he had *often* said, and sworn to them, *would be the case*.—Nevertheless, when
 they were greatly distressed, the LORD raised up Judges, who rescued them from
 17 the hands of their pillagers: yet to their Judges they would not listen; but went
 astray after other gods, and worshipped them. Soon turned they aside from the
 way, in which their forefathers, obeying the commandments of the LORD, had
 18 walked: not so did they. For although the LORD, when he raised up Judges to
 them, was with the Judge; and saved them, all the days of the Judge, from the
 hands of their enemies (for the LORD relented at their lamentations, occasioned
 19 by their harassers and oppressors); yet no sooner was the Judge dead, than they
 relapsed, and became more corrupt than their fathers, in following other gods,
 and serving and worshipping them: from their *old* deeds they departed not, nor
 20 from their own perverse ways. So the LORD was greatly incensed against the
 Israelites, and said: "Because this people have transgressed my covenant, with
 21 "which I charged their forefathers; and have not hearkened to my voice; I, on
 "my part, will not, henceforth, drive out from before them, any more of those
 22 "nations, which Joshuah, at his death, left unsubdued; that, through them, I
 "may prove the Israelites, whether they will observantly walk in the way of the
 23 "LORD, as their forefathers did; or not?"—For this purpose had the LORD re-
 served those nations from immediate expulsion, and had not delivered them into
 1 the hands of Joshuah.—Now these are the nations which the LORD had reserved,
 by which to prove the Israelites; that is, as many of *them* as were not acquainted
 2 with all the Chanaanite wars: perhaps, also, for the purpose of teaching their
future generations the art of war; such, at least, of them as were before unexpe-
 3 rienced in it: the five lordships of the Philistines, all the Zidonian Chanaanites,
 and the Hevites that dwelled about Mount-Lebanon, from Baal-hermon to the
 4 confines of Hameth. By these were the Israelites to be proved, to know whether
 they would obey the commandments of the LORD, with which, through the me-
 diation of Moses, he had charged their forefathers.

5 So the children of Israel dwelled among the Chanaanites, Hethites, Amorites,
 6 Pherizites, Hevites and Jebusites; took their daughters for wives, and gave their
 7 own daughters to their sons; and served their gods. Thus the children of Israel
 8 did evil in the sight of the LORD; and served || Baal and || Ashtaroth: hence the

VARIOUS READINGS.

CH. III. v. 7. || al. *Baal*, in the plural. Ib. || al. *grover*. See c. r.

EXPLANATORY NOTE.

V. 16. *Raised up Judges*. That is, temporary and local call them *Righters*; as the Germans still do. See c. r.
 avengers; as the whole ensuing history shews. We might

LORD was incensed against them, and delivered them into the hands of Chushan-rishathaim, king of || Mesopotamia: and the children of Israel were subject to Chushan-rishathaim eight years. But when the children of Israel cried to the LORD, 9 the LORD † heard them, and | raised up for them a saviour who saved them; Othniel, the son of Kenaz Chaleb's younger brother.—He, impelled by the spirit of 10 the LORD, assumed the judicature of Israel, and went out to war; and the LORD delivered Chushan-rishathaim into his hands: and the land had rest forty 11 years.

§ 3. *The second Subjection of the Israelites, and their Deliverance by Ehud.*

AFTER the death of Othniel Ben-Kenaz, again the children of Israel did evil 12 in the sight of the LORD: and because they had done evil in the sight of the LORD, the LORD strengthened, against them, Eglon, king of Moab; who calling in to his 13 aid the Ammonites and Amalekites, came and smote the Israelites, and made himself master of the city of Palm-trees. And the children of Israel were subject to Eglon 14 eighteen years.—But when the children of Israel cried to the LORD, the LORD 15 raised up for them a saviour, Ehud Ben-Gerah, a Benjaminite; a man lame of his right hand. By him the children of Israel sent a present to Eglon, king of Moab. Now Ehud had prepared a two-edged dagger, of a cubit's length, which he girded 16 under his garments, upon his right thigh: and *thus* he brought the present to the 17 king of Moab (now Eglon was a very corpulent man): and when he had made an 18 end of offering the present, he dismissed the persons who had carried it; but re- 19 turned, himself, from the Idols at Gilgal, and said to Eglon: "To thee, O king! "I have a secret message." *The king* said: "Privacy!" So all his attendants went out from him. Then Ehud approached to him, where he was sitting in a 20 summer-chamber, which he had made for his own retirement. But when Ehud said: "To thee I have a message from GOD:" he arose from his seat; and Ehud 21 put forth his left hand, and from his right thigh drew the dagger, and thrust it into

VARIOUS READINGS.

V. 8. || *al. Aram, i. e. Syria.* See C. R.—V. 9. † *SEP.*

EXPLANATORY NOTES.

Ch. iii. ver. 12. *Othniel Ben-Kenaz, i. e. Othniel, the son of Kenaz.* But *Ben-Kenaz, Ben-Nun, Ben-Anath*, were as much proper names among the Hebrews, and are so this day, among the Arabs, as Petro-witz, Fitz-roy, Mac-donald, or John-son.

V. 13. *The city of Palm-trees.* i. e. Jericho, where, according to Josephus, Eglon fixed the seat of his empire. At any rate he must have had a temporary residence there, as it appears by the sequel.

V. 17. *Now Eglon, &c.* The word which I have ren-

dered *corpulent* is rendered by the Greek translators, *poite*. The whole parenthesis would be more properly placed in v. 22. after the words, *The fat closed over it.* See C. R.

V. 15. *Sent a present, i. e. a real tribute, under the name of a gift.*

V. 19. *The Idols.* These had been probably erected by Eglon; and the sight of them might inspire Ehud with new ardour to execute his purpose. Others render *the quarries.* See C. R.

22 Egion's belly : and the handle going in after the blade, the fat closed over it, so
 23 that it could not be drawn out of his belly ; but went through behind. Then
 Ehud, having flut and made fast the chamber-doors behind him, went out through
 24 the porch.—When he was gone, Egion's servants came forward ; but when they
 saw that the chamber-doors were fast, they said : “ Doubtless he is reposing in his
 25 “ summer-chamber.” But after waiting until they were ashamed, and seeing that
 he opened not the doors of the chamber, they took a key and opened them : when,
 26 lo ! their lord was lying dead on the ground. But, during their consternation,
 27 Ehud made his escape, and having passed the Idols, got safe to Seirath ; whither
 as soon as he arrived, he caused the trumpet to be blown on Mount-Ephraim : and
 the children of Israel went down with him from the mountains, he leading them
 28 on. “ Follow me,” said he to them, “ for your enemies, the Moabites, the LORD
 “ hath delivered into your hands.”—So they followed him, and took possession of
 the fords of the Jordan, toward Moab ; where they suffered not a man to pass ;
 29 and, at that time, they slew about ten thousand Moabites ; all stout valiant men ;
 30 not one escaped.—Thus was Moab, at that time, humbled by the Israelites : and
 the land had rest eighty years.

31 NEXT to him (*Ehud*) was Shamgar Ben-Anath, who, with ox-goads, slew six
 hundred Philistines, and thus likewise rescued the Israelites of that quarter.

§ 4. The third Subjection of the Israelites, and their Deliverance by Debora and Barak.

1 EHUD being dead, again the children of Israel did evil in the sight of the LORD ;
 2 and the LORD delivered them into the hands of Jabin, a Chanaanite king, who
 reigned in Hazor ; the chief captain of whose host was Siferah, who dwelled in
 3 Harosheth-agolim. And the children of Israel cried to the LORD : for Jabin had
 nine hundred iron chariots ; and, for twenty years, had grievously oppressed the
 4 Israelites.—Now, at that time, Debora, a prophetess, the wife of Laphidoth, acted
 5 as Judge in Israel. She dwelled at the Turpentine-tree, called since that of Debora,
 between Rama and Bethel, in Mount-Ephraim : and thither the children of Israel
 came to her, to be judged.

6 SHE sent a message to Barak Ben-Abinoam, and called him from Kadesh of

EXPLANATORY NOTES.

V. 22. *Went through behind.* The Hebrew word rendered *behind*, is found only here. It seems not to have been in the copy of the Greek translator ; and indeed I am inclined to think it an interpolation, or corruption. See c. x.

V. 31. *Next to him*, i. e. I think, in rank, not succession. The Hebrew word has often this signification : and Shamgar was probably contemporary with Ehud.

Ib. *Ox-goads*, in Judea, were in some respects equal to spears, and were often employed as weapons of offence. We are not to imagine that Shamgar alone, with one ox-

goad, slew all those Philistines : but was accompanied with what Israelites he could assemble, in the quarter next to the Philistines. After all, his victory seems to have been only an occasional one. See c. x. and comp. ch. 5. 6.

Ch. iv. v. 4. *A prophetess* ; i. e. a woman of superior wisdom and prudence. She was probably the wife of some patriarchal chief ; but whose abilities were inferior to hers. —She might also be a *prophetess* in the stricter sense of the word.

Naphthali; and said to him: "Thus commandeth the LORD, the GOD of Israel: 7
 "Go thou, and take post on Mount-Thabor, and take with thee ten thousand men
 "of the children of Naphthali and of Zebulon: and I will draw toward thee, unto
 "the torrent Kishon, Siferah the chief captain of Jabin's forces, with his chariots
 "and numerous host; and will deliver him into thine hands." But Barak said to 8
 her: "If thou wilt go with me, I will go; but if thou wilt not go with me, nei-
 "ther will I go." She answered: "I shall certainly go with thee: but, then, 9
 "the expedition which thou undertakest, will not be to thine honour: for into
 "the hands of a woman shall the LORD deliver Siferah."—So Debora arose, and
 went with Barak to Kadesh.

To Kadesh Barak summoned the Naphthalites and Zebulonites, and marched 10
 thence at the head of ten thousand men; accompanied by Debora. †—When Sife- 12
 rah was assured that Barak Ben-Abinoam was come up to Mount-Thabor, he got 13
 together all his chariots of iron, nine hundred chariots; and went, with all the
 people that were with him, from Harosheth-agoim unto the torrent Kishon. Then 14
 Debora said to Barak: "Attack now; for this is the day in which the LORD
 "delivereth Siferah into thine hands: is not the LORD gone out before thee?" So 15
 Barak marched down from Mount-Thabor, followed by ten thousand men. And
 the LORD dismayed Siferah, with all his chariots and host, and exposed them to the
 edge of the sword, before Barak. And Siferah alighted from his chariot, and fled 16
 on foot; while Barak pursued the chariots and the host unto Harosheth-agoim:
 and the whole host of Siferah fell by the edge of the sword; not a man of them
 escaped. But Siferah had fled on foot to the tent of Jael, the wife of Heber a 17
 Kenite: for there was peace between Jabin, the king of Hazor, and the house of
 Heber.—† Heber, the Kenite, was a descendant from Hobab the relation of Moses; 11
 who had separated himself from the other Kenites, and had pitched his tent at the
 turpentine tree of Zaanaïm; which is nigh to Kadesh of Naphthali.—Now Jael 18
 went out to meet Siferah, and said to him: "Turn in, my lord! turn in to me:
 "fear nothing." So he turned in with her into the tent; and she covered him
 with a velvet coverlet: and, when he said to her: "Give me, I pray thee, a little 19

VARIOUS READINGS.

CH. IV. v. 11. † transposed to after v. 17.—V. 17. † V. 11. transposed hither.

EXPLANATORY NOTES.

V. 6. *Ten thousand men, &c.* It seems this was not a general war. Only four of the tribes appear to have been concerned in it. Perhaps the subjection to Jabin was also partial; and reached no farther southward than Mount-Ephraim. Comp. c. 5. 14—19.

V. 9. *Into the hands of a woman.* It is hard to say, whether she mean herself or Jael. I am inclined to think, the former: as if she said: Well; go I will; but, if I go, the victory will generally be ascribed to my presence.

V. 14. *Is not the Lord gone out before thee?* She foretold

the ensuing tempest, which perhaps already began to blacken. Comp. c. 5. 20, 21.

V. 15. *The Lord dismayed, &c.* A dreadful storm preceded and accompanied the engagement. *The stars fought against Siferah.* See next chapter.

V. 18. *A velvet coverlet.* There is but one word in the original, but that word seems to denote a warm, downy blanket. Some think it was not laid over him, but drawn like a curtain before where he lay. See c. 2.

“water to drink;” she opened a bottle of milk, and gave him *drink out of it*: and
 20 again covered him. He then said to her: “Stand thou at the door of the tent;
 “and if it happen, that any one come by, and question thee, and say: ‘Is there
 21 “any man here?’ thou shalt answer: None.”—But Jael, the wife of Heber, took
 a *tent-pin*, and, having a hammer in her *other* hand; went softly toward him, while
 he was fast asleep, and drove the pin into his temples, until it fixed in the ground:
 22 so he faltered, and died.—Lo! now, came Barak in quest of Sisera: and Jael
 went out to meet him, and said to him: “Come, and I will shew thee, the man
 “whom thou seekest.” So he went in with her; when, lo! Sisera lay dead,
 23 with the *tent-pin* in his temples.—Thus || the LORD, | on that day, humbled the
 24 Chanaanite king, Jabin; before the children of Israel. And the children of Israel
 continued to prosper and prevail against Jabin, until they utterly destroyed his kingdom.

1 At that time, sang Debora and Barak the following

S O N G:

2 FOR the voluntary exertions of the people,
 In the naked, defenceless state of Israel—
 Praise ye the LORD.

3 LISTEN, ye kings! give ear, ye courtiers!
 While I, while I to the LORD will sing:
 Psalmidize to the LORD, the GOD of Israel.

4 O LORD! On thy coming from Seir,
 In thy progress from the fields of Edom;
 The earth quaked! the heavens were dissolved!
 Dissolved were the clouds into waters!

5 Mountains melted at the presence of the LORD!
 Sinai, itself, at the presence of * the God of Israel!

IN

V A R I O U S R E A D I N G S.

V. 23. || SO SYR. CHALD. ARAB. and 1 MS. The REST, GOD.—CH. V. v. 5. * The LORD. In the text and
 all the ant. vv. yet it appears to me an interpolation: and the line runs much better without it.

E X P L A N A T O R Y N O T E S.

V. 19. *A bottle of milk*, i. e. Oxygal, or four camel's milk; which is not only very cooling, but also inebriates. Jael had already premeditated the audacious deed, of murdering her credulous guest.

V. 21. *He faltered*; i. e. made a last agonizing effort, to get up; perhaps did get up, and immediately fell again. Comp. c. 5. 27.

Ch. v. ver. 1. *At that time*. Not on the very day of battle, but soon after; probably in a solemn assembly of the people. The composition is highly poetical; and, on that account, sometimes obscure. Nor is the text altogether uncorrupted. I have done my best to restore it, and to give at least an intelligible version. In the rendering of several

passages I differ considerably from all my predecessors, how rightly the learned will, in time, be able to judge: my reasons are fairly given in c. 2. The parts of this *Song*, or *Ode*, were, probably, sung alternatively; and some moderns have risked a distribution of the parts: but as these divisions are conjectural and arbitrary, I leave the ingenious reader to make one for himself.

V. 2. Is evidently an introductory exposition of the subject.

V. 3. Elegant *Apophthegm* to the neighbouring kings, and their counsellors.

V. 4 and 5. An appeal to past times, when Israel was under the special protection of the Lord; compared with their late

IN the days of Shamgar Ben-Anath * 6
 Unfrequented were the roads:
 In by-paths travellers travelled:
 Deserted were the villages of Israel: 7
 Deserted—till || uprose I, Debora;
 Uprose I |—a mother in Israel.
 NEW gods they had chosen— 8
 Hence their apprehensions:
 For neither shield, nor spear, was to be seen
 Among forty thousand Israelites.
 MY love to those chiefs in Israel, 9
 Who volunteer'd themselves among the people?
 Praise ye the LORD!
 RIDERS on streaked asses, 10
 Travellers sitting in couches,
 And walkers along the way;
 Were terrified by the noise of bowmen 11
 Between the *different* watering-places.
 THEN acknowledged they the judgments of the LORD:
 His judgments on the villages of Israel:
 Hence were seized with apprehensions
 The people of the LORD!

VARIOUS READINGS.

V. 6. a *In the days of Jaël.* This is also, I think, a manifest interpolation: and is wanting in 1 MS.—
 V. 7. || *Uprose Debora, Uprose she.* SEP. VULG.

EXPLANATORY NOTES.

late disastrous situation. During their forty years residence in the wilderness, they had been plentifully, often miraculously, provided for.—For them the heavens were melted into salutary showers, and manna; the mountains and rocks themselves yielded refreshing springs. Such is the import of these poetical images. Comp. Deut. 33. 2. and Psal. 68. 7, 8, 9.

V. 6. *In the days of Shamgar.* It has already been observed (in a note on c. 3. v. 31.) that although Shamgar delivered the Israelites from the Philistines, that deliverance was but partial, and of short duration. This passage confirms that supposition. But see c. 2.

V. 7. *Deserted were the villages;* i. e. all the unfenced towns and single homesteads; which were continually liable to be pillaged by the enemy.

V. 8. *New gods they had chosen; hence their apprehensions,* &c. They were conscious that, by abandoning the Lord, they had lost his usual protection; and their conquerors had, by disarming them, rendered a defence by ordinary means impracticable. The word which I translate *apprehensions* signifies that sort of fear which makes one's hair stand on end: See c. 2. where other renderings are given.

V. 9. *My love;* lit. *my heart.* The very great distress and terror of the Israelites made the voluntary exertions of those chiefs more meritorious and commendable. The translation is bold, and beautiful.

V. 10. *Riders on streaked asses,* &c. This is an illustration of v. 6. to which the poet naturally returns. There were three modes of travelling in Judea; and still are common in the East. Men of rank and riches rode on beautiful streaked asses; women were generally carried in couches or large panniers, hung on each side of a camel; and they who could afford neither of these conveyances, were obliged, like the *many* of every country, to travel a-foot. Now, in the days of Shamgar, none of those travellers were safe on the highway; but were under the necessity of pursuing their journeys by devious routes and by-paths, to avoid meeting the bowmen, after mentioned; who occupied all the public roads, and more particularly infested the watering-places, where travellers used to rest, and bait. As it is chiefly in rendering this and the next verse that I differ from all other translators, I beg the learned reader to give particular attention to the CRIT. REM.

- 12 **AWAKE, awake, Debora!**
 Awake, awake words of confidence.
 ARISE, Barak! arise:
 Reverse thy captivity, Ben-Abinoam!
- 13 **INSTANTLY, came down a residue of worthies:**
 To me came down the people of the LORD.
- 14 **OF the brave of Ephraim, came the flower of Amalek:**
 Next was Benjamin among thy people.
 FROM Machir came down chieftains;
 And from Zebulon sceptre-bearers.
- 15 **NUMBERED with Debora were the chiefs of Issachar:**
 Issachar was Barak's trusty guard,
 That attended him into the valley.
 IN the districts of Reuben were great deliberations!
- 16 **Why abodest thou within thy barriers,**
 To listen to the whistlings of the herdsmen?
 Great were the deliberations in the district of Reuben.
- 17 **|| GAD, too, sat still beyond the Jordan;**
 And || Dan minded | his shipping.
 ASHER abode by the sea-shore,
 And sat still among his havens.
- 18 **ZEBULON was the people, that braved death:**
 Naphthali, that braved the height of danger.

VARIOUS READINGS.

V. 17. || So SYR. only. The REST, *Gilead*. See C. R. Ib. || So CHALD. ARAB. VULG. and 2 MSS. The REST, *why minded Dan*.

EXPLANATORY NOTES.

V. 12. *Awake, awake words of confidence*; not, *utter a song*. At the period here alluded to, there was no song in question. The point was to rouse the people from their supine and spiritless state. Debora excites Barak to deeds of valour; and Barak springs instantly to action. See c. 2. and comp. c. 4. 6, 8.

Ibid. *Reverse thy captivity*. Be no longer the slave of Jabin and his Chanaanites, but subdue them in thy turn.

V. 14. *The flower of Amalek*. The brave Ephraimites, who resided by a mountain of that name, in their tribe.

Ibid. *Chieftains—sceptre-bearers*. i. e. Heads of families, patriarchal chiefs. The latter term might, perhaps, be rendered *lance-throwers*, and the former *marksmen*. See c. 2.

V. 15. *Numbered, &c.* By separating a word from v. 14. and joining it to the first letter of the next word, this rendering is produced. See c. 2.

Ibid. *Barak's trusty guard that attended him into the valley*. Namely, when he went down from Mount Thabor, to meet

the enemy on very disadvantageous ground; having no cavalry.

Ibid. *In the districts of Reuben were great deliberations*. This is a delicate but severe irony; as appears from its repetition after, and indeed from the context. The Reubenites *deliberated* much, but *did* nothing.

V. 16. *Why abodest thou, &c.* The Reubenites were separated from the ten tribes by the Jordan, and from the half tribe of Manasseh by a chain of hills. There they chose to remain at quiet on this trying occasion; and to listen rather to the shepherd's pipe, than to the sound of the martial horn. Perhaps they were not included in the conquest of Jabin.

V. 17. *Gad, too, &c.* The Gadites imitated their neighbours, the Reubenites; being still farther from danger. The Danites and Asherites kept also at a distance; so that Benjamin, Zebulon, Naphthali and Issachar were the only auxiliaries of the house of Joseph in this war. Of the tribes of Judah and Simeon no mention is made. They consequently were not concerned.

KINGS advanced—anon they combated— 19
 At Thanach, by the waters of Megido,
 Kings of Chanaan combated :
But a fragment of silver they took not away.
 FROM the heavens combated the stars ! 20
 From their orbs they combated Siferah :
 His host the torrent Kishon swept away ! 21
 First of torrents, torrent Kishon !
 Thou trampledst on mighty personages.
 THEN were foundered the horse's hoofs, 22
 From the headlong retreat of his rider !
 CURSE ye Meroz (saith the messenger of the LORD), 23
 Bitterly curse its inhabitants ;
 Because they came not to the LORD's assistance ;
 || To the LORD's assistance, | among the brave.
 BLESSED, above other women, be Jael, 24
 The wife of Heber, the Kenite !
 'Bove all tent-inhabiting women, be she blest !
 Water he [*Siferah*] asked, milk she gave : 25
 In a costly bowl she presented butter-milk.
 With her *left* hand she seized a pin, 26
 And with her right a ponderous hammer :
 She smote Siferah : she smote him on the head :
 She pierced, and perforated his temples !
 || At her feet he tumbled, and fell down : | 27
 || At her feet he tumbled and fell : |
 Where he tumbled, there he lay ghastly dead !

VARIOUS READINGS.

V. 23. || wanting in CHALD. SYR. ARAB. and 20 MSS. and partly in SEP. and VULG.—V. 27. || wanting in 16 MSS. Ib. || wanting in SYR. and ARAB. See C. R.

EXPLANATORY NOTES.

V. 19. *Kings advanced.* There might be in Jabin's army several little kings ; but the plural number may mean only one king : nor does it appear that even Jabin himself was present at this engagement.

V. 20. *From the heavens, &c.* A most beautiful image. A tempest meeting the enemy in the face, discomfited them ; and the torrent Kishon was so suddenly swelled by the rain, that many of them were swept away by it in their precipitate flight : hence the poet calls it the *first*, or *prince* of torrents. The whole is exceedingly poetical.

V. 23. *Curse ye Meroz.* The same, perhaps, with *Maron*, mentioned in Josh. 11. 5. See C. R.

Ibid. *Saith the messenger of the Lord.* Probably he who was sent to summon them to the standard of Barak. Some think Barak himself is meant : and so the Chaldee paraphraser understood it.

Ibid. *To the Lord's assistance ;* i. e. to the assistance of his people.

V. 24. *Tent-inhabiting women.* Perhaps, we should render the whole line thus : *Above all women be she blessed in her tent !* i. e. in her family ; in every sort of domestic happiness.

V. 25. *Butter-milk* is a very cooling draught, as all know. Comp. c. 4. 19.

V. 26 and 27. This is most beautifully expressed in the original : every word of which, to use a common phrase, tells.

- 28 FROM a balcony gazed Siferah's mother :
Through the lattice she, wailing, cried :
" Why is his chariot so long in coming ?
" Why so tardy his chariot-wheels ?"
- 29 THE wisest of her ladies answered her ;
And returned ~~these~~ words of exultation :
30 " Surely they have found, and are dividing a booty !
" A girl, a couple of girls to each brave man :
" A spoil of various colours for Siferah :
" A spoil of party-coloured embroidery,
" From the necks of those that have been spoiled !"
- 31 So perish all thine enemies, O LORD !
But may they, who love || THEE, become
Like the sun, when he riseth in his glory !

§ 5. *The fourth Subjection of the Israelites; and their Deliverance by Gideon Ben-Joash.*

- 1 THE land had now rest forty years : but the children of Israel having again done
evil in the sight of the LORD, he delivered them into the hands of the Midianites,
2 for seven years. So Midian prevailed against Israel : and, from a dread of the
Midianites, the children of Israel betook themselves to the hollows of the moun-
3 tains, and to caverns, and fortresses.—Now, whensoever the Israelites sowed *their*
land, the Midianites, Amalekites, and *other* eastern nations, came up against them ;
4 and, encamping on their territory, ravaged the whole produce of the ground, as
far as Gaza ; leaving for the Israelites neither victuals, nor flocks, nor herds, nor
5 asses. For they brought up with them their cattle and their tents, and came like
a multitude of locusts : themselves, and their camels, were without number :

VARIOUS READINGS.

- V. 31. || SO SYR. ARAB. VULG. and 2 MSS. The REST, *Him* ; which may be the original reading : but should still
be rendered in the second person. See c. a.

EXPLANATORY NOTES.

V. 28. Nothing could be more happily imagined, than this poetical transition, from Siferah lying dead in the tent of Jael, to his mother anxiously waiting his triumphant return.

V. 29. *The wisest of her ladies* ; i. e. *of her female attendants* : her *dames d'atour*. There is here a various reading in the Hebrew, which disappears in my version. The word rendered *the wisest*, is, in the present printed text, in the plural : but six manuscripts, with the Syr. Arab. and Vulg. Latin versions, have the singular. See c. a.

1b. *And returned*, &c. This line is commonly rendered thus : *Nay, she returned an answer to herself* : which I have rejected for reasons given in c. a.

V. 30. *A girl*, &c. i. e. a female slave, in those days considered as a principal part of the prey. See c. a.

Ibid. *From the necks of those that have been spoiled*. The word, rendered *necks*, might be rendered *shoulders*. The spoil alluded to seems to have been rich short mantles, which warriors used to wear. See c. a.

Ch. vi. ver. 2. *Hollows of the mountains*. The word seems to denote what the French call *ravines*, and the Americans *gullies* : formed, for the most part, by impetuous torrents.

V. 3. *Other eastern nations*. The various Arab tribes, which lay to the east of Judea.

for they came into the land to lay it waste. Thus was Israel brought very low by the Midianites. 6

BUT the children of Israel cried to the LORD: || and, when they cried to the LORD; | because of the Midianites; the LORD sent to them a prophet, who said to them: "Thus saith the LORD: 'I brought you out of † the land of | Egypt, " from a state of servitude. I delivered you out of the hands of the Egyptians, and " of your oppressors; and these nations I drove out from before you, and to you I " gave their land. And I said to you: I, the LORD, am your GOD: revere not " the gods of the Amorites, whose land ye inhabit:—but to my voice ye would " not listen."

AFTER THIS, an angel of the LORD appeared, sitting under a turpentine-tree at Ophra, which belonged to Joash, an Abiezerite. His son, Gideon, was then threshing wheat in a wine-press, to conceal it from the Midianites. To him the angel of the LORD appeared, and said: "The LORD is with thee, thou valiant man!" Gideon answered him: "Oh, sir! if the LORD be with us, why then hath all this misery befallen us? and where are his miracles, which our fathers told us of, saying: 'Was it not the LORD who brought us out of Egypt?'—whereas, now, the LORD hath forsaken us, and delivered us into the hands of the Midianites." The † angel of the | LORD replied, and said: "Go thou! valiant as thou art, and rescue Israel from the hands of the Midianites: it is I, who send thee." "O! my lord," answered Gideon, "by what means shall I rescue Israel? Lo! my family is the lowest in Manasseh; and I am the least in my father's house!" The † angel of the | LORD said to him: "I will assuredly be with thee, and thou shalt smite the Midianites to a man." Then said Gideon: "If I have found favour in thy sight, || shew me a token, that thou speakest in the name of the LORD. | Depart not hence, I pray thee, until I return to thee, and present to thee my donative." He answered, "I will remain, until thou return."—So Gideon went in, and cooked a kid, and unleavened cakes of an epha of flour; and, putting the flesh and cakes in a basket, and a libation of pure wine in a pan, he brought them out and presented them to the angel, under the turpentine-tree. Then the angel || of the LORD | said to him: "Take the flesh and the unleavened 20

VARIOUS READINGS.

CH. VI. v. 7. || wanting in SYR. ARAB. VULG. and some copies of SEP.—V. 8. † SEP. SYR. ARAB.—V. 14. † SEP. SYR. ARAB. and 1 MS.—V. 16. † SEP.—V. 17. || And if thou wilt, now, do all that thou hast said to me. SEP. See C. R.—V. 20. || So CHALD. SYR. ARAB. VULG. The REST, GOD.

EXPLANATORY NOTES.

V. 11. *Threshing wheat in a wine-press.* The wine-presses in Judea were dug in the ground; and probably, like those of Persia, lined with mason-work. Comp. Matth. 21. 33. The word rendered *threshing* seems to denote *beating with rods*; that the noise might be as small as possible.

V. 19. *A libation of pure wine.* The Hebrew word is, commonly, rendered *broth*: but I think, with the Syriac translator, that it means a libation of wine, which necessarily accompanied every donative offered to the Lord.

"cakes, and lay them upon that rock, and pour out the pure wine over them."

21 He did so; and the angel of the LORD, extending the end of a staff that was in his hand, touched the flesh and the unleavened cakes; when a fire, issuing from the rock, consumed both the flesh and the unleavened cakes: while the angel of

22 the LORD disappeared.—Gideon, now, perceived that it was an angel of the LORD, and said: "Alas the day, O LORD GOD! since I have thus seen, face to face, an

23 "angel of the LORD." But the LORD said to him: "Peace to thee; fear not;

24 "thou shalt not die."—Then Gideon, there, builded an altar to the LORD, and called it IEVE-SHALOM [*The Lord of peace*]: Unto this day it still remaineth at

25 Ophra of the Abiezerites. For, that same night, the LORD had said to him: "Take one of thy father's young bulls; and another bull seven years old; and,

26 "having demolished the altar of Baal, that belongeth to thy father, and cut down

27 "the grove that is by it, thou shalt build an altar to the LORD, thy GOD, on the

"top of that rock, on the ordained spot; and thou shalt take the second bull,

"and offer him as an holocaust, with the wood of the grove, which thou shalt

28 "have cut down."—Gideon, assisted by ten of his men-servants, did as the LORD had said to him: and because, through the fear of his father's household and of

29 the other citizens, he could not do this by day, he did it in the night. When the citizens arose in the morning, and saw that the altar of Baal had been demolished, and the grove that was by it cut down; and that one of the two bulls had been

30 offered, as an holocaust, on a newly erected altar: they said, one to another: "Who

"hath done this deed?" And, on enquiry and interrogation, it was told to them,

31 that Gideon Ben-Joash had done the deed. Then the citizens said to Joash: "Bring forth thy son, and let him die, for having demolished the altar of Baal,

32 "and cut down the grove that was by it." But Joash answered those who urged him: "Would ye then become the avengers of Baal? If he be a god, his insulter,

"should ye spare him, will be found dead, at break of day! Let him, then,

33 "avenge himself, of him who hath demolished his altar."—Hence, from that day, his son was surnamed Jerub-Baal; from *his father's* having said: "Let Baal avenge

"himself of him, who has demolished his altar."

33 MEANWHILE, the Midianites, Amalekites, and other eastern nations, had

EXPLANATORY NOTES.

V. 23. *But the Lord said to him.* Probably in a dream, that night; and at the same time, that he suggested to him, the demolition of Baal's altar, &c. as is related v. 25. For v. 24 is an historical anticipation, very common in scripture narratives; which has not always been well attended to, by translators.

V. 26. *Thou shalt take the second bull.* It is not said what he was to do with the other young bull or steer: but we may readily suppose he was to be offered as a simple sin-offering, or eucharistic sacrifice; the flesh of which might be eaten by the offerer and his associates. See c. 8.

V. 31. The answer of Joash is extremely cautious. I think it has been generally misunderstood, and consequently misinterpreted. The true meaning I take to be this: If Baal be really a god, ye need not avenge his quarrel, or desire the death of my son: Baal will speedily avenge himself; and you will see the demolisher of his altar die a sudden death. See c. 8.

V. 32. *Jerub-Baal, i. e. Let-Baal-avenge.* The Hebrews, and indeed most other nations, were wont to give surnames from particular occurrences; sometimes triflingly enough.

assembled, and passed over the Jordan; and were encamped in the plain of Jezreel: when Gideon, impelled by the spirit of the LORD, caused the trumpet of war to be blown; and all the Abiezerites flocked about him. He then sent messengers to the whole tribe of Manasséh, who instantly joined him. He also sent messengers to the tribes of Asher, Zebulon, and Naphtali; who came to meet the others.— Then Gideon said to || GOD: “If by mine hand thou wilt save Israel, as thou hast said, Lo! let me place in this threshing-floor a fleece of wool; and if dew, next morn, be found on the fleece only, and the whole ground, about it, be dry; then shall I know that thou wilt, as thou hast said, save Israel by mine hand.” So it was: for, on rising early next morning, and squeezing the fleece, he wrung out of it a bowlful of water. Again Gideon said to || GOD: “Let not thine ire be hot against me, if I make one more request: let me, I pray thee, make another trial with the fleece: let the fleece only be dry; and on all the ground, around it, let there be dew.” This, || also, GOD did that night: for, next morn, the fleece only was dry; while there was dew on all the ground.

THEN Jerub-Baal-Gideon, and all the people with him, arose early in the morning, and encamped by || En-harad; the host of Midian being on the south side of them, in the vale, by the hill of Moreh. But the LORD said to Gideon: “The people with thee are too many, for me to give into their hands the Midianites; lest the Israelites vaunt themselves against me, saying: ‘Our own hands have saved us:’ now, therefore, go and make, in the hearing of the people, this proclamation: ‘Whosoever is fearful and faint-hearted, let him return from Mount || Gilboa.’” On this, twenty-two thousand of the people returned, and but ten thousand remained. Again the LORD said to Gideon: “The people are still too many: bring them down to the waters, that there I may prove them for thee: and of whomsoever I shall say to thee: ‘Let such a one go with thee;’ the same with thee shall go; but of whomsoever I shall say: ‘Let not such a one go with thee;’ with thee he must not go.”—So he brought down the people unto the waters: when the LORD said to Gideon: “All those, who shall lap of the waters with their tongues, as a dog lappeth, thou shalt set apart by themselves; and, likewise, all those who bend the knee to drink.” Now the number of those who lapped, from hand to mouth, were three hundred men; but all the rest of

VARIOUS READINGS.

V. 36. || *the LORD*. CHALD. SYR. ARAB. See C. R.—V. 39. || *The LORD*. CHALD.—V. 40. || *The LORD*. ARAB.—CH. VII. v. 1. || *al. En-hadar*.—V. 3. || The present text, and all the versions, have *Gilead*; but I am convinced, with Le Clerc and Houbigant, that *Gilboa* is the genuine reading. See C. R.

EXPLANATORY NOTES.

Ch. vii. ver. 4. *Prove them*. Lit. *refine them*, as gold and silver are refined. V. 5. Lapping water from the hollow of the hand, was considered as a mark of sobriety and promptitude. The many active soldier contented himself with a passing sup of the refreshing stream; while the more dainty, and sluggishly inclined, kneeled down to draw large draughts from the water's brim.

- 7 the people bowed down on their knees, to drink water. Then the LORD said to Gideon: "By the three hundred men, who lapped, I will save you, and deliver
 8 "the Midianites into your hands: let all the rest of the people go, every one to
 8 "his own home."—So, retaining only those three hundred men, and the provisions and trumpets of the people, he dismissed all the other Israelites, every one to his own home.
- 9 BELOW him, in the vale, was the camp of the Midianites: and, that same night, the LORD said to him: "Arise, go down, *with thy men*, unto the camp;
 10 "for into thy hands I deliver it. But if thou be afraid to go down, *with thy men*;
 11 "go *first* down thyself unto the camp, with thy servant Phurah; and when thou
 "shalt have heard what they say in the camp, thou wilt be emboldened to go
 "down, afterward, with more intrepidity." So he went down, with his servant
 12 Phurah, unto the uttermost ranks of the camp: now the Midianites, Amalekites, and other eastern nations overspread the vale, like a multitude of locusts; and their
 13 camels were, in multitude, without number, like the sand on the sea-shore. Just as Gideon arrived, a man was telling a dream to his companion: "Lo!" said he,
 "I have had a dream. A cake of barley-bread, I thought, tumbled into the camp
 "of the Midianites, and reached a tent, and struck it down, and laid it flat to the
 14 "ground!" His companion answered and said: "What else is that, but the
 "sword of Gideon Ben-Joash, a man of Israel; into whose hands God hath de-
 15 "livered the Midianites, and this whole camp?" When Gideon heard this dream told, and its interpretation given, he worshipped the LORD: and, returning to the camp of the Israelites, he said: "Arise, for into your hands hath the LORD
 16 "delivered the camp of Midian."—He then divided the three hundred men into three companies; and in the hands of all of them he put trumpets, and empty
 17 pitchers with torches in them; and said to them: "Keep an eye on me; and, lo!
 "when I come to the outside of the camp, whatsoever I do, ye shall do the same.
 18 "When I and they who are with me blow the trumpet, blow ye the trumpet also,
 "on every side of the camp, and shout: '† The sword of the LORD and of

VARIOUS READINGS.

V. 18. † CHALD. SYR. ARAB. and 10 MSS.

EXPLANATORY NOTES.

V. 8. By following too closely the arrangement of the Hebrew words, most translators have given an appearance of confusion to this verse. I think I have given the true meaning. The general stock of provisions was kept for the use of this little army; and as each of them was to blow with a trumpet, it was necessary to retain all the trumpets. See c. 2.

V. 11. *The uttermost ranks*, i. e. the sentinels, or watch-guard.

V. 13. *A cake of barley-bread*. This seems to allude to the low condition of Gideon, mentioned ch. 6. 15. If a huge stone had rolled against a tent, there would have been

no wonder, if it overturned it; but that this should be done by a poor barley-cake was wonderful indeed.—The words *a man of Israel*, in the next verse, appear also to have a reference to the meanness of Gideon's family. It was neither king, nor chief, that was to subdue them; but a common Israelite. See c. 2.

Ibid. Reached a tent, &c. Whether this was the dreamer's own tent, or the general's tent, interpreters are not agreed. Perhaps the word *tent* may here mean the whole encampment.

V. 16. *Empty pitchers*; to conceal the torches, until the proper occasion.

"Gideon!" Now Gideon, and the hundred men who were with him, arrived 19
 at the camp about the beginning of the middle watch (for the watch was but just
 set); when they blew their trumpets, and broke the pitchers that were in their hands.
 Thus the three companies blew the trumpets, and broke the pitchers; then, hold- 20
 ing in their left hands the torches, and in their right hands the blow-trumpets, they
 shouted: "The sword of the LORD, and of Gideon!" and stood still, every one 21
 in his own place, around the camp. Instantly the whole camp of Midian was in
 confusion; and they roared out, and fled. For, while the three hundred men blew 22
 the trumpets, the LORD turned every man's sword against his fellow, throughout
 the whole camp: and the † whole camp fled toward Beth-seta of || Zeredath; and
 toward the brink of Abel-mehola by || Tabath.—The Israelites then rallied together 23
 from Naphthali, and from Asher, and from all Manasseh; to pursue the Midianites.
 And Gideon sent messengers throughout all Mount-Ephraim, saying: "Go down 24
 "against the Midianites, and intercept them at the waters by Beth-bara, and at the
 "Jordan." So all the men of Ephraim assembled and took possession of the waters
 toward Beth-bara, and of the Jordan; and they caught two Midianite chiefs, Oreb 25
 and Zeeb; and slew Oreb at *the rock, since called Oreb's-rock*; and Zeeb they slew
 at *a wine-press, called since the wine-press of Zeeb*; and continued pursuing the
 Midianites. But the heads of Oreb and Zeeb they brought, from the other side
 of the Jordan, to Gideon: to whom the men of Ephraim said: "Why hast thou 1
 "so served us, not to call us, when thou first wentest to combat the Midianites?"
 and they strongly expostulated with him. But he said to them: "How little 2
 "have I now done, in comparison with you! Is not the gleanings of the grapes of
 "Ephraim better than the *whole* vintage of Abiezer? Into your hands || the LORD | 3
 "hath delivered Oreb and Zeeb, chiefs of Midian! What have I been able to do,
 "in comparison with you?" On his saying these words, they were pacified.

VARIOUS READINGS.

V. 22. † STE. ARAB. and 6 MSS. Ib. || al. *Zeredath*. See C. R. Ib. || al. *Jeth-bath*.—CH. VIII. v. 3. || So SEP.
 CHALD. ARAB. VULG. and 4 MSS. One MS. has *the LORD GOD*; the RSST, *GOD*.

EXPLANATORY NOTES.

V. 19. *About the beginning of the middle watch*, i. e. about
 our midnight.

V. 20. *Thus, &c.* The stratagem of Gideon was, though
 a bold, yet a well conducted one. Three hundred torches
 blazing out at once, on three sides of the camp, and the
 sound of three hundred trumpets in the same directions,
 announced a great and general attack; and must have filled
 with consternation an unprepared and heedless host; of
 which the greatness of the number would only serve to in-
 crease the confusion.

V. 22. *The Lord turned every man's sword, &c.* In their
 hurry and consternation, they could not, in the darkness of
 the night, distinguish friend from foe.

Ib. *Beth-seta*. Some place nigh to *Zeredath*; called
 I Kings 7. 46. *Zarithan*.

V. 24. *Beth-bara*. The same, I think, with *Bab-abara*.

To arrive at that place the Midianites had to cross two wa-
 ters or brooks, which at that time might, probably, not be
 easily passed; beside the Jordan, which was fordable only
 at certain places. Those waters, and the Jordan itself,
 Gideon bids the inhabitants of Mount-Ephraim pre-occupy,
 for the purpose of intercepting the fugitives who might take
 that route; while he with his little army pursued the enemy
 by the way of Zeredath, and Succoth, &c. See the map.

Ch. viii. ver. 1. *Why, &c.* The tribe of Ephraim was,
 after Judah, the most powerful of all the Israelites; and ex-
 tremely jealous of their superiority. On this occasion, they
 were affronted that a mean Abiezrite, from beyond the
 Jordan, should have undertaken so great an enterprise with-
 out consulting them. Hence their expostulation to Gideon;
 whose prudent and modest answer was well calculated to
 pacify them. Comp. c. 11. 1—6.

- 4 THEN Gideon went and passed over the Jordan, he and the three hundred men
 5 who accompanied him, faint *indeed*, yet *still* pursuing.—To the men of Succoth he,
 therefore, said: "Give, I pray you, some loaves of bread to the people who ac-
 "company me; for they are faint, and I am in pursuit of Zebah and Zalmunah,
 6 "kings of Midian." But the magistrates of Succoth answered: "Have your hands
 "laid hold on Zebah and Zalmunah; that we should give bread to thine host?"
 7 Gideon replied: "For this, when the LORD shall have delivered Zebah and Zal-
 "munah into mine hands, then will I chastise you with wild-briers and thorns."
 8 Hence he proceeded to Phaniel, and made the same request: but the men of Pha-
 9 niel answered him as the men of Succoth had done: so to the men of Phaniel he
 also said: "When I return, successful, I will demolish this tower."
 10 ZEBAH and Zalmunah were, then, at Karkor, with their hosts, about fifteen
 thousand men; the whole remainder of all the hosts of those eastern nations: for
 there had fallen one hundred and twenty-two thousand; all men who drew the
 11 sword. Gideon, now, continuing his route, by the way of the Scenites, who dwell
 to the east of Noba and Jogbeha, fell upon the camp of the Midianites, when they
 12 thought themselves secure: and, Zebah and Zalmunah fleeing, he pursued them,
 and took prisoners those two kings of Midian; and discomfited all their host.
 13 FROM this war, Gideon Ben-Joash returned by the heights of Harés: and
 14 having found a young man of Succoth, he questioned him; and the young man de-
 scribed to him the magistrates of Succoth, and its elders; seventy-seven persons.
 15 He then accosted the men of Succoth, and said: "Behold Zebah and Zalmunah,
 "with regard to whom ye upbraided me, saying: 'Have your hands laid hold
 16 "on Zebah and Zalmunah; that we should give bread to thy faint men?' He
 then took the elders of the city, and with wild-briers and thorns chastised the men
 17 of Succoth.—The tower of Phaniel he also demolished; and slew the men of that
 18 city.—To Zebah and Zalmunah he then said: "What sort of men were they, whom
 "ye slew at Thabor?" They answered: "Such as thou art, they were: each of
 19 "them resembling the son of a king." "They were mine own brothers," said
 he, "the sons of mine own mother: as the LORD liveth, if ye had spared them, I
 20 "would not slay you."—He then said to his first-born son Jether: "Go, slay them:"
 but the youth drew not his sword; for, being yet but a youth, he was afraid.

EXPLANATORY NOTES.

V. 6. It may seem astonishing that the inhabitants of Succoth and Phaniel should refuse bread to their famished brethren: but having been seven years under the domination of the Midianites, they dreaded their vengeance; and deemed it highly improbable that Gideon could succeed.

V. 11. The route of Gideon, from Phaniel, seems to have been across the mountains of Gilead, to the north-east of the Jabok, through a tract of country inhabited by Scenites or Belouins: hence he came unexpectedly upon the camp of the Midianites, who looked for no attack from that

quarter. If Jogbeha be the same with Ramoth-Gilead, as the Chaldee paraphrast supposes, the Midianites were probably encamped somewhere about Abela, called c. 11. 33. *Abel-cheramim*, i. e. the plain of vineyards. Gideon appears to have returned to Succoth by another shorter way; namely, by the heights of Harés, or sun-hills; probably so called, because, over them, the rising sun was first seen by the inhabitants of the low country about the Jordan; and, indeed, by all the Israelites, who resided on the western side of that river.

Then Zebah and Zalmunah said: "Come, fall upon us thyself for the might of a 21
"man is proportionate to his age." So Gideon arose, and slew Zebah and Zal-
munah; and took to himself the crescents, and pendants, and purple garments that
were on them, and the collary that were about their camels' necks.

THE men of Israel, now, said to Gideon: "Rule thou over us; both thou and 22
"thy son, and thy son's son also: since thou hast rescued us from the hands of the
"Midianites." But Gideon answered: "I will not rule over you; nor shall my son 23
"rule over you: let the LORD rule over you. I have only one request," added 24
he, "to make to you: grant me every man the golden pendants, found in his share
"of the booty:" for those of the slain, who were Ishmaelites, wore golden pendants.
They answered: "We freely grant them."—So they spread a cloth, and cast into it 25
every man the pendants, found in his share of the booty. Now the weight of the 26
golden pendants, which he had requested, was one thousand and seven hundred
shekels of gold; beside the crescents, and drops, and purple garments, that were on
the kings of Midian; and the collars that were about the necks of their camels. Of 27
all those things Gideon made an ephod, which he placed in his own city Ophra:
whither all the Israelites went astray after it: so that it became a scandal to Gideon
and to his house.

THUS were the Midianites humbled, before the children of Israel; so much, 28
that they no more raised their head: and the land was unmolested, in the days of
Gideon, forty years. Now Gideon Jerub-Baak-Ben-Joash went and resided at his own 29
house: and he had seventy sons of his own body begotten: for he had a number 30
of wives. A concubine, whom he kept at Sichem, also bore a son to him; to 31
whom was given the name of Abimelech.—Gideon Ben-Joash died at a good age; 32
and was buried in the sepulchre of his father Joash, at Ophra of the Abiezrites.

§ 6. The short Reign of Abimelech, at Sichem, &c.

NO sooner was Gideon dead, than the children of Israel relapsed; and went 33
astray after the gods of Chanaan; and made Baal-berith their special god. Thus 34

EXPLANATORY NOTES.

V. 21. The words in Italics are not in the present Hebrew text; nor, indeed, in any of the ancient versions; yet, to me, they appear to be genuine; and a whole line may have easily been dropped. Comp. v. 26, and see c. 2.

V. 24. *Pendants*. I have here, and on other similar occasions, used this general term; rather than *ear-ring*, *nose-ring*, or *frontlet*; because the first includes all these, and would still express them in modern language. The *crescents*, or *half-moons*, as well as *drops* (*bullæ*), are still used as ornaments, not only in the East, but also elsewhere. —The whole collection of gold, given to Gideon, amounted to about 3113*l*.

V. 27. *Made an ephod*, &c. A rich sacerdotal garment; made, probably, in imitation of that worn by the high

priest; and then kept at Shilo. Whether Gideon meant this as a mere commemorative trophy; or whether he had a levitical priest in his house; or, like Micah, made one of his own sons a priest, who officiated at Ophra; it is hard to say. The latter I think more probable. Comp. c. 17. 5.

lb. *All the Israelites*, &c. i. e. I think, all those who lived in Gilead, and on the east side of the Jordan; who, having now an ephod and worship in their own country, would not so readily go over to the tabernacle at Shilo.

V. 31. *To whom was given the name of Abimelech*. Not by his father; but after he had made himself king at Sichem. *Abimelech* signifies *My-father-King*: as we say *My-lord-Duke*.

the children of Israel no more minded the Lord, their own God; who had re-
 35 scued them from the hands of all their enemies around: nor shewed they gratitude
 to the house of Jerub-Baal-Gideon; corresponding to all the kindness which he had
 1 shewn to them.—For Abimelech Ben-Jerub-Baal, going to his mother's brethren at
 Sichem, argued with them, and with the whole house of his mother's father, say-
 2 ing: "Whisper ye *these words* in the ears of all the magistrates of Sichem: 'Is it
 "better for you, that all the sons of Jerub-Baal, seventy men, rule over you?
 "or that one rule over you? Consider, also, that I am your own bone and flesh."
 3 All these words his mother's brethren whispered, for him, in the ears of the ma-
 gistrates of Sichem; and their hearts were inclined to follow Abimelech: for they
 4 said: "He is our own brother." And they granted him seventy shekels of silver
 out of *the treasury* of the temple of Baal-berith: with which he hired idle vagabonds,
 5 who accompanied him. *With these* he went to his father's house, at Ophra; and,
 on one stone, slew his brothers the sons of Jerub-Baal, seventy men; save Jotham,
 the youngest son of Jerub-Baal, who escaped by hiding himself.

6 THEN all the magistrates assembled, together with the whole house of Milo;
 and went and made Abimelech king, at the turpentine-tree, which stands by Si-
 7 chem. When this was told to Jotham, he went and stood on the top of Mount-
 Garizim, and raised his voice and exclaimed: "Listen to me, ye magistrates of
 8 "Sichem! so may GOD listen to you. The trees met, once, to anoint a king over
 9 "them: and to the olive-tree they said: 'Be thou king over us.' But the olive-
 "tree answered them: 'Shall I relinquish mine oil; for which I am so highly
 10 "prized, by gods and men; to go and bear sway over the *other trees*?'—The trees
 11 "then said to the fig-tree: 'Come! be thou king over us.' But the fig-tree
 "answered: 'Shall I relinquish my savoury, excellent fruit, to go and bear sway
 12 "over the *other trees*?'—Then said the trees to the vine: 'Come! be thou king
 13 "over us.' But the vine answered: 'Shall I relinquish my wine, which cheereth
 14 "both gods and men, to go and bear sway over the *other trees*?'—Then all the
 15 "trees said to the bramble: 'Come! be thou king over us.' The bramble answered
 "thus: 'If ye sincerely mean to anoint me for your king; come, and take shelter
 "under my shade! otherwise, let fire, issuing from the bramble, consume the

EXPLANATORY NOTES.

Ch. ix. ver. 1. *Baal-berith*; a Chanaanite god; supposed to be the avenger of breach of covenant. *The god of covenantants.*

V. 5. *On one stone.* We should say *on one block*. They were beheaded, like the sons of Ahab. See 2 Kings 10. 7.

V. 6. *The whole house of Milo.* Milo seems to have been a strong place; either adjoining to Sichem, or in its neighbourhood: called v. 4 and 6, *the tower of Sichem*; where was the temple of Baal-berith.

V. 8, &c. This is the first fable, or apologue, which we read in the Hebrew Scriptures. It is elegantly turned, and

cedes in nothing to the fables of Æsop or Lockman. The application is strikingly sarcastical. The genuine and generous offspring of Jerub-baal had no wish to be kings; but the spurious bramble-like Abimelech eagerly grasps the regal power.

V. 9. *By which I am so highly prized, &c.* I have endeavoured to express the full meaning, though not the letter of the text. Equivalent almost is the version of Jerom: *which gods and men enjoy.* The Greek translators, at least according to the Vatican copy, seem to have read differently: for they render: *by which men honour God.* See c. 2.

"cedars of Lebanon?—If, then, by making Abimelech *your* king, ye have acted 16
 "honestly and sincerely; and have shewn friendship to Jerub-Baal and his house,
 "and done to him according to his deservings (for my father fought for you, at 17
 "the great risk of his life; and rescued you from the hands of the Midianites:
 "yet have ye, now, risen up against my father's house, and slain, on one stone, 18
 "seventy men, his sons; and the son of his slave, Abimelech, ye have made king
 "over the Sichemites; because he is your own relation):—If, *I say*, ye have now 19
 "acted honestly and sincerely with Jerub-Baal and his house, congratulate ye Abi-
 "melech; and let Abimelech congratulate you: otherwise, let fire, issuing from 20
 "Abimelech, consume the magistrates of Sichem and the house of Milo; and let
 "fire, issuing from the magistrates of Sichem and the house of Milo, consume
 "Abimelech!"—*So saying*, Jotham fled with speed; and went to Beer, and re- 21
 sided there, for fear of his brother Abimelech.

WHEN Abimelech had reigned over Israel three years, the LORD sent a spirit of 22
 discord between Abimelech and the magistrates of Sichem: and the magistrates of
 Sichem acted deceitfully, with regard to Abimelech; that the cruelty done to the 24
 seventy sons of Jerub-Baal might be revenged, and their blood be laid upon Abi-
 melech, their brother, who had slain them; as well as upon the magistrates of
 Sichem, who had abetted him in the slaughter of his brothers.—So the magistrates 25
 of Sichem laid ambushes for him, on the tops of the mountains; who robbed all
 who travelled that way: and this was told to Abimelech.—*Meanwhile* Gaal || Ben- 26
 Ebed | had, with his brethren, come over to Sichem: and in him the magistrates
 of Sichem had put their confidence. So, when they had gone out into the fields, 27
 and gathered in their vintage, and pressed *their grapes*; they kept a festival in the
 temple of their god; and ate and drank, and spoke contemptuously of Abimelech.
 "For who (said Gaal Ben-Ebed) is Abimelech! and who is Sichem! that we should 28
 "serve him? Have not a son of Jerub-Baal's, and his deputy Zebul, made slaves
 "of the Hemorite Sichemites? yet why should we be his slaves? I with I had * 29

VARIOUS READINGS.

CH. IX. v. 26. *al. Ben-Eber*, which may be the true reading. See c. R.—V. 29. * *all*, 2 MSS.

EXPLANATORY NOTES.

V. 21. *To Beer*. A city in the tribe of Judah; who seem to have had no concern in all these events. Nay, the scene appears to have been confined to Sichem and some other places in its vicinity.

V. 26. *Gaal Ben-Ebed*. Who, or whence he was, is not mentioned. His name denotes the *son of a slave*, unless we suppose *Ben-Eber* to be the true reading; and then it will denote the *son of a man beyond the river*. I think it, however, more probable, that he was the descendant of some ancient Sichemite, who had escaped the sword of Simeon and Levi, at the general massacre. See Gen. 34. 25, and comp. v. 28.

V. 28. *Who is Sichem?* It is commonly thought that by *Sichem* here are meant the *Sichemites*, in contrast with Abimelech. I am inclined to think the terms synonymous. A chief in all the East, and in many other places, is surnamed from his place of abode, or his castle. In case this does not please the reader, he may render: *who are (we) the Sichemites?* See Gen. 36. 40.

1b. In rendering the latter part of this verse I have followed the Greek and Latin versions, for reasons given in c. 2. Others render the whole *comma* imperatively, and literally, thus: *Serve ye the men of Hemor, the father of Sichem*.

" this people under my controul : I should soon remove Abimelech. || I would say |
" to Abimelech: 'Increafe thine host, and advance!'"

30 WHEN Zebul, the prefect of the city, heard of these words of Gaal Ben-Ebed,
31 he was greatly incensed; and sent, secretly, messengers to Abimelech; saying:
32 "Lo! Gaal Ben-Ebed, and his brethren, are come to Sichem, and are now stir-
33 "ring up the citizens against thee. Therefore, come thou immediately, by night,
34 "thou and the people with thee; and lie in ambush in the fields. And, early in
35 "the morning, by the rising of the sun, thou must come and invade the city; when
36 "lo! he and his party coming out against thee, thou mayest do with them as thou
37 "shalt find convenient."—So Abimelech, and the people that were with him,
38 came that same night, and laid ambushes against Sichem, in four bands. *Next*
morning, when Gaal went out to view, and was standing at the city-gate; Abi-
39 melech, and the people with him, arose from their ambush. On seeing this people,
40 Gaal said to Zebul: "Lo! people are coming down from the top of the moun-
41 "tains!" Zebul answered: "The shadows of the mountains appear to thee like
42 "men." But Gaal insisted, and said: "Behold people rushing down from the
43 "heights; and one division coming along by the turpentine-tree of Meonanim."
44 Then Zebul said to him: "Where, now, are those boasting words of thine:
45 "Who is Abimelech, that we should be his slaves?" This is that very people whom
46 "thou despisedst: go out now, I pray thee, and fight with them."—So Gaal went
47 out at the head of the citizens of Sichem, to fight with Abimelech. But, Abime-
48 lech assaulting him, he fled from before him: and many were slain, or wounded,
all the way to the city-gate. Yet Abimelech still remained in ambush, until
Zebul expelled Gaal, and his brethren, from among the inhabitants of Sichem.
But on the morrow after, it having been told to Abimelech, that some persons
were coming out into the fields; he took his own people and divided them into
three bands; and lay ambushed, in the fields, until he saw that the people were
come out of the city; when he assaulted and smote them. For, Abimelech and his
own band having pressed forward and obstructed the entrance of the city-gate, the
other two bands fell impetuously upon all that were in the fields, and smote them.
All that day, Abimelech besieged the city; and, having taken the city, he slew
the people that were in it: and the city *itself* he demolished, and sowed it over
with salt. On hearing this, all the men of the tower of Sichem retired into the
inmost recesses of the temple of Baal-berith. When it was told to Abimelech, that
all the men of the tower of Sichem were *thus* crowded together, he went up to
Mount-Zalmon, he and all the people that were with him; and Abimelech took
axes with him; and having, *himself*, cut down a bough of wood and put it on his

shoulder; he said to the people who were with him: "Ye see what I have done: 49
 "make haste, and do the like." So all the people, in like manner, cut down every
 man his bough; and followed Abimelech. And placing *the boughs* round about the
 recess, they set fire to them, and burned the recess. Thus, too, perished all the men
 of the tower of Sichem, about a thousand men; beside women.

ABIMELECH then went to Thebez, and laid siege to it, and took it: but there 50
 being a strong tower in the city, thither escaped all the inhabitants, men and wo- 51
 men; when, having secured the entrance, they went up to the top of the tower.
 —Abimelech had already reached the tower, and was besieging it; nay, had ap- 52
 proached the gate, to set fire to it: when a certain woman threw a fragment of an 53
 upper mill-stone at his head, which fractured his scull. On this, he called to the 54
 young man his armour-bearer; and said to him: "Draw thy sword, and kill me
 "outright; that it may not be said of me: 'A woman flew him!'" So the young
 man thrust him through, and he died. And when the men of Israel saw, that Abi- 55
 melech was dead, they departed, every man to his own home.—Thus GOD re- 56
 quited the evil deed which Abimelech had done to his father, by slaying his own
 seventy brothers: and all the evil deeds of the men of Sichem GOD returned on 57
 their own heads: so fell upon them the malediction of Jotham Ben-Jerub-Baal.

AFTER Abimelech, there arose, to save Israel, Tholah Ben-Phuah-Ben-Dodo; 1
 an Issacharite. He resided at Shamir, in Mount-Ephraim; and judged the Israel- 2
 ites twenty-three years; when he died, and was buried at Shamir.

AFTER him arose Jair, the Gileadite; who judged Israel twenty-two years. 3
 He had || thirty sons, who rode on thirty young asses, and had thirty villages in 4
 the land of Gilead; which, unto this day, are called Havoth-Jair [*The villages*
of Jair]. When Jair died, he was buried at || Ramon. 5

§ 7. *The fifth Subjection of the Israelites; and their Deliverance by Jephthah.*

AGAIN the children of Israel did evil in the sight of the LORD; and wor- 6
 shipped Baal and Ashtaroath, and the gods of || Aram, and the gods of Zidon, and
 the gods of Moab, and the gods of the Ammonites, and the gods of the Philistines:
 they forsook the LORD, and no more worshipped him. So the LORD was greatly 7
 incensed against the Israelites, and delivered them into the hands of the Philistines,

VARIOUS READINGS.

CH. X. v. 4. *thirty-two*, SEP. Sec C. R.—V. 5. || *Ramon*, SEP. Sec C. R.—V. 6. || *Edom*, SYL. ARAB. which
 perhaps is the true reading. Sec C. R.

EXPLANATORY NOTE.

Ch. x. ver. 3. *Jair, the Gileadite*: doubtless the chief later *Galaad*. Compare c. 11. 1. Numb. 31. 41; and
 of that region; hence well rendered by the Greek trans- Deut. 3. 14.

8 and into the hands of the Ammonites: These latter, on that occasion, harassed and oppressed the children of Israel eighteen years; *that is, all the children of Israel who lived on the other side of the Jordan, in that part of the Amorite country,*
9 *which was called Gilead.* Nay, the Ammonites passed over the Jordan, to fight even against Judah, and against Benjamin, and against the house of Ephraim: so that the Israelites were sorely distressed.

10 THE children of Israel, then, cried to the LORD, saying: "We have sinned
" against THEE; since we have forsaken † the LORD, | our GOD, and have wor-
11 " shipped Baal." But to the children of Israel the LORD said: "When the Egyp-
12 " tians, and the Amorites, and the Ammonites, and the Philistines, and the Zidonians,
" and the Amalekites, and the † Maonites oppressed you; did I not, when ye
13 " cried to me, deliver you out of their hands? Yet ye have forsaken me, and
14 " worshipped other gods: I, therefore, will deliver you no more. Go, and cry
" to the gods whom ye have chosen: let them deliver you, in the time of your
15 " tribulation." The children of Israel, then, said to the LORD: "We have sin-
" ned: * do with us whatsoever seemeth good to thee; only, this day, we pray
16 " thee, deliver us."—They, then, rejected from among them the gods of strangers;
and worshipped the LORD † only: and he was moved with compassion, at the misery of Israel.

17 MEANWHILE, the Ammonites had assembled, and were encamped in Gilead:
18 and the children of Israel, *also*, assembled and encamped at Mizpha. And the principal persons of Gilead said, one to another: "Who is the man, that will
" take the lead, in fighting with the Ammonites? He shall be chief over all the
1 " inhabitants of Gilead." Now Jephthah, the Gileadite, was a valiant man, al-
2 though the son of an harlot; *on whom* Gilead had begotten him. But Gilead's
wife bare, also, sons to him: and when his wife's sons grew up, they thrust out
Jephthah, and said to him: "Thou shalt have no inheritance in our father's
3 " house; because thou art the son of a strange woman." So Jephthah fled from
his brothers, and resided in the land of Tob; where idle men flocked to him, and
4 accompanied him in his expeditions.—But, in process of time, it happened that
5 the Ammonites made war against Israel: and, so, when the Ammonites made war

VARIOUS READINGS.

V. 10. † CHALD. VULG. and 7 MSS. See C. R.—V. 12. † So the present TEXT, and CHALD. But SEP. has *Midianites*; and VULG. *Chanaanites*. The name is wanting altogether in SYR. and ARAB. See C. R.
—V. 15. * *against thee, O LORD! and acted iniquitously.* ARAB. and partly SYR. See C. R.—V. 16. †
SEP. See C. R.

EXPLANATORY NOTES.

V. 8. *On that occasion*: lit. *in that year*: but the Hebrew word for *year*, signifies any vicissitude or change. Perhaps I think we should read *Midianites* with the Greek trans-
the original reading was *from that year*: namely, the year later. See C. R.
of Jair's death. But see C. R.

against Israel, the elders of Gilead went to bring back Jephthah, from the land of Tob. And they said to Jephthah: "Come, and be our captain; that we may fight with the Ammonites." But to the elders of Gilead Jephthah said: "Did ye not hate, and expel me from my father's house? Why then come ye to me, now when ye are in distress?" "For that very reason," replied the elders of Gilead, "we now apply to thee, that thou mayest go with us, and fight against the Ammonites; and be our chief, over all the inhabitants of Gilead." "But," said Jephthah to the elders of Gilead, "if ye bring me home again to fight against the Ammonites, and if the LORD deliver them into my hands, shall I *really* be your chief?" The elders of Gilead said, then, to Jephthah: "The LORD be witness between us, if we do not so, according to thy words."—So Jephthah went with the elders of Gilead: and the people made him chief and captain over them: when Jephthah rehearsed all his words at Mizpha, in the presence of the LORD.

JEPHTHAH now sent messengers to the king of the Ammonites, saying: "What complaint hast thou against us, that thou shouldest come to fight against us in our own land?" The king of the Ammonites answered, to the messengers of Jephthah: "Because the Israelites, when they came out of Egypt, seized on my lands, from the Arnon unto the Jabok and the Jordan: now, therefore, restore them peaceably." Again Jephthah sent messengers to the king of the Ammonites; who said to him: "Thus saith Jephthah: 'The Israelites seized not on the land of Moab, nor on the land of the Ammonites: but when the Israelites came out of Egypt, and had marched through the wilderness unto the Red Sea, and were come to Kadesh, they sent messengers to the king of Edom, saying: 'Let us, we pray thee, pass through thy land:' but the king of Edom would not consent. In like manner, they sent to the king of Moab; neither would he consent: so the Israelites remained at Kadesh.—They then proceeded through the wilderness, and, compassing the land of Edom and the land of Moab, they || came by the east border of the land of Moab, and | encamped on the other side of the Arnon; but came not within the boundary of Moab.—Then the Israelites sent messengers to the Amorite king Sihon, the king of Heshbon, and said to him: 'Let us, we pray thee, pass through thy land, unto our own place:' but Sihon would not trust the Israelites to pass through his territory; but assembled all his people, and || encamped at | Jahaz, and fought against the Israelites. And the LORD, the God of Israel, delivered Sihon and all his people into the hands of the Israelites; who smote them, and took possession of the whole land of the Amorites, who inhabited that country. The whole territory of the Amorites they took possession of, from

VARIOUS READINGS.

V. 18. || wanting in SYR. ARAB. and 1 MS.—V. 20. || *came to*, 2 MSS. See C. R.

23 " the Arnon, unto the Jabok, and from the wilderness to the Jordan: Now, then,
 24 " since the LORD, the GOD of Israel, hath, in favour of his people the Israelites, dis-
 25 " possessed the Amorites of *that land*, shouldest thou take possession of it? Wilt not
 26 " thou possess that which thy god Chemosh hath given thee to possess? So will we
 27 " possess *the land* of all those whom the LORD, our GOD, shall drive out from be-
 28 " fore us. Hast thou a better claim than Balak Ben-Zephor, king of Moab? who,
 29 " although he had a grudge to the Israelites, yet never fought against them. Three
 30 " hundred years have the Israelites dwelled in Heshbon and all its towns, and in
 31 " Aroer, and all its towns, and in all the cities along the Arnon: why, during that
 32 " time, did ye not recover them? No wrong, then, have we done to thee; but thou
 33 " dost wrong to war against us: the LORD be the righteous judge, this day, between
 34 " the children of Israel, and the children of Ammon."—However, the king of the
 35 " Ammonites would not listen to the || words of Jephthah, which were sent to him.

36 " ON this, Jephthah, impelled by the spirit of the LORD, passed through Gilead
 37 " and Manasseh unto Mizpha; and from Mizpha he passed on toward the Ammon-
 38 " ites. And Jephthah made a vow to the LORD, and said: " If thou wilt certainly
 39 " deliver the Ammonites into mine hands; whatsoever it be, that shall come forth
 40 " from my house to meet me, when I return successful from the Ammonites, it
 41 " shall be devoted to the LORD; for I will offer it as an holocaust."—Then Jeph-
 42 " thah passed on to attack the Ammonites, and the LORD delivered them into his
 43 " hands; and he smote them with great slaughter, from || Aroer unto the entrance of
 44 " Minith, and as far as Abelcheramim; twenty cities. Thus were the Ammonites
 45 " humbled before the children of Israel.

46 " WHEN Jephthah returned home, to Mizpha; lo! his own daughter came out
 47 " to meet him, with tabors and flutes: she was his only child: beside her, he had
 48 " neither son nor daughter. As soon, then, as he saw her, he rent his clothes, and
 49 " said: " Alas! my daughter! thou hast brought me low, indeed! thou art among
 50 " those who distress me! for to the LORD I have opened my mouth, and retract I
 51 " cannot." She answered: " My father! hast thou opened thy mouth to the LORD?
 52 " To me do whatsoever hath proceeded from thy mouth; since the LORD hath
 53 " avenged thee of thine enemies, the children of Ammon." To her father again
 54 " she said: " Be this only done for me: spare me for two months, that I may go up
 55 " and down among the mountains, and, with my companions, bewail my vir-

VARIOUS READINGS.

V. 28. || *messengers*, 2 MSS.—V. 33. || *Arnon*, SEP. *Machir*; SYR.

EXPLANATORY NOTES.

V. 30. *Jephthah made a vow*; a rash and unlawful vow; which, however, according to the law of Moses, he might think himself obliged to keep. See c. x. and comp. Levit. 27. 28, 29.

V. 35. *Among those who distress me*. I suspect, that there

"ginity." He said † to her:| "Go:" and gave her a respite for two months. 38
So she went, with her companions; and bewailed her virginity, among the moun-
tains. But, at the end of the two months, she returned to her father, who did 39
with her according to the vow which he had made. Now she had never conversed
with man: so it became a custom among the young women of Israel to go, annu- 40
ally, to condole the daughter of Jephthah the Gileadite; four days in the year.

THE Ephraimites now assembling, went northward over the Jordan, and said to 1
Jephthah: "Why wentest thou to fight against the Ammonites, without calling
us to go with thee? We will burn thine house, about thee, with fire." Jephthah 2
answered: "I and my people had a great contest with the Ammonites; and when
"I called you in aid, ye would not deliver us out of their hands: and when 3
"I saw that ye would not deliver us, I risked my life, and went against the Am-
"monites; and into mine hands the LORD delivered them: why then are ye now 4
"come to cavil with me?"—Then Jephthah assembled all the men of Gilead, and
fought with the Ephraimites: and the men of Gilead smote the Ephraimites, because
these said: "Ye are only fugitives of Ephraim! Gilead is a mongrel, between
"Ephraim and Manassah!"—Now the Gileadites took, before the Ephraimites, 5
possession of the fords of the Jordan; where when any of the Ephraimites, who
had escaped, said: "Let me pass over:" the men of Gilead answered: "Art thou
"an Ephraimite?" and, if he said: "No!" then they said to him: "Say SHIBO- 6
"LETH:" but he said: "SIBOLETH;" for he could not rightly pronounce it: so
they seized him, and slew him at the fords of the Jordan. At that time, there fell
of the Ephraimites forty-two thousand men.

JEPHTHAH was judge in Israel six years; then died Jephthah, the Gileadite; 7
and was buried in his own city, in Gilead.

AFTER him, Ibzan, of Beth-lehem, was a judge in Israel. He had thirty sons, and 8
thirty daughters. These he married out, and took in thirty maidens for his sons. He
was a judge in Israel seven years. Then died Ibzan, and was buried at Beth-lehem. 10

AFTER him, Elon, a Zebulonite, was a judge in Israel. He judged Israel ten 11

VARIOUS READINGS.

V. 38. † SYR. ARAB. VULG. and 1 MS.

EXPLANATORY NOTES.

V. 39. *Who did with her, &c.* i. e. offered her up a holocaust to the Lord; for it is absolutely contrary to the text to suppose that she was only condemned to perpetual virginity. See c. 2.

Ch. xii. ver. 1. Another instance of the haughty jealousy of the tribe of Ephraim. Comp. c. 8. 1.

V. 2. *I and my people.* He speaks in the name of the Gileadites; who, it appears from this verse, had solicited the assistance of the Ephraimites; before the war.

V. 6. *Say SHIBOLETH, &c.* This shews that the Gileadites, though they spoke the same language, had a different mode of pronunciation; as the people of Nazareth had in the time of Jesus Christ. The word *shiboleth* signifies a

stream; which would naturally occur to the Gileadites, as a test, being an object before their eyes. I have known many persons, nay, whole townships, who would have been as much puzzled with the English word; and would have said *stream*, or *ream*.

V. 7. *Was a judge, &c.* I have so rendered, that the reader might not imagine that Jephthah was a judge of all the Israelites. The contrary seems evident: and so we are to understand of the others that follow; and indeed of almost all the judges mentioned in this book: neither does the word *after*, certainly denote a posteriority of time, as I have already observed. See the note on c. 3. 31.

12 years. Then died Elon the Zebulonite, and was buried at Ajalon, in the land of Zebulon.

11 AFTER him, Abdon Ben-Hilel, a Phirathonite, was a judge in Israel. He had forty sons, and thirty grand-sons; who rode on young asses. He was a judge in 15 Israel eight years. Then died Abdon Ben-Hilel, the Phirathonite, and was buried at Phirathon, on Mount Azelek, in the land of Ephraim.

§ 8. *The fact Subjection of the Israelites, and the Efforts made to deliver them by Samson.*

4 AGAIN the children of Israel did evil, in the sight of the LORD; and the LORD delivered them into the hands of the Philistines, forty years.

2 Now, there was a certain man of Zora, of a Danite family, whose name was 3 Manoah; and whose wife, being barren, bore no children. To this woman an angel of the LORD appeared, and said to her; "Lo! thou hast been barren, and 4 "borne no children; but thou shalt conceive, and bear a son. Now, therefore, I "warn thee, beware of drinking wine or other strong drink, and of eating aught 5 "unclean: and, lo! when thou shalt have conceived and borne a son, let no razor "touch his head: but let the child be a Nazarite to || GOD, from his birth. He 6 "shall be the first to deliver Israel from the hands of the Philistines." The woman went, and told her husband, saying: "A man of God came to me, whose coun- "tenance was like the countenance of an angel, exceedingly awful: but I asked 7 "him not whence he were; nor told he me his name. But he said to me: 'Lo! "thou shalt conceive, and bear a son: now, therefore, drink neither wine nor any "strong drink; nor eat aught unclean; and let the child be a Nazarite to GOD, 8 "from his birth to the day of his death." Then Manoah entreated the LORD, and said: "O LORD, let the man of God, whom thou before sentest, return to us, 9 "and teach us what we must do with the child that is to be born." GOD heard the voice of Manoah: and the angel of GOD || came again to the woman, while 10 she was sitting in the fields. Her husband, Manoah, was not then with her: but the woman ran with haste, and told her husband, and said: "Lo! the man, who 11 "came to me the other day, hath again appeared to me." So Manoah arose, and went with his wife, and came to the man, and said to him: "Art thou the man 12 "who spoke, *the other day*, to this woman?" He answered: "I am." Then Manoah said: "How, when thy words shall be accomplished, must we train up the 13 "child? and what shall be done with him?" The angel of the LORD replied to 14 Manoah: "Let the woman be aware of all that I said to her: nothing that is

VARIOUS READINGS.

CH. XIII. v. 5. || *the LORD*. CHALD. and so throughout the chapter.—V. 9. || *appeared*, 3 MSS.

"produced from the vine, must she eat; nor wine, nor *other* strong liquor, must
 "she drink; nor must she eat aught unclean: all that I have given her in charge,
 "let her observe." Then Manoah said to the angel of the LORD: "I pray thee, 15
 "let us detain thee until we have dressed a kid for thee:" but the angel of the LORD 16
 answered: "If thou should detain me, I would not eat of thy victuals: but if thou
 "wilt offer an offering, thou must offer it to the LORD." Now Manoah knew
 not, *yet*, that it was an angel of the LORD: and therefore said to him: "What is 17
 "thy name, that, when thy sayings come to pass, we may do thee honour?" The 18
 angel of the LORD replied: "Why wouldest thou ask my name? It is a secret."
 Then Manoah took a kid, with its donative; and offered them, on a rock, to the 19
 LORD; when a wonderful thing ensued in the sight of Manoah and his wife: for, 20
 as soon as the flame ascended toward the heavens, from the altar, the angel of the
 LORD ascended amid the flame: which when Manoah and his wife saw, they fell
 flat on their faces: and, the angel of the LORD no more appearing to them, Manoah 21
 knew then, that it was an angel of the LORD; and said to his wife: "We shall 22
 "surely die, since we have seen GOD." But his wife said to him: "If the LORD 23
 "had meant to kill us, he would not have accepted from us an holocaust and do-
 "native; nor would he have revealed and told us such things."—The woman, *in* 24
due time, brought forth a son; whose name she called Samson: and when the lad
 was grown up, the LORD blessed him; and he first felt a divine impulse at Mahané- 25
 dan, between Zoraa and Eshthaol. For, going down to Thimna, and seeing there a
 Philistine young woman to his mind, he went and told his father and mother, and 2
 said: "I have seen, at Thimna, a Philistine young woman: get her, now, for a
 "wife to me." His father and mother answered: "Is there no young woman 3
 "among thine own relations, or among || our whole nation; that thou wouldest
 "go to get a wife from among † the daughters of | uncircumcised Philistines?"
 But Samson said to his father: "Do get her for me: for she pleaseth me well."
 Now his father and mother knew not, that, moved by the LORD, he sought an 4
 occasion against the Philistines; who, at that time, had dominion over Israel.

So Samson, with his father and mother, went down to Thimna; but when they 5
 had come as far as the vineyards of Thimna, lo! a young lion came, roaring,
 against him: but he, although he had nothing in his hand, animated by a divine 6
 strength, tore him in pieces, as he would have torn a kid [but he told not his
 father and mother what he had done]. He then went down, and talked with the 7
 woman;

VARIOUS READINGS.

CH. XIV. v. 3. || *thy*, SYR. ARAB. See C. R. Ib. † 3 HEB. and 1 CHALD. MSS.

EXPLANATORY NOTES.

V. 25. It was at Mahané-dan (i. e. the camp of Dan; avenging his country of the Philistines: and his marriage
 called from the Danites having encamped there in their ex- with a Philistine woman was the occasion.
 pedition to Laish), that Samson first felt a resolution of Ch. xiv. ver. 6. What is included in brackets may be

8 woman; and she pleased him well. Some time after, he went again to take her
 for his wife; when, on his turning aside to look at the lion's carcase, lo! there was,
 9 in the carcase of the lion, a swarm of bees, with honey. Of this he took some in
 his hands, and went on eating it: and when he came back to his father and mo-
 ther, he gave them *some of it*; which they ate: but he told them not that he had
 taken the honey out of the carcase of the lion.

10 So his father and mother went down with him to the woman. There Samson
 made a feast † of seven days: | for such was the custom for young men, on their
 11 marriage to do. When the Philistines saw this, they brought thirty companions
 12 to attend him. To these Samson said: "I will now propose a riddle to you: if
 "ye can find it out and solve it, within the seven days of the feast, I will give you
 13 "thirty shirts, and thirty suits of clothes: but if ye cannot solve it to me, then ye
 "shall give me thirty shirts, and thirty suits of clothes." They said to him: "Pro-
 14 "pose thy riddle, that we may hear it." "My riddle," said he, "is this: 'OUT
 "OF THE EATER CAME EATABLES; OUT OF THE FIERCE CAME SWEETNESS!'"
 15 This riddle they could not solve for three days: but when the || fourth day came,
 they said to Samson's wife: "Entice thy husband to solve the riddle, || for us; |
 "else we will burn thee and thy father's house with fire. Have ye invited us to
 16 "despoil us? have ye?" Samson's wife then wept before him, and said: "Thou
 "lovest me not, but hatest me: thou hast proposed to my countrymen a riddle,
 "which thou hast not explained to me." He answered: "To my father and my
 17 "mother I have not explained it: and shall I tell it to thee?" But she continuing
 to weep, before him, and to press him instantly, during the seven days of the feast;
 on the seventh day, he told her the riddle; and she told the riddle to her country-
 18 men. So on the seventh day, before the supper was served, the men of the city
 said to him: "WHAT IS SWEETER THAN HONEY? WHAT IS FIERCER THAN A
 "LION?" He answered: "If ye had not ploughed with my heifer, ye could not
 19 "have solved my riddle."—A sudden divine impulse then moving him, he went
 down to Ashkelon, and slew thirty of its inhabitants; whom he spoiled of their
 apparel; and thence gave suits of clothes to them who had solved the riddle: then,

VARIOUS READINGS.

V. 10. † SEP. SYR. ARAB.—V. 15. || SO SEP. SYR. ARAB. THE REST, *seventh*. SEC C. R. lb. || to *her*, SEP.
 VULG.

EXPLANATORY NOTES.

an interpolation: but I have not rejected it from the text, for reasons given in c. a. To reconcile it to the context, we must suppose that Samson, on this journey, made excursions from his father and mother; and in one of these met with this lion.

V. 11. *They brought thirty companions to attend him, as paranympbs or bridegroom's men.* They were chosen among the relations of the bride.

V. 18. *Before supper was served.* This is commonly rendered: *before sun-set*. But I think the word denotes the *evening-meal*. See c. a.

lb. *If ye had not ploughed, &c.* This seems to have been a proverbial expression: the purport of which is, If ye had not dived into my secret, through my petulant bride, ye would not have been able to solve my riddle. See c. a.

full of indignation, he returned to his father's house.—And Samson's wife was given to his principal paronymph.

YET, some time after, in the days of wheat-harvest, Samson made a visit to his wife; with a kid *for a present*; and said: "Let me cohabit with my wife, in her bed-chamber." But her father would not permit him to enter; but said: "I really thought that thou hadst hated her: so I gave her to thy paronymph: more beautiful, than she, is her younger sister; take her, instead of the other."—But Samson answered: "I shall now be blameless, if I do mischief to the Philistines."—So he went and caught three hundred jackals; and, having provided torches, he tied *the jackals together*, tail to tail; and between every two tails he put a torch; and, setting fire to the torches, he let loose *the jackals* among the standing corn of the Philistines; *by which means* not only the standing and piled corn, but also the vines and olive-trees were consumed. The Philistines then said: "Who hath done this?" And when it was answered: "Samson, the son-in-law of the Thimnite, because the latter had taken his wife, and given her to his (*Samson's*) paronymph:" they came up, and burned with fire both her, and her father's house.—Then Samson said to them: "Since ye have done this, I will not cease, until I be avenged of you." So he smote them, shoulder on thigh, with great slaughter.

HE then went and dwelled in a cleft of the rock Etan, *in the land of Judah*. And the Philistines went into *the land of Judah*; and encamped, widely, at Lehi. And the men of Judah said: "Why are ye come against us?" They answered: "To bind Samson we are come, in order to do to him, as he hath done to us."—Then three thousand men of Judah went to the cleft of the rock Etan, and said to Samson: "What is this that thou hast done to us? knowest thou not that the Philistines are our masters?" He answered: "As they did to me, so I have done to them." "But we are come to bind thee," said they to him, "and to deliver thee into the hands of the Philistines." Samson said to them: "Swear to me, that ye will not, yourselves, fall upon me." They answered him, saying: "No: we will only bind thee fast, and deliver thee into the hands of the Philistines; assuredly we will not kill thee." So they bound him with two new cords, and

VARIOUS READINGS.

CH. XV. v. 6. § SO SEP. SYR. ARAB. and 40 MSS. The REST have only *father*. See c. 2.

EXPLANATORY NOTES.

V. 20. *To his principal paronymph*. I have ventured to anglicize this word: It means the first bridegroom's man: and is perfectly analogous to *paragrap*, *paragon*, *parall*, *paraphrase*, &c.

Ch. xv. ver. 4. *Three hundred jackals*. The *jackal*, or rather *bagal*, is a gregarious animal, somewhat like a fox, but far less cunning; and more easily caught. They abounded in Judah. Those commentators, who would

render *shoulder*, have surely never attended to the context. See c. 2.

V. 8. *Shoulder on thigh*. That is, as I conceive, so thickly, that the shoulder of the one fell upon the thigh of the other. At least if this be not the meaning, I understand not the words. See c. 2. and compare 1 Sam. 14. 16.

Ib. *In a cleft of the rock Etan*. An almost inaccessible rock, in the tribe of Judah.

14 brought him from the rock.—When he was come to Lehi, the Philistines shouted on meeting him: but, the spirit of the LORD animating him, the cords that were on his arms became like flax singed by the fire, and his hands were loosed from his
15 manacles: and finding the fresh jaw-bone of an ass, he stretched out his hand and
16 laid hold of it; and, with it, smote a thousand men. On this Samson said: “With
17 “the jaw-bone of an ass I have completely routed them! with the jaw-bone of an
18 “ass I have smote a thousand men.” When he had so said, he threw the jaw-bone out of his hand; and called the place Ramath-lehi [*The jaw-bone-hill*].—Being now exceedingly athirst; he invoked the LORD, and said: “Must I, when thou hast
19 “wrought this great deliverance by the hand of thy servant, perish through thirst,
20 “and fall into the hands of the uncircumcised?” On this, the LORD opened a crevice in Ramath-lehi, whence issued water: and he drank, and revived, and was refreshed. Hence he called the name of that spring, En-akore [*The invocation-well*]: which is, at this day, to be seen in Ramath-lehi. *

1 AFTER this, Samson went to Gaza, where he spied an harlot, and cohabited
2 with her. When the Gazites were told, that Samson was come thither, they surrounded him, and lay in wait for him all that night, at the city-gate. During the whole night they were quiet; for they said: “Let us kill him in the morning,
3 “when it is day.”—But Samson, when he had lain until midnight, arose at midnight; and taking the doors of the city-gate, with the two posts and the bar, he put them on his shoulders, and went away with them; and carried them to the top of that hill which is opposite to Hebron.

4 AFTER this, it happened that he was in love with a woman of Nahal-shorek,
5 whose name was Delila. To her the lords of the Philistines came up, and said: “Entice him, and learn wherein lieth his great strength; and by what means we
“may prevail against him, so as to bind and humble him: and we will give to
6 “thee, each of us, eleven hundred shekels of silver.” So Delila said to Samson: “Tell me, I pray thee, wherein lieth thy great strength? and with what mightest
7 “thou be bound, and subdued?” Samson answered: “If I were bound with seven
8 “fresh, undried withes, I should then become as weak as other men.” The lords of the Philistines brought to her seven fresh, undried withes; with which she bound

VARIOUS READING.

V. 20. * *And he judged Israel in the days of the Philistines' domination, twenty years.* An interpolation from the end of ch. xvi. See c. r.

EXPLANATORY NOTES.

V. 15. *Smote a thousand men.* The Hebrew word, which we render *smite*, is not always equivalent to *kill*. It means any sort of discomfiture; and seems here to denote the total rout of those Philistines, after mentioned.

V. 16. *I have completely routed, &c.* That this is the true meaning, I am fully persuaded. See c. r.

Ch. xvi. ver. 7. *Withes.* I have retained the old translation; which is that of Josephus, and of some copies of the Greek version. It was probably with *vine-withes* that Samson was bound. Others, however, render the word by *cords*, and fancy those cords were made of the guts of animals. See c. r.

him; and, while men lay waiting in her chamber, she said to him: "The Philistines are about to fall upon thee, Samson!" But he broke the withes, like as a flaxen thread is broken, when singed by the fire: so *the cause of* his strength was not discovered. Delila then said to him: "Lo! thou hast deceived me, and told me lies: now tell me, I pray thee, with what mayest thou be bound?" He answered: "If I were bound with new ropes, that have never been used, then should I become as weak as other men." So Delila took new ropes and bound him with them; and, while men lay waiting in her chamber, said to him: "The Philistines are about to fall upon thee, Samson!" But he broke the ropes off from his arms, like a thread. Again Delila said to Samson: "Thou hast, hitherto, deluded me, and told me lies: tell me with what mayest thou be bound?" "If thou were to interweave," said he, "with that web, the seven locks of my head; and to fasten them to the loom-pin, I should become as weak as other men." So, while he was asleep, she interwove with the web the seven locks of his head, and fastened them to the loom-pin: she then said to him: "The Philistines are about to fall upon thee, Samson!" But he, awaking from his sleep, went away with both the loom-pin, and the web. On this, she said to him: "How canst thou say, 'I love thee;' when thine heart is not mine? Thou hast now thrice deceived me, and hast not yet told me in what thy great strength consisteth." Thus, when she daily urged her request; and teased him, almost to death; he told her all his mind, and said to her: "From my birth I was made a Nazarite to GOD; a razor hath never touched mine head: were I shaved, my strength would leave me; and I should become as weak as other men." When Delila saw that he had told her all his mind, she sent for the lords of the Philistines, saying: "Once more come hither; for he hath told me all his mind." So the lords of the Philistines went thither, and brought money in their hands: while she, making Samson sleep on her knees, called in a man, whom she caused to shave off the seven locks of his head: and now was she able to subdue him; for his strength had left him. Yet, when she said: "The Philistines are about to fall upon thee, Samson!" he, awaking from his sleep, said: "I will get up and disengage myself as at former times:" for he knew not yet, that the LORD had abandoned him.—The Philistines now took

VARIOUS READING.

CH. XVI. v. 13. † AEP. ARAB. VULG. Sec C. R.

EXPLANATORY NOTE.

V. 13, 14. In order to have some idea of what is here told, the reader must know, first, that the looms of Palestine were extremely simple; probably, not unlike those that are still used in many parts of Asia and Africa: secondly, that they were worked by women: thirdly, that the web was narrow, little more, perhaps, than an hand's breadth: fourthly, that the woof was driven into the warp,

not by a reed, but by a wooden spatula: fifthly, that the end of the web was fastened to a pin or stake fixed, probably, in the wall, or driven into the ground: sixthly, that Samson was, probably, sleeping with his head on Delila's lap, when she wove his hair into the web. Comp. v. 19; and sec C. R.

him, and scooped out his eyes, and brought him to Gaza; where, bound with fetters of brass, he was made to grind *at a mill*, in the prison-house.

THE hair of his head, which had been shaved, now began to grow; when the lords of the Philistines assembled to offer a great sacrifice to Dagon, their god; and to rejoice: for they said: "Our god hath delivered Samson, our enemy, into our hands." And the people, seeing this, praised their god: "Because," said they, "our god hath delivered into our hands our enemy, who laid waste our land, and slew so many of us."—In the joy of their hearts, they then said: "Call for Samson, that he may divert us." So Samson was called for; and placed, for their diversion, between the two *middle posts of the house*. On this, Samson said to the young man who led him by the hand: "Permit me to feel for the posts, by which the house is supported, that I may lean upon them." Now the house was full of men and women, and all the lords of the Philistines were there; and upon the roof were about three thousand, men and women, to see Samson made sport of. Samson, now, invoked the LORD, and said: "O LORD GOD! be mindful of me; and, but for this time only, strengthen me, O God! that I may, at once, avenge myself of the Philistines, for *the loss of my two eyes*." Samson then took hold of the two middle posts by which the house was supported, and on which he was leaning; of the one with his right hand, and of the other with his left hand. And Samson said: "Let me die with the Philistines:" and exerted such vigour, that the house fell down, upon the lords of the Philistines, and on all the people that were in it; so that the dead, whom he slew at his death, exceeded those whom he had slain in his life.—His brethren, and the whole household of his father, went and took him away; and buried him between Zoraa and Eshthaol, in the burying-place of his father Manoah.—He had been, twenty years, a judge in Israel.

§ 9. *A Fragment of History relative to the Danites, &c.*

THERE was a † certain man, of Mount Ephraim (|| Michah was his name), who said, *one day*, to his mother: "That silver, the eleven hundred shekels of silver, which was taken from thee; and about which, in mine hearing, thou utteredst such imprecations, is in my custody: I took it." His mother answered: "May

VARIOUS READINGS.

CH. XVII. V. 1. † SYR. ARAB. VULG. and 3 MSS. Ib. || al. *Michaiab*. See c. 2.

EXPLANATORY NOTES.

V. 27. *Upon the roof, &c.* The temple of Dagon seems to have been a round, or oval edifice. In the middle were two main posts, from which, beams diverging to the wall, supported a gallery that went round the building. Samson was placed between those posts, that he might be seen, not only by those who were below; but also by those who were

in the gallery. This gallery is here called the *roof*.

Ch. xvii. The piece of history, contained in this and the next chapter, is totally out of its place, and must have happened long before; perhaps soon after the death of Joshua, and his cotemporaries. There is not a word of it in Josephus.

"the LORD bless my son!" So he restored to his mother the eleven hundred shekels of silver: when his mother said: "This silver I had entirely dedicated to the LORD, on my son's account; to be made into an engraved molten image: therefore, to thee I now return it." But he gave back the money to his mother: and his mother took two hundred shekels of the money, and gave them to a founder; who made of them an engraved molten image; which was placed in the house of Michah. Thus the man, Michah, had a god-house: and he made an ephod, and theraphs; and initiated one of his own sons, to be his priest. In those days, there was no king in Israel: every man did what was right in his own eyes.

Now a young man, a Levite, who had sojourned *some time* in Bethlehem of Judah,* departed from that city (from Bethlehem of Judah), to sojourn where he should find it convenient; and, in his wayfaring, came unto Mount-Ephraim, to the house of Michah. And Michah said to him: "Whence comest thou?" He answered: "I am a Levite, from Bethlehem of Judah; and am going to sojourn, where I may find it convenient." Michah said to him: "Dwell with me; and be to me a father and a priest; and I will give thee, every year, ten shekels of silver, a suit of clothes, and thy victuals." So the Levite went in, and consented to dwell with the man; and was treated by him like one of his sons. And Michah initiated this young Levite; who then became his priest; and lived in Michah's house. Michah now said: "I am sure that the LORD will be favourable to me; since I have a Levite for my priest."

IN those days (there being yet no king in Israel), the tribe of the Danites had to seek for themselves an hereditary residence; for, unto that time, a sufficient inheritance had not fallen to them among the tribes of Israel. So the children of Dan sent, from Zoraa and Eshtaol (their *then* boundaries), five valiant men of their own tribe, to traverse the land, and to explore it; and said to them: "Go, explore the land."—These men went first to Mount Ephraim, where they lodged, by Michah's house. And while they staid, by the house of Michah, they recognized the voice of the young Levite; and, turning aside thither, they said to him: "What brought thee hither? what doest thou in this place? and what is thine office here?" He answered: "So and so Michah treateth me; and hath engaged me to be his priest." They said to him: "We pray thee, consult || the LORD; | that we may

VARIOUS READINGS.

V. 7. * *Of a Judahite family*, ALL, except SYR. and SBP. VAT. See C. R.—CH. XVIII. V. 5.—SO CHALD. SYR. VULG. THE REST, GOD. See C. R.

EXPLANATORY NOTES.

V. 5. *Initiated*, &c. i. e. entered him into his sacerdotal office; by putting offerings into his hands; hence, literally, *he filled his hands*. See Exod. 28. 41, and Levit. 8.

Ch. xviii. ver. 4. *The Danites had to seek*, &c. The inheritance first assigned to the Danites was too narrow for them: which forced them to undertake this expedition. See

Josh. 19. 47.

V. 3. *They recognized the voice*. They had, probably, known him before; or they might suspect him to be a stranger, from his Bethlehem dialect; which was different from that of the Ephraimites.

- 6 "know, whether the expedition which we make will be successful." The priest said to them: "Proceed securely: for the LORD is with you in this expedition."
- 7 THE five men departed, and went to || Leshem; where they saw that the people, after the manner of the Zidonians, dwelled careless, quiet and cautionless, having nothing, in the land, to molest them, and living in affluence; and that they were
- 8 far from the Zidonians, and had no communication with mankind.—So they returned unto Zoraa and Eshthaol, to their brethren: and their brethren said to them:
- 9 "What news have ye brought?" "Arise," said they, "and let us go up against them (*the people of Leshem*); for we have viewed the land, and found it to be
- 10 "excellent: delay not, therefore, a moment, to go and take possession of the land."
- 11 "When ye go, ye shall come to a cautionless people, and an extensive country; a
- 12 "place in which there is no want of any thing on earth; and which || the LORD |
- 13 "hath delivered into your hands."
- 14 ON this, there went thence, from Zoraa and Eshthaol, six hundred men, of Danite families, accoutred in the weapons of war. Their first encampment was by Kirjath-jearim, in Judah; hence the place is, unto this day, called Mahan-
- 15 Dan [*The camp of Dan*]. They thence passed on unto Mount Ephraim, and came to the house of Michah; when the five men, who had gone to explore the land of Leshem, addressed their brethren, and said: "Know ye, that there are in those
- 16 "dwellings an ephod, and theraphs, and an engraved molten image; consider ye,
- 17 "therefore, what ye have to do." On this, they turned thither, and went unto the house of Michah, in which abode the young Levite; after whose welfare they enquired. And, while the six hundred men, of the children of Dan, accoutred in their weapons of war, stood at the entrance of the gate; the five men, who had gone to explore the land, went in and took the engraved molten image, the ephod, and the theraphs: the priest standing, *all this time*, at the entrance of the gate,
- 18 with the six hundred men accoutred in weapons of war. But when those men, who had gone into Michah's house, brought out the engraved molten image, the ephod, and the theraphs, the priest said to them: "What are ye about?" They answered:
- 19 "Be thou silent; lay thine hand upon thy mouth; and go with us, to be our father and our priest. Is it better for thee to be a priest to the house of one
- 20 "man, than to be a priest to a tribe-family in Israel?" On this, the priest's heart was glad: so he took the ephod, the theraphs, and the engraved *molten* image, and

VARIOUS READINGS.

V. 7. || al. *Lajb*.—V. 10. || So CHALD. ARAB. VULG. with one MS. and some copies of SEP. See C. R.

EXPLANATORY NOTES.

V. 7. All the copies have *Lajb*: but, as it is written *Leshem* in Joshua, I have retained that name, for the sake of uniformity. lb. *They were far from the Zidonians*; consequently far from succour, in case of a sudden attack. See the map.

went along with the people; who, before they departed, sent before them *his* family, 21
cattle, and substance.—They were now at some distance from the house of Michah, 22
when the men, whose dwellings were nigh to Michah's, assembled, and closely
pursued the children of Dan. And, on their clamorously accosting the children of 23
Dan, these turned about, and said to Michah: "What aileth thee; that thou
"makest such a clamour?" He answered: "The god, which I had made for 24
"myself, and my priest, ye have taken away with you: and, after that, how can
"ye thus say, what ail'eth thee?" But the children of Dan said to him: "Let not 25
"thy voice be heard among us; lest, furly-souled persons falling upon you, thou
"lose thine own life, with the lives of thy household." When Michah saw that they 26
were too strong for him, he turned, and went back unto his own home: while the
children of Dan went on their way. So they took *the god* which Michah had 27
made *for himself*, and the priest who belonged to him; and came to Leshem; unto
a people quiet and cautionless; whom they smote with the edge of the sword, and
burned their city with fire. There was no one to rescue it; for it was far from 28
Zidon, in a vale by Beth-rehob: and its inhabitants had no communication with
mankind. The Danites rebuilt the city, and dwelled in it; and the name of the 29
new city they called Dan, after the name of their forefather Dan, one of the sons
of Israel: but the city's name was formerly Leshem. The children of Dan, now, 30
set up the engraved image of *Michah*; and Jonathan, the son of Gerthom, the son of
|| Moses, and his descendants, were priests to the tribe of Dan, unto the time of the
transmigration of *the inhabitants* of that land: and, during the whole time, that the 31
tabernacle of God was at Shilo, they kept established, *at Dan*, the engraved image,
which Michah had made for himself.

§ 10. Another Fragment of History, of Date unknown.

IT was in those days when there was yet no king in Israel, that a certain Levite, 1
who sojourned on the borders of Mount-Ephraim, took a concubine-wife, out of
Bethlehem of Judah. But his concubine, disliking him, eloped from him unto 2
Bethlehem of Judah, to her father's house. When she had been there four whole

VARIOUS READING.

V. 30. [So vulg. only. The rest, *Manasseh*, an evident corruption. See c. x.

EXPLANATORY NOTES.

V. 31. *Sent before them his family.* His is not in the original: and most interpreters refer *family*, *cattle*, &c. to the Danites themselves. This I think very improbable, and am more inclined to believe that it refers to the Levite; who undoubtedly had some *peculium* of his own, in this residence.

V. 30. *Unto the time of the transmigration*, &c. i. e. to the captivity of the ten tribes by Shalmaneser, 2 Kings 18. 9. Others refer it to the captivity of the ark by the Philistines

(recorded 1 Sam. 4. 11); grounding their opinion on what follows v. 31. But this appears to me a very slender reason. See c. x.

Ch. xix. The history here recorded, is, in Josephus, placed after the expedition of the Ephraimites to Bethel (recorded c. 1. 32). It is plain from c. 20. 28, that it happened while Phinehas was high priest: and therefore is here entirely out of its place.

3 months, her husband set out after her, for the purpose of winning her heart, and bringing her back; having with him, his servant and a couple of asses. The woman introduced him into her father's house: and her father, on seeing him, rejoiced
 4 to meet him *again*. And his father-in-law, the woman's father, prevailed on him to abide with him three days; *during which* they ate and drank, and lodged *together*.
 5 But, when the fourth day was come, and when, rising early in the morning, he set about his departure, the woman's father said to his son-in-law: "Refresh thyself
 6 "with one meal more; and, after that, depart." So they sat down, both of them, to eat and drink together: when the woman's father said to the man: "Consent, I pray
 7 "thee, to stay all night, and enjoy thyself:" and, on the man's rising to depart, his father-in-law pressed him so, that he continued, *that night*, to lodge there. On
 8 the fifth day, early in the morning, he arose to depart: but the woman's father said: "First refresh thyself:" so, delaying until the day declined, they both ate
 9 together. The man then rose up, to depart, with his concubine and his servant; when his father-in-law, the woman's father, said to him: "Lo! the day is verging
 "toward even; stay all night, I pray thee: lo! the close of the day *approacheth*;
 "lodge here, and enjoy thyself: early, to-morrow, ye may go your way, and get
 10 "home." But the man would not stay that night; so he arose and departed, with his two saddled asses and his concubine; and came until *he was* over against Jebus
 11 (that is, Jerusalem). When they were over against Jebus, the day was far gone: so the servant said to his master: "Come, I pray thee; and let us turn aside into
 12 "that city of the Jebusites, and lodge there." But his master said to him: "We
 "must not turn, hence, aside into a city of strangers, who are not of the children
 13 "of Israel: we will pass on to Gibeon." Again he said to his servant: "Go on,
 14 "until we reach one of those places; and let us lodge in Gibeon, or in Rama." So they passed on, and continued their journey, until the sun set upon them, *when*
 15 *they were* by Gibeon; which belonged to the Benjaminites: so, thither, they turned aside, to go in, and lodge in Gibeon; and, as no man took them in to lodge in
 16 his house, they sat down in a street of the city: when, lo! at even, out of the fields came an elderly man from his labour; who was likewise of Mount Ephraim, although he sojourned in Gibeon: but the men of the place were Benjaminites.
 17 When this *man*, raising his eyes, beheld a way-faring man in the street of the city, he said: "Whither goest thou? and whence comest thou?" He answered: "We
 18 are passing from Bethlehem of Judah unto the side of Mount Ephraim, whence
 "I am. I have been *some days* at Bethlehem of Judah; but am now going to the
 19 "tabernacle of the LORD: and no man taketh me into his house. Yet we have
 "both straw and provender for our asses, as well as bread and wine for myself, and
 "thine handmaid, and the young man who is with thy || servant: we want not

"any thing." The old man said: "Prosperity attend thee! howsoever, let all thy
 "present wants lie on me: only lodge not in the street." So he took him unto his
 own home, and gave provender to his asses: and, after washing their feet, they ate
 and drank together.—But while they were thus enjoying themselves, lo! certain
 lawless men of the city surrounded the house, beat at the door; and to the old
 man, the master of the house, they spoke thus: "Bring forth that man who went
 "into thine house, that we may converse with him." But the man, the master of
 the house, went out to them, and said to them: "Nay, my brethren! act not
 "wickedly, I pray you: since this man is come into mine house, commit not such
 "a crime. Here are my virgin-daughter, and his concubine: them let me bring
 "out, and bumble ye them, and do with them what shall seem good to yourselves:
 "but to this man do not so base a thing." But to him the men would not listen:
 so the other man, *himself*, took his own concubine, and brought her out to them;
 and with her they conversed, and abused her all night, until the morning: but,
 when the day began to dawn, they let her go. Then, at the dawn of day, the
 woman came and fell down at the door of the man's house, in which her husband
 was; *where she lay* until it was light. In the morning, when her husband arose,
 and had opened the door of the house, for the purpose of pursuing his journey; lo!
 the woman, his concubine, was lying prostrate at the door of the house, with her
 hands upon the threshold! He said to her: "Rise, and let us be going:" but she
 answered not. The man then put her upon an ass, and set out, and went to his
 own place. And, when he was come to his own house, he took the concubine,
 and dismembered her into twelve pieces; and sent her about unto all the districts
 of Israel: which whosoever saw, said: "No such deed has been done, or seen,
 since the day that the children of Israel came from the land of Egypt, unto this
 day: || take the thing into consideration; deliberate; and determine."

THEN all the children of Israel, from Dan to Beersheba, with the *inhabitants of*
 the land of Gilead, came out, to a man, and held a convention, before the LORD,
 at Mizpha. A selection of the whole people, of all the tribes of Israel, presented
 themselves in this convention of the people of God; four hundred thousand men,

VARIOUS READINGS.

V. 28. * *for she was dead.* SEE.—V. 30. The SYR. and ARAB. translators read in the indicative mood, and
 make the last member of the verse a part of the narration. See c. 2.

EXPLANATORY NOTES.

V. 22—24. See the note on Gen. 19. 5—8.

V. 25, 26. On seeing the woman, they seem to have
 changed their first abominable purpose.

Ch. xx. ver. 1. *At Mizpha.* Some modern translators
 render appellatively, *on a high place*; which they think must
 have been in the neighbourhood of Shilo: but all the an-
 cient versions make it a proper name: and I think, it was

Mizpha of Gilead; which in the time of Jephthah was a
 place of convention; and might have been deemed sacred
 from the days of Jacob. Comp. c. 11. 11. Gen. 31. 49.
 and see c. 2. It may, however, have been at another *Miz-
 pha* on the west side of the Jordan.

V. 2. *Of the people of God.* I am not sure but the original
 would be better rendered, *before God*. See c. 2.

3 who drew the sword.—And the children of Benjamin heard, that the children of Israel had gone to Mizpha.

4 THE children of Israel then said: "Tell, how this wickedness was done." The
Levite, the husband of the woman that had been murdered, answered and said:
5 "I came to Gibeon of Benjamin, I and my concubine, to lodge *there*; when cer-
tain domineering men of Gibeon arose against me; and, surrounding the house
"where I was, by night, meant to have slain me: and my concubine they so
6 "abused, that she died. So I took my concubine and cut her in pieces, and sent
"her through all the territories of Israel: for those *men* have committed a most
7 "shameful lewdness in Israel. Lo! ye are all Israelites: deliberate now, and de-
8 "termine *what is to be done*." On this, the whole people, to a man, arose and said:
9 "Let none of us go back, either to his tent, or *other* home: but let us, now, do
10 "this to Gibeon: by lot against it *let us go*: and let us appoint, out of all the tribes
"of Israel, ten men out of an hundred, an hundred out of a thousand, and a thou-
"sand out of ten thousand, to fetch victuals for the *rest of the* people; and let
"these, when they come to Gibeon of Benjamin, do *to its inhabitants* according to
11 "the shameful deed, which they have done, in Israel."—Thus all the children of Israel were, to a man, combined against that city.

12 MEANWHILE, * the tribes of Israel sent men through all the tribe of Benjamin,
13 saying: "What shameful deed is this that has been done among you? Now,
"therefore, deliver up those men, those lawless men of Gibeon; that we may put
14 "them to death; and *so* remove evil from Israel." But the children of Benjamin
would not listen to the voice of their brethren, the children of Israel; but flocked
together from their cities, to Gibeon, to go *thence* out to battle against the children of
15 Israel. The children of Benjamin, who were, at that time, mustered out of the
cities, were twenty || six thousand men, who drew the sword: beside the inhabi-
16 tants of Gibeon, of whom were mustered seven hundred chosen men. Of all this
people there were seven hundred chosen men, every one of whom, though
deprived of the use of his right hand, could sling stones at an hair, and not miss.
17 Of the other Israelites, in opposition to Benjamin, were mustered four hundred
thousand men, who drew the sword: all warlike men.

VARIOUS READINGS.

CH. XX. v. 12. * *all*, SYR. ARAB. and 1 MS.—V. 15. || *five*, VULG. and most copies of SEP. and so JOSEPHUS.
Comp. v. 44, 46; and see c. x.

EXPLANATORY NOTES.

V. 16. *Of all this people*, &c. Some interpreters think the seven hundred men mentioned in this verse, are the seven hundred men of Gibeon; and so all the ancient translators, except the Chaldee paraphrast, seem to have understood it: so also Josephus. But the present Hebrew text appears incompatible with that rendering. Others would point differently; and make the 15th verse end with Gibeon. For the rest, it is hard to conceive how seven hundred men should all be lame of their right hand. See c. x.
1b. *At an hair*; or, as we say, *to an hair*. The word, however, may have another meaning; and signify a *goat*, or an *ear of barley corn*. See c. x.

THE children of Israel then set out, and went to Bethel; where they consulted 18
 GOD, and said: "Which of us shall take the lead, in our war with the children
 "of Benjamin?" The LORD answered: "Judah." The Israelites then arose; at 19
 early morn; and encamped by Gibeā; and, having put themselves in battle array 20
 against the Benjaminites, they went out to fight with them at Gibeā. But the 21
 children of Benjamin, coming out of Gibeā, destroyed of the Israelites, that day,
 twenty-two thousand men.—The children of Israel, on this, went and wept, before 23
 the LORD, until the evening; and consulted the LORD, saying: "Shall we go
 "again to fight against our brethren, the children of Benjamin?" The LORD an- 22
 swered: "Go against them." † So the people, the men of Israel, were emboldened;
 and again put themselves in battle array, in the *same* place, where they had drawn 24
 up the former day. | But when, on the second day, the children of Israel ap- 25
 proached to *fight* against the children of Benjamin; the Benjaminites came out
 against them from Gibeā, a second time; and again destroyed of the Israelites 26
 eighteen thousand men; all which drew the sword. Then all the children of Israel
 (the whole people) went back to Bethel, and, there presenting themselves before 27
 the LORD, wept and fasted until the evening; and offered holocausts and eu-
 charistic sacrifices to the LORD: for the ark of the covenant was, at that time,
 there; and at that time Phinehas, the son of Eleazar the son of Aaron † the priest, | 28
 attended it. † So the children of Israel consulted the LORD * | saying: "Shall we,
 "once more, go to fight against our brethren, the children of Benjamin? or shall
 "we surcease?" The LORD answered: "Go *again*: for, to-morrow, I will deli-
 "ver them into your hands."—The Israelites, now, having *first* placed ambushers 29
 around Gibeā, went, a third time, to fight against the children of Benjamin, and 30
 set themselves in *battle* array against Gibeā, as at the other times. The children of 31
 Benjamin, coming now out against this people, were drawn away from the city:
 yet, at the beginning, they smote down, as at the other times, about thirty Israel-
 ites, in the highways; one of which led to Bethel, and the other to Gibeā-in-the-
 fields. The children of Benjamin now said: "They are smitten down, before us, as 32
 "formerly:" whereas the children of Israel had said: "Let us flee, until we draw
 "them away from the city, into the high-ways." Then all the men of Israel arose 33

VARIOUS READINGS.

V. 22. † Transposed for the sake of order and perspicuity.—V. 28. † YR. ARAB. some copies of SEP and 10
 MSS. See C. R. Ib. † a part of v. 27 transposed hither. Ib. * GOD, some copies of SEP. and 2 MSS. See C. R.

EXPLANATORY NOTES.

V. 18. *To Bethel.* Some modern translators render *Bethel* appellatively; *the house of God*: and suppose that the convention was at Shilo; not at Bethel. I think they are wrong. See C. R.

V. 23. The *answer of the Lord* is here not easily reconciled to our ideas. I am inclined to suppose, that the historian insinuates, that this false answer was given by some

inferior priest, or false prophet; because they had not yet consulted the high priest, who it seems was, then, with the ark at Bethel. Comp. v. 26—28.

V. 31. *To Gibeā-in-the-fields.* Probably, a less town of the same name with the city. A small village near London is called *London-fields*: and a village near Chelsea is called *Little Chelsea*. See C. R.

from their station, and put themselves in *battle* array at Baal-Thamar: while the
 34 ambush-men issued forth from their stations, out of the caves about Gibeā: ten
 thousand men, chosen out of all Israel, came *thence* against Gibeā.—The battle was
 bravely fought: but *the Benjaminites* foresaw not the evil, that was near them.
 35 For the LORD smote the Benjaminites, before Israel; and the children of Israel de-
 stroyed of the Benjaminites, that day, twenty-five thousand and one hundred men;
 36 all drawing the sword.—For, *as hath been said*, when the Benjaminites saw that *the*
Israelites were smitten, before them, they said: “*They are smitten down before us, as*
“formerly:” for the Israelites gave way to the Benjaminites, because they trusted
 37 to the ambush-men, which they had placed about Gibeā. These ambush-men,
 rushing hastily forth upon Gibeā, invaded and smote the city, with the edge
 38 of the sword. Now a signal had been appointed between the men of Israel
 and the men who lay in ambush; *namely*, that these should make a cloud of
 39 smoke to rise out of the city. So, when the men of Israel retreated, in the battle,
 the Benjaminites, at the beginning, smote down, of the Israelites, about thirty
 persons: for they said: “They are surely smitten, before us, as in the former
 40 “battle.” But when the cloud of smoke began to rise, like a pillar, out of the
 city; the Benjaminites, looking behind them, saw the conflagration of the city
 41 ascending to the heavens; and the men of Israel turning again upon them, *at the*
same time, the Benjaminites were struck with consternation; for they *now* saw, that
 42 evil was coming upon them. So they retreated from before the Israelites, by the
 way of the wilderness: but still the battle overtook them; for they *who came* from
 43 their own city, destroyed them in the mid-way: thus were the Benjaminites every
 where surrounded, and chased, and trodden down with ease, over against Gibeā,
 44 toward the sun-rising. There fell, of the children of Benjamin, eighteen thousand
 45 men; all of them valiant men. And while *the rest* took to flight, toward the wil-
 derness, unto the rock of Rimōn; *the Israelites* gleaned, and killed, in the high-
 ways, five thousand: and pursuing them to || Gibeōn, smote of them two thou-
 46 sand *more*. So, all that fell of the Benjaminites, on that day, were twenty-five
 47 thousand men, who drew the sword: all of them valiant men. But six hundred
 men escaped by flight unto the rock of Rimōn in the wilderness; and on the rock
 48 of Rimōn they remained four months.—Meanwhile, the men of Israel returned
 upon *the rest* of the children of Benjamin, and smote with the edge of the sword
 whomsoever they found in the cities, whether man or beast; and set fire to all the
 cities which they found.

VARIOUS READING.

V. 45. || So SYR. ARAB. The BEST *Gideon*. See C. R.

EXPLANATORY NOTE.

V. 36. This and the ten following verses, are a more minute account of the manner in which the battle was carried on: as the words which I have added in Italics denote. This sort of tautology is frequent in the Hebrew writings. All the ancient translators seem to have mistaken the meaning of v. 36. See C. R.

Now the men of Israel had sworn, saying: "Not one of us shall give his daughter for a wife to any Benjaminite." But, when the people came back to Bethel, they remained there until even, before GOD, and, raising their voices, they sorely wept, and said: "O LORD! the GOD of Israel; why hath it come to pass in Israel, that there should, this day, be one tribe wanting in Israel?"—Early on the morrow, the people arose, and builded there an altar to the LORD, and offered holocausts and eucharistic sacrifices. Then the children of Israel said: "Who, of all the tribes of Israel, came not to the convention, *that was bolden* before the LORD?" For they had made a solemn oath, with respect to those who had not come to Mizpha, saying: "Such shall certainly be put to death." The children of Israel, therefore, commiserating their brethren the Benjaminites, said: "There is, this day, one tribe cut off from Israel! what shall we do for wives to those who remain; seeing we have sworn by the LORD, that we will not give them for wives any of our own daughters?" They, therefore, said: "Who, of all the tribes of Israel, came not up to Mizpha, before the LORD?" When, lo! it was found, that no one from Jabesh-gilead had come to the camp and convention, at Mizpha: for, on the people's being mustered, lo! not one was there of the inhabitants of Jabesh-gilead. Thither then the assembly sent twelve thousand of the most valiant men, and gave them a charge, saying: "Go, and smite, with the edge of the sword, the inhabitants of Jabesh-gilead; with their wives and children: that is, ye shall do thus: ye shall devote to destruction every male, and every woman that hath carnally conversed with man; † but the virgins ye shall preserve alive."—Now they found, among the inhabitants of Jabesh-gilead, four hundred youthful virgins, who had not carnally conversed with man; and these they brought unto the camp, unto Shilo, in the land of Chanaan.—The whole assembly then sent *messengers* to commune with the children of Benjamin, who were on the rock of Rimon, and to offer them peace: and the Benjaminites immediately returning, they gave them, for wives, the women of Jabesh-gilead, whom they had preserved alive. But these not being found sufficient for them; and the people still commiserating the Benjaminites (because the LORD had made a breach in the tribes of Israel); the elders of the assembly said: "What shall we do to get wives for those that remain *unmarried*; seeing the women of Benjamin are destroyed? The Benjaminites, who have escaped, must be kept in their inheritance, that a tribe be not destroyed out of Israel. Yet of our own daughters we must not give them wives: for the children of Israel have sworn, saying: 'Accursed be he, who giveth a wife to a Benjaminite!' But lo!" said they, "at Shilo" (which is on the north side of Bethel, on the east side of the high-way that leadeth from Bethel to

VARIOUS READING.

V. 11. † SEP. VULG.

- 20 Sichem, on the south side of Lebona), "there is a yearly festival of the LORD." So they advised the children of Benjamin, saying: "Go ye, and lie hid among the
21 "vineyards; and lo! when ye see the young women of Shilo come out to dance
"in choruses, then come ye out of the vineyards, and seize, every one his woman,
"from among the young women of Shilo; and go *with them* to the land of Ben-
22 "jamin: and if so be, that their fathers or their brothers come to us, to complain;
"we will say to them: 'Be favourable to those *men*, for our sake; since, in the
"war, we reserved not to each of them his own wife: for, as ye have not, on this
23 "occasion, given *your daughters* to them, ye cannot be guilty."—The children of
Benjamin did so; and took wives, according to their number, of those whom they
caught dancing: and went back to their own possessions, and repaired the cities,
24 and dwelled in them.—Meanwhile, the children of Israel departed *thence*, every
man to his own tribe and family: every man went to his own possession.
25 In those days, there was no king in Israel: every man did *what was* right in
his own eyes.

END OF THE BOOK OF JUDGES.

THE FIRST BOOK OF S A M U E L,

OTHERWISE CALLED THE FIRST BOOK OF KINGS.

Parentage of Samuel. His I S A M U E L. I. * *Mother, Hanna, long barren.*

§ 1. *The Birth of Samuel; and his Dedication to the Service of the Tabernacle.*

THERE was a certain man of Ramathaim-Zuphim, of Mount Ephraim; whose name was Elkanah; the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite; who had two wives: the name of the one Hanna, and the name of the other Phenena: Phenena had children; but Hanna had no children.—This man went, yearly, from his own city to worship, and to offer sacrifices to the LORD, † the GOD of hosts, at Shilo; where ‖ Eli, and his two sons | Hophni and Phinehas, were the priests of the LORD. Now, at whatever time Elkanah offered sacrifices, he gave portions thereof to Phenena, and to all her sons and daughters: but to Hanna he gave a special portion; for he dearly loved Hanna. But the LORD had given her no children; and, because the LORD had given her no children, her rival spitefully provoked her to fretfulness, for that the LORD had refused her fecundity. Thus, year by year, Phenena provoked her, when she went up to the tabernacle of the LORD: therefore, she wept and would not eat. On these occasions, her husband Elkanah would say to her: “Hanna! * why weepest thou? and why eatest thou not? and why is thy heart grieved? Am I not, to thee, better than ten sons?”

VARIOUS READINGS.

CH. I. v. 3. † SEP. Ib. ‖ So SEP. THE REST, *the two sons of Eli.*—V. 8. * *She answered: “I am here, my lord!” And he said to her, SEP. See C. R.*

EXPLANATORY NOTES.

* The Book of Ruth will be found at the end of this volume; with Esther, Judith, and Tobit.
CH. I. ver. 1. *The son of Zuph an Ephrathite:* that is, Zuph, who was originally of Ephratha or Beth-lehem, had removed to Mount Ephraim; where his posterity were called Zuphites: and the place where they dwelt Ramathaim-Zuphim; or Rama of the Zuphites.
V. 3. *Were the priests of the Lord;* i. e. they officiated under their father. The reading of the Septuagint seems preferable.

- 12 ONE year, after they had eaten and drunk at Shilo, Hanna arose; and, in the sadness of her soul, prayed to the LORD; and wept a main. Now Eli, the high-priest, was sitting upon a seat, by one of the door-posts of the tabernacle of the LORD.
- 11 And Hanna made a vow † to the LORD | and said: "O LORD, † the GOD of hosts! | if thou wilt but look on the affliction of thine handmaid, and wilt mind me, and not forget thine handmaid; but wilt give to thine handmaid a male child; then will I dedicate him to the LORD, all the days of his life; † neither wine nor strong liquor shall he drink: | nor shall a razor ever touch his head."
- 12 While she thus continued praying before the LORD, Eli * marked her mouth.
- 13 Now Hanna spoke only in her heart: her lips, indeed, moved, but her voice was not heard: * hence Eli imagined that she was drunk. || Eli, therefore, said to her:
- 14 "How long wilt thou be drunk? Get quit of thy wine." * But Hanna answered, and said: "Nay; my lord! a woman of distressed mind I am; neither wine nor strong liquor have I drunk; but have been pouring forth my soul's desire in the
- 16 "presence of the LORD. Repute not thine handmaid a profligate woman: for all
- 17 "that I have, hitherto, said, is from excessive vexation and grief." Then Eli replied, and said: "Go in peace; and may the God of Israel grant thy petition,
- 18 "which thou hast made to him!" She answered: "May thine handmaid find "favour in thine eyes!"—The woman, then went † into her own lodging, | and ate † and drank with her husband; | and her countenance was no more sad.
- 19 EARLY in the morning, they arose; and having worshipped the LORD, they returned and came to their house at Rama. And, Elkanah having conversed with
- 20 his wife, the LORD was mindful of her, and she conceived, and, after the due period, bare a son; whose name she called Samuel [HEARD-OF-GOD]: "For of the LORD, "† the GOD of hosts," said she, | "I had asked him."
- 21 Now the man, Elkanah, and all his household, went up † to Shilo, | to offer to the LORD his yearly, and his votive sacrifice, † and the whole tythe of his grounds. |
- 22 But Hanna went not up, † with him; | for she had said to her husband: † "I will "not go up, | until the child be weaned: then will I take him up, that he may be
- 23 "presented to the LORD, and remain there for ever." And Elkanah, her husband, had said to her: "Do what seemeth best to thee: stay, until thou have weaned "him: only, may the LORD confirm || thy words!"—So the woman staid at home,
- 24 and suckled her son, until she weaned him. And when she had weaned him, she

VARIOUS READINGS.

V. 11. † SEP. and 3 MSS. Ib. † SEP. and 1 MS. See C. R. Ib. † SEP.—V. 12. * the priest, SEP.—V. 13. * but the LORD heard her, some copies of SEP. See C. R.—V. 14. || Eli's servant, SEP. Ib. * and he gone from before the LORD, SEP.—V. 18. † SEP. See C. R. Ib. † SEP.—V. 20. † SEP.—V. 21. † SEP. Ib. † SEP.—V. 22. † † SEP.—V. 23. || So SEP., SYR. ARAB. the last of which adds, and thy vow. The REST, his word. See C. R.

took him up with her † to Shilo; | with || a bull three years old, | an epha of flour, and a *skin*-bottle of wine; and brought him to the tabernacle of the LORD, at Shilo; the child being yet an infant. † And his father, having *first* made his yearly sacri- 25
fice; presented the child to the LORD, and then slew the bull. | Then, † his mother Hanna | brought the child to Eli, and said: "Oh! my lord! as sure as thou art 26
"alive, my lord! I am the woman who, here, stood by thee, praying to the LORD:
"for this child I prayed, and the LORD hath granted me the boon which I begged 27
"of him: therefore I, on my part, make a gift of him to the LORD; so long as he 28
"liveth, to the LORD he is gifted." Here, || *the child* worshipped | the LORD.

THEN Hanna prayed, and said:

"My heart exulteth in the LORD: 1
"Through || the LORD | my horn is exalted:
"My mouth I may open before my foes,
"Since, saved by thee, I can rejoice.
"There is none holy like the LORD: 2
"No rock, *so firm*, as our GOD:
"Beside thee, O LORD, there is none.
"TALK no more so vain-gloriously: 3
"Let not wonted *arrogance* proceed from your mouth:
"For an all-knowing GOD is the LORD;
"And by him are events predisposed.
"THE bows of the strong have been broken, 4
"While the feeble have been girt with strength.
"The fatiated have hired themselves for bread, 5
"While the famished have ceased to want.
"The barren hath borne in abundance,
"While the rich in children hath been worn out.
"THE LORD killeth, and reviveth; 6
"Bringeth down to the grave, and bringeth up:

VARIOUS READINGS.

V. 24. † SEP. *Ib.* || SO SEP. SYR. ARAB. THE REST, *three bulls*. See C. R.—V. 25. † SEP. See C. R. *Ib.*
† SEP.—V. 28. || So the present TEXT, with SEP. and CHALD. but SYR. VULG. and 5 MSS. have *they worshipped*,
in the plural. See C. R.—CH. II. V. 1. || So the present TEXT and CHALD. but SEP. VULG. and 30 MSS. have
my God. See C. R.

EXPLANATORY NOTES.

V. 24. *A bull three years old, &c.* for a eucharistic sacrifice. The bull's being three years old, might allude to the age of the child: for we learn from 2 Machab. 7. 26, that it was usual to suckle children three years.

V. 28. *The child worshipped the Lord.* He was made to bow down by his mother: unless the other rendering be the true one; which may refer to all present.

Ch. ii. ver. 1. *My horn is exalted.* It is a metaphor equivalent to *carrying one's head high*.

Ib. *My mouth I may open, &c.* i. e. speak with confidence. She hints at her spiteful rival.

V. 3. *Talk no more, &c.* She still alludes to Phenena, although she uses the plural number.

- 7 "THE LORD maketh poor, and maketh rich;
 "He humbleth, and he exalteth :
 8 "The poor he exalteth from the dust ;
 "And the beggar he raiseth from the dunghill ;
 "To place them among the grandees † of the people, |
 "And make them possess seats of honour.
 "|| For, the LORD's are the foundations of the earth,
 "On which he hath set the globe.
 9 "The footsteps of his pious ones he will guard :
 "But in darkness the ungodly shall remain : |
 "For no man, through † his own | might shall be mighty.
 10 "THE LORD will dismay his || adversary ;
 "From the heavens, upon || him he will thunder :
 "The delinquencies of the earth the LORD will judge.
 "But to his own king he will give might ;
 "And exalt the horn of his anointed."
 11 Elkanah, then, went home to Rama: but the child ministered to the LORD,
 under the direction of Eli the priest.

§ 2. *The Profligacy of the Priests, the Sons of Eli; and God's Judgment denounced against them.*

- 12 THE sons of Eli were lawless men, who regarded not the LORD, nor the duty
 13 of the priests toward the people. When any one offered a sacrifice, the young
 priest, while the flesh was boiling, came with a three-pronged fork in his hand;
 14 which he thrust into the kettle, or caldron, or pot, or pan: and all that the fork
 brought up the priest took for himself. Thus they did, at Shilo, to all the Israel-

VARIOUS READINGS.

V. 8. † SEP. Ib. || Wanting in SEP. which, with some little variety of reading, continues thus: "*Who giveth to the vower his wish, and blesteth the years of the just; for man by his own might is not mighty. Holy is the LORD! Let not the wise man glory in his wisdom, nor the mighty man glory in his might, nor the rich man glory in his riches: but in this alone let him glory; in understanding and knowing the LORD, and doing judgment and justice in the earth. The LORD ascendeth the heavens, and thundereth, he judgeth the ends of the earth: to our kings he will give power; and exalt the horn of his anointed.*"—*And she left him there before the LORD, and returned to Ramatha, &c.*—It is strange that hardly any trace of all this is found in any Hebrew ms. or other ancient version: and yet I confess I am loth to deem it altogether an interpolation.

V. 9. † SEP. STR. ARAB. VULG. See c. R.—V. 10. || al. *adversaries*. Ib. || al. *them*. See c. R.

EXPLANATORY NOTES.

V. 13. The Hebrew text is here badly divided, and consequently badly rendered by all those translators, who have not their servant. See c. 2. followed that division. See c. 2.

ites, who came thither † to sacrifice to the LORD. | Moreover, even before the fat 15
 was burned, the young priest would come and say to the man who sacrificed:
 "Give flesh to roast, for the priest: for he will not have boiled flesh from thee,
 "but raw flesh." And if any man said to him: "Let the fat, as usual, be, by all 16
 "means, first burned: then, take as much as thy soul desireth:" he would answer
 him: "Nay, even now thou must give it me; else I will take it by force."—
 Hence great, before the LORD, was the sin of the young priests: for, thus were 17
 men disgusted from offering donatives to the LORD.

MEANWHILE, the child Samuel, vested in a sacred ephod, ministered before the 18
 LORD. And, every year, his mother made a little mantle for him, and brought 19
 it to him, when she went up with her husband to offer the yearly sacrifice.—
 And Eli blessed Elkanah and his wife, and said to Elkanah: "May the LORD grant 20
 "thee more offspring by this woman, for the gift that has been gifted to the LORD!"
 And, when they returned to their own home, the LORD was mindful of Hanna; 21
 and she conceived, and bare three more sons, and two daughters: while the child
 Samuel grew up, before the LORD.

WHEN Eli, who was now very old, heard of all that his sons did to all the Israel- 22
 ites; and how they lay with the women, who ministered at the door of the con-
 vention-tent; he said to them: "Why do ye such things? for from all this people 23
 "I hear of your evil deeds. Nay, my sons! not good is the report, which I hear 24
 of you: ye estrange the people of the LORD. If one man sin against another, 25
 "he has GOD for his arbiter; but if a man sin against GOD, who shall be his
 "arbiter?"—But they listened not to the voice of their father; because the LORD
 willed their death.—Meanwhile, the child Samuel grew up amain, and was in 26
 favour, both with the LORD, and with men.

THERE came to Eli a man of GOD, who said to him: "Thus saith the LORD: 27
 "While the people were yet in Egypt, under Pharaoh, I openly revealed myself
 "to thy father's house; and him I chose, out of all the tribes of Israel, to be my 28
 "priest, to offer sacrifices on mine altar, to burn incense, and to wear an ephod,
 "in my presence: and to the house of thy father I gave all the oblations of the
 "children of Israel: why spurn ye, perversely, the sacrifices and donatives which 29
 "I have appointed? Thy sons thou hast honoured more than me; while ye fatten

VARIOUS READING.

V. 14. † SUP. and partly. ARAB. See C. B.

EXPLANATORY NOTES.

V. 18. *Vested in a sacred ephod*; i. e. an ephod only used is corrupted or imperfect. See C. B.

1b. *Ministered before the Lord*; i. e. did what he was ordered to do by Eli or his sons, in the service of the tabernacle.

V. 24. *Ye estrange*, &c. i. e. keep them away from offering sacrifices. There is some suspicion, however, that the text

V. 29. *Why spurn ye perversely*, &c. The word rendered *perversely*, is generally allowed to be somewhat corrupted. The meaning which I have given it arises from the change of a single letter, into a letter very similar in many manuscripts. See C. B.

30 "on the choicest of the donatives of my people Israel.' Therefore, the LORD, the
 "GOD of Israel, saith: 'I had once, indeed, decreed, that thine and thy father's
 "house should minister to me for ever: but now (saith the LORD), far be it from
 "me to do so: but him, who honoureth me, I will honour; while he who con-
 31 "temneth me, shall be vilified. Lo! the days are coming († saith the LORD),
 "when I will break thine arm, and the arm of thy father's house: nor shall there
 32 "be an old man in thy family. With a jealous eye, thou shalt behold a rival, in
 "every thing the favourite of Israel: but, in thy family, there shall never be an
 33 "old man. The man of thy family, whom I cut not off from mine altar, *shall*
 "remain there only, to be an eye-sore and an heart-ach to thee: for the whole in-
 34 "crease of thy family shall die at the age of manhood. Of this thou shalt have a
 "token, in what will befall thy two sons, Hophni and Phinehas: in one day, both
 35 "of them shall die. A faithful priest I will raise up for myself: he will act ac-
 "cording to mine heart's and my soul's desire: and I will firmly establish his house;
 36 "and he shall minister to me, mine anointed priest, for ever. To him will come,
 "whosoever shall remain of thy house, and crouch to him for a piece of silver and
 "a morsel of bread; and say: 'Put me, I pray thee, into one of the priestly
 "functions, that I may eat a bit of bread."

§ 3. The Lord revealeth himself to Samuel, &c.

1 THE young man Samuel still ministered to the LORD, under Eli † the priest. |
 2 In those days, divine oracles were rare: visions were not frequent. Now it hap-
 3 pened, at that time, that, when Eli, whose eyes were grown so dim that he could
 4 not see, had lain down in his own *sleeping*-place; and Samuel had also lain down
 5 in the tabernacle of the LORD, where the ark of God was (the sacred lamp not yet
 6 extinguished); the LORD called to Samuel; who answered: "Here am I." Then,
 7 running to Eli, he said: "Here am I; thou calledst me." He replied: "I
 8 "called not: return to bed."—Again the LORD called to Samuel: and Samuel
 arose and went to Eli, and said: "Here am I: thou calledst me." He answered:
 "I called not, my son! return to bed."—Now Samuel knew not *that it was* the
 LORD: for as yet no divine oracle had been revealed to him.—Again, the LORD, a

VARIOUS READINGS.

V. 31. † SYR. ARAB and 4 MSS.—CH. III. V. 1. † SEP. SYR. ARAB. and 1 MS.

EXPLANATORY NOTES.

V. 31. *I will break thine arm*; i. e. thy power. The Greek translator read another word; and rendered *feet*. See c. 2.

V. 32. *With a jealous eye*. The same word and the same corruption seem to be here as in v. 29. It is a general word that denotes looking with a jealous, hateful, or perverse eye.

Ib. *A rival*. He no doubt means Samuel.

V. 35. *Mine anointed priest*. So the Syriac and Arabic translators understood the words; and such, I think, is their true meaning. The general literal rendering is: *He shall walk before mine anointed*. See c. 2. The oracle alludes to Zadok. See 1 Kings, 2. 26, 27.

third time, called to Samuel; who arose and went to Eli, and said: "Here am I: thou calledst me." Eli now understood that the LORD had called to the young man: So Eli said to Samuel: "Go to bed; and, if one call to thee, thou shalt say: 'Speak, O LORD! for thy servant heareth.'"—Samuel returned and lay down in his own place; when the LORD accosted him, and called to him as before: "Samuel! Samuel!" Samuel answered: "Speak, † O LORD! for thy servant heareth."—The LORD then said to Samuel: "Lo! I am about to do a thing in Israel, at which both the ears of every one, who shall hear of it, will tingle. In that day, I will bring upon Eli all that I have spoken from first to last; concerning his family. For I have warned him, that I am about to execute judgment on his house for ever; because, although he knew that his sons disgraced themselves, he rebuked them not: therefore I have sworn, with respect to the house of Eli, that the iniquity of Eli's house shall never be expiated, either by victim-sacrifice, or donative."

SAMUEL lay still until morning; when he opened the doors of the tabernacle of the LORD. Samuel was afraid to tell the vision to Eli: but Eli called to him, and said: "Samuel, my son!" He answered: "Here am I." Eli said: "What is it, that the Lord hath imparted to thee? I pray thee, conceal it not from me. May God do so and so to thee, nay, more than that; if thou conceal aught from me, of all the things, that he said to thee!" Samuel then told him every thing, and concealed from him nothing. "He is the LORD," said Eli: "let him do what, to himself, seemeth right."—Meanwhile, Samuel grew up, and the LORD was with him: and all the Israelites, from Dan to Beer-sheba, understood that Samuel was truly a prophet of the LORD: for the LORD continued to appear in Shilo; and to Samuel, in Shilo, he revealed his oracles; which Samuel announced to all Israel.

§ 4. *Disastrous War with the Philistines; and the Ark taken by them. The Death of Eli.*

† ELI was now very old, and his sons were going on in their own evil way before the LORD, when the Philistines assembled, and came out to fight against the Israelites. | And the Israelites went out to war against the Philistines, and encamped at Ebenezer; while the Philistines were encamped at Aphek. And the Philistines put themselves in array against Israel; and, the battle being joined, the Israelites were smitten by the Philistines; who slew on the field of battle about four thousand men. So when the people returned to the camp, the elders of Israel said: "Why hath the

VARIOUS READINGS.

V. 10. † SYR. ARAB. VULG. and some copies of SEP. See C. R.—V. 21. SEP. and partly VULG. See C. R.

“ LORD smitten us to-day before the Philistines? Let us bring hither, from Shilo, the ark of the covenant of the LORD; that, being among us, it may save us from the hands of our enemies.” So the people sent persons to Shilo, to bring thence the ark of the covenant of the LORD, the GOD of hosts, whose residence was between the cherubs: and the two sons of Eli, Hophni and Phinehas, were there, with the ark of GOD’s covenant.

WHEN the ark of the covenant of the LORD came into the camp, all the Israelites shouted with so great a shout, that the earth rang. When the Philistines heard the sound of this shouting, they said: “ What meaneth the sound of a shouting so great, in the camp of the Hebrews?” And, when they understood, that the ark of the LORD was come into the camp, the Philistines were afraid: “ for a God,” said they, “ is come into the camp!” Again they said: “ Woe to us! such a thing has not heretofore occurred: Woe to us! who can rescue us from the hands of those mighty gods? those gods who smote the Egyptians, † and performed such wonders | in the wilderness? Be hold, however, ye Philistines, and behave like men; lest ye become subjects to the Hebrews, as they have been subjects to you: behave, and fight like men.”—The Philistines fought; and the Israelites were smitten, and fled, every man to his own home. The slaughter was great; for there fell, of the Israelites, thirty thousand men: and the ark of || the LORD | was taken: and both the sons of Eli, Hophni and Phinehas, were slain.

A MAN of Benjamin, running from the field of battle, came that same day to Shilo, with his clothes rent, and with dust upon his head: and when he arrived, lo! Eli was sitting on an high seat, † by the city gate, | waiting the event: for his heart trembled for the ark of || the LORD. | When the man came with the news to the city, the whole city was in an uproar: and when Eli heard the noise of this uproar, he said: “ What is the meaning of this tumultuous noise?” The man, then, came with speed, to tell Eli what had happened. Now Eli was ninety-eight years old; and his eyes were so dim, that he could not see. And the man said to Eli: “ I come from the field of battle; and from the field of battle I this day fled.” “ And how went the matter, my son?” said Eli. The messenger answered, and said: “ The Israelites fled before the Philistines: there hath also been a great slaughter among the people; and both thy sons, Hophni and Phinehas, are dead; and the ark of || the LORD | is taken.” Soon as he mentioned the ark of || the LORD |, Eli fell backward from off the high seat, that was by the city-gate; and broke his

VARIOUS READINGS.

CH. IV. v. 8. † ARAB. only. See C. R.—V. 11. || SO CHALD. SYR. ARAB. and 1 MS. The REST, GOD. See C. R.—V. 13. † SEP. Ib. || SO CHALD. ARAB. The REST, GOD.—V. 17. || SO CHALD. only. The REST, GOD.—V. 18. || SO CHALD. ARAB. The REST, GOD.

EXPLANATORY NOTES.

Ch. iv. ver. 13. *Sitting on an high seat.* It was a sort of elevated throne, on which, most probably, Eli was wont to administer justice. V. 15. *Ninety-eight years.* So the Chaldee and Vulgate, with some copies of the Greek. But the Syr. and Arab. have 78, and some copies of the Greek have 90. See c. 1.

neck, and died; for he was an aged, and unwieldy man.—He had judged the Israelites forty years.

His daughter-in-law, the wife of Phinehas, was then with child, and near her 19 time: but when she heard it told that the ark of || the LORD | was taken, and that her father-in-law and her husband were dead, such anguish overwhelmed her, that she fell into labour, and brought forth. When she was about to die, the women, 20 who attended her, said to her: “Fear nothing; thou hast borne a son.” But she neither answered, nor regarded *what they said*. She only named the child Ichabod 21 [INGLORIOUS]: “For glory (said she) is departed from Israel:”—because the ark of || the LORD | had been taken; and on account of † the death of | her father-in-law and her husband—For that reason, she said: “Glory is departed from Israel; since 22 the ark of || the LORD, | † the GOD of Israel, | is taken.

§ 5. *The Philistines, after seven Months, restore the Ark.*

THE Philistines took the ark of || the LORD, | and brought it from Eben-ezer to 1 Ashdod: where they took it into the temple of Dagon, and placed it beside Dagon. 2 But when, at early morn, the Ashdodites arose, * lo! Dagon was lying prostrate 3 on the ground, before the ark of the LORD.—They took Dagon and set him in his place again: but when at *next* early morn, they arose; lo! Dagon was *again* lying 4 prostrate on the ground before the ark of the LORD: his head and the palms of his hands being lopped off, *and lying* on the threshold: the fish-form only remaining. For this reason neither the priests of Dagon, nor any one who goeth into Dagon’s 5 temple, tread on the threshold of Dagon at Ashdod, * unto this day. Moreover, 6 the hand of the LORD was heavy upon the Ashdodites, whom he afflicted, and smote with blind piles, throughout Ashdod and its territory: † the land, also, swarmed with mice, and great and mortal destruction ensued in the city: | which 7 when the men of Ashdod perceived, they said: “The ark of the GOD of Israel “shall not remain with us; for both upon ourselves, and upon our god Dagon, his “hand is hard.” They therefore sent, and called together all the lords of the Phi- 8 listines, to whom they said: “What shall be done with the ark of the GOD of “Israel?” || The Gathites answered: | “Let the ark of the GOD of Israel be

VARIOUS READINGS.

V. 19. || SO CHALD. ARAB. THE REST, GOD.—V. 21. || SO CHALD. ARAB. THE REST, GOD. Ib. † CHALD. and 19 MSS.—V. 22. || SO CHALD. SYR. ARAB. and some copies of SEP. THE REST, GOD. Ib. † SYR. only.—CH. V. v. 1. || SO CHALD. only. THE REST, GOD.—V. 2. * *and went into the temple of Dagon*, SEP.—V. 5. * *but step over it*, SEP.—V. 6. † SEP. VULG. compare c. 6. v. 4 and 5; and see c. R.—V. 8. || SO SEP. and VULG. THE REST, *it was answered*. See c. R.

EXPLANATORY NOTES.

Ch. v. ver. 2. *The temple of Dagon*. Dagon was the principal god of the Philistines; a monster with a human face and hands; but the rest a fish. V. 4. *The fish-form only remaining*: literally, Dagon only remaining; i. e. the principal or fishy part of him, from which he had his name.

9 "brought round † to us, | to Gath." So the ark was brought round † to Gath. | But
 as soon as it was brought round † to Gath, | the hand of the LORD was upon that
 city, with a very great destruction: for the citizens, both small and great, he smote
 10 with blind piles. * They next sent the ark of || the LORD | to Ekron: but no sooner
 was the ark of || the LORD | come to Ekron, than the Ekronites exclaimed, saying:
 "|| They have brought | round to us the ark of the GOD of Israel, to slay us and our
 11 "people." So they sent, and called together all the lords of the Philistines, and said:
 "Send away the ark of the GOD of Israel, and let it go again unto its own place;
 lest he slay us and our people:" for, † on the ark of the GOD of Israel being carried
 thither, | the hand of || the LORD | was heavy upon them; and there was a mortal
 12 destruction throughout all the city: the men who died not were smitten with piles:
 so that the lamentation of the city went up to the heavens.

1 THE ark of the LORD had, now, been seven months in the land of the Philis-
 2 tines; † and their land swarmed with mice; | when the Philistines called for the
 priests, and soothsayers, * saying: "What shall we do with the ark of the || GOD
 "of Israel? Tell us, in what manner must we send it away to its own place?"
 3 They answered: "If ye send away the ark of the GOD of Israel, send it not away
 "empty: but, by all means, return him a guilt-offering: then, if ye be healed, it
 "will be known to you, why his hand has not *hitherto* been removed from you."
 4 "But what guilt-offering must we return him?" said they. It was answered:
 "Five golden piles, and five golden mice; according to the number of the lords
 5 "of the Philistines: for the same plague was on || you all, as on your lords. Make,
 "then, images of your piles, and images of the mice that ravage the land; and
 "give glory to the GOD of Israel: perhaps, he will then withdraw his hand from
 6 "off yourselves, your god, and your land. Why would ye harden your hearts, as
 "the Egyptians and Pharaoh hardened their hearts? Did they not, after he [*the*
 "*God of Israel*] had befooled them, let them [*the Israelites*] go; and go they did?
 7 "Now, therefore, make a new cart, and take two newly calved cows, that have
 "never bore the yoke; and yoke the cows to the cart, but keep their calves at
 8 "home. Then take the ark of || the God of Israel, | and lay it upon the cart; and
 "put the golden things, which ye return him as a guilt-offering, in a coffer beside
 9 "the ark; and so send it away. If ye see, that it goeth by the way of Beth-shemesh,
 "unto his own territory; then hath he done us † all this great evil: if not, then

VARIOUS READINGS.

V. 8. † SEP. only. Ib. † SEP. only. See C. R.—V. 9. † SEP. ARAB. Ib. * *And the Gathites made for themselves
 seats of skin*, SEP. VULG.—V. 10. || So CHALD. The REST, GOD, and so again. Ib. || *Why have ye brought*,
 SEP.—V. 11. † SEP. Ib. || So CHALD. The REST, GOD.—CH. VI. V. 1. † SEP. See C. R.—V. 2. * *and*
magicians, SEP. Ib. || Such, I think, must have been the original reading: yet all the copies and versions
 have, here, LORD. See C. R.—V. 4. || So SEP. CHALD. SYR. VULG. ARAB. with 10 MSS. The present TEXT
 has *them*. See C. R.—V. 8. || So CHALD. SYR. ARAB. The REST, *the LORD*.—V. 9. † 11 MSS.

“shall we know, that his hand smote us not; but that an accident befel us.” The 10
Philistines did so: they took two newly calved cows, and yoked them to a cart,
but shut up their calves at home; and upon the cart they laid the ark of the LORD, 11
and the coffer with the golden mice and the images of their piles. Now the 12
cows took the direct road to Beth-shemesh: they kept the high way, lowing as
they went; and turned not aside, either to the right hand or the left. And the
lords of the Philistines followed them as far as the confines of Beth-shemesh.

THE Beth-shemeshites were then reaping their wheat-harvest in the vale; when, 13
raising their eyes, they saw the ark, and rejoiced on seeing it. And the cart came 14
into the field of Jothuah, a Beth-shemeshite, and there halted; where there was a
great stone. There they splitted the wood of the cart, and offered the cows an
holocaust to the LORD; after the Levites had taken down the ark of the LORD, 15
and the coffer that was with it containing the golden things, and placed them on
the great stone. And the men of Beth-shemesh, that day, offered holocausts, and
slaughtered other victims, to the LORD: when the five lords of the Philistines had *seen* 16
what happened, they returned, that same day, to Ekron.—Such were the golden piles, 17
which the Philistines returned, as a guilt-offering to the LORD; one for Ashdod, one
for Gaza, one for Ashkelon, one for Gath, and one for Ekron; with golden mice 18
according to the number of all the Philistine cities, of the five lords; whether fenced
towns or open villages, as far as the great stone; on which the ark of the LORD was
deposed (*and which remaineth unto this day*), in the field of Jothuah a Beth-shemeshite.

† *BUT THE LORD was displeased with the men of Beth-shemesh, because they looked* 19
into the ark; and he smote of the men of Beth-shemesh, for having looked into the
ark of the LORD, || seventy principal men of the people. And the people lamented,
because the LORD had smitten them with so great a slaughter. And the men of 20
Beth-shemesh said: “Who can stand in the presence of this holy GOD, the LORD?
“And to whom shall he go from us?” They then sent messengers to the inha- 21
bitants of Kirjath-jearim, saying: “The Philistines have brought back the ark of
“the LORD; come ye, and fetch it to you.” The men of Kirjath-jearim came, 1
and fetched away the ark of the LORD, and brought it into the house of Amina-
dab, † which was | on a hill; and his son, Eleazar, they hallowed, to guard the

VARIOUS READINGS.

V. 19. † This addition, in italics, is partly to be traced in SEP.; and seems, in some sort, necessary for the connection. The whole verse is somewhat differently arranged from the present TEXT of the original; but the meaning is strictly adhered to. See C. R. Ib. || So Josephus, and 3 MSS. The present TEXT, with SEP. and VULG. hav the enormous number of 50,070. SYR. and ARAB. 5070. See C. R.—CH. VII. V. 1.

† SEP. CHALD. SYR. ARAB. and above 50 MSS.

EXPLANATORY NOTE.

V. 18. *As far as the great stone*, i. e. to the very confines ever, give the sentence another turn; and render, *and, of*
of the Philistines' country. Michaelis and Dathe, how- *this, the testimony is that great stone, on which, &c.* See C. R.

- 2 ark of the LORD.—Now the days, that the ark † of the LORD remained at Kirjath-jearim, were prolonged: they were twenty years.

§ 6. *The Israelites repent, and prosper, under the Administration of Samuel.*

- 3 THE whole house of Israel now sighed after the LORD: and to the whole house of Israel Samuel said: "If ye return to the LORD with your whole heart, and put away strange gods and goddesses from among you; and convert your hearts to the LORD, and worship him only, he will rescue you from the hands
4 "of the Philistines."—The children of Israel, on this, put away Baal and Ashtarothe, and worshipped the LORD only. Samuel then said: "Convoke all the Israelites to
5 "Mizpha; and I will pray to the LORD for you." So they assembled at Mizpha; where they drew water, and poured it out before the LORD; and fasted that day, and said: "We have sinned against the LORD." And Samuel judged the children of Israel at Mizpha.
- 7 BUT when the Philistines heard that the children of Israel were assembled at Mizpha, the lords of the Philistines went out against the Israelites; which when
8 the children of Israel learned, they were afraid of the Philistines. And the children of Israel said to Samuel: "Cease not to invoke, for us, the LORD, || our God;
9 "that he may save us from the hands of the Philistines." Then Samuel took a sucking lamb, and offered it an holocaust to the LORD. And Samuel invoked the
10 LORD for Israel; and the LORD heard him. For while Samuel was offering the holocaust, and the Philistines were approaching to fight with the Israelites, the LORD, that day, thundered so dreadfully upon the Philistines, and so terrified
11 them, that they fell before the Israelites. For the men of Israel, coming out from Mizpha, pursued the Philistines, and smote them, as far as below || Beth-char.—
12 And Samuel took a stone, and placed it between Mizpha and || Eshean, and called its name Eben-ezer [*the help-stone*], saying: "Hitherto the LORD hath helped us."
- 13 THE Philistines were now so much humbled, that they ceased to infest the territories of Israel: for the hand of the LORD was against the Philistines, all the days
14 of Samuel: and the cities, which the Philistines had taken from the Israelites, were restored to Israel: *all the cities* from Ekron to Gath, and their confines, the Israel-

VARIOUS READINGS.

V. 2. † ARAB. VULG. and I MS.—V. 8. || *thy*, SEP.—V. 11. || So HEB. SEP. and VULG. But CHALD. hath *Beth-sharon*, SYR. and ARAB. *Beth-jafsan*.—V. 12. || Such I take to be the true reading. The present TEXT, with CHALD. and VULG. has *Shen* or *Sban*. The SYR. and ARAB. *Beth-jafsan*, as before in v. 11. Comp. Josh. 15. 52; and see c. x.

EXPLANATORY NOTE.

Ch. vii. ver. 14. *From Ekron to Gath*, i. e. all the towns that lay along the confines of those two cities. See the map, and c. x.

ites recovered from the Philistines: for, between Israel and the Amorites there was peace.

SAMUEL judged Israel all the rest of his life. He went, yearly, in circuit, to Bethel, and Gilgal, and Mizpha; and, in those places, judged the Israelites. Thence he returned to Rama, where his house was. There also he judged Israel; and there he builded an altar to the LORD.

§ 7. *The Israelites will have a King: and Saul is chosen, &c.*

WHEN Samuel became old, he made his sons judges over Israel. The name of his first-born was Joel, and the name of the second was Abiah. They were judges, † *the one at Bethel, and the other* | at Beersheba. But his sons walked not in his ways: they were inclined to avarice, took bribes, and perverted justice. The elders of Israel, therefore, assembled, and came unto Rama, to Samuel; and said to him: "Lo! thou art old; and thy sons walk not in thy ways: give us, now, a king to judge us; like all other nations." But on their saying: "Give us a king to judge us:" the request displeased Samuel: and Samuel prayed to the LORD. And the LORD said to Samuel: "Listen to the voice of the people, in all that they have said to thee: for thee they have not rejected, but ~~me~~ they have rejected, from reigning over them: according to all the deeds which they have done, * from the day that I brought them out of † the land of | Egypt unto this day, by forsaking me, and worshipping other gods; so do they now to thee. Listen, then, now to their voice: but make to them a solemn protest; and let them know, on what terms a king will reign over them."—To the people then, who requested a king of him, Samuel told all the words of the LORD; and said: "These are the terms, on which a king will reign over you. Your sons he will take, and make his charioteers, and his horsemen; and runners before his chariots. He will make of them captains over thousands, † captains over hundreds, | captains over fifties, † and captains over tens. | *He will take of them* to till his grounds, and reap his harvests; to make his weapons of war, and the furniture of his chariots. Your daughters he will take to be ointment-makers, cooks, and bakers. The best of your fields, vine-yards, and olive-yards, he will take, and give to his servants. Your grain and your vine-yards he will tithe, and give to his officers and servants. The choicest and best of your men-servants, and of your maid-servants,

VARIOUS READINGS.

CH. VIII. v. 2. † This addition is only in JOSEPHUS: yet I am convinced it is the original reading.—V. 8. * *to me*, SEP. Ib. † SYR. ARAB. and 2 MSS.—V. 12. † SEP. SYR. ARAB. VULG. See C. R. Ib. † SYR. ARAB.

EXPLANATORY NOTE.

V. 14. *For between Israel and the Amorites there was peace.* Israelites did not or could not expel. See Jud. 1. 18, 19; Many Amorites still remained in those towns: whom the and 3. 5, 6.

“of † your cattle and of | your asses, he will take and put to his own work.
 12 “Your very flocks he will tithe: and his servants ye shall be. And when, in those
 “days, ye complain aloud, on account of that king of yours, whom yourselves
 19 “have chosen, the LORD will not listen to you, in those days.” Nevertheless, the
 people would not listen to the voice of Samuel; but said: “Nay, let us have a
 20 “king over us; that we, too, may be like all other nations; and that our king may
 21 “judge us; and go out before us and fight our battles.”—When Samuel had heard
 22 all these words of the people, he rehearsed them in the ears of the LORD. And
 the LORD said to Samuel: “Listen to their voice, and grant them a king.” Then
 Samuel said to the men of Israel: “Go ye, *at present*, every man unto his own city.”
 1 Now, there was a man of Benjamin, by name Kish; the son of Abiel, the son
 of Zeror, the son of Bechorath, the son of Aphiah, a Benjaminite of great wealth.
 2 He had a son, whose name was Saul, a specious, goodly youth: among the chil-
 dren of Israel, there was not a man so goodly as he: from his shoulders, upward,
 3 he was taller than any of the people.—Now the asses of Kish, Saul’s father, had
 strayed: and Kish said to his son Saul: “Take with thee one of the young men,
 “and set out in quest of the asses.”—† So Saul, taking with him one of the young
 4 men, went in quest of his father’s asses|. || They passed through Mount Ephraim,
 and through the land of Shalisha; but they found not *the asses*. || They next passed
 through the land of Shalim, but *the asses were* not there. || They then passed through
 5 the land of Benjamin, but without finding *the asses*. They were now come to the
 land of Zuph, when Saul said to the young man who was with him: “Come! let
 “us return; lest my father, ceasing to think of the asses, be anxious about us.”
 6 † The young man | answered: “Lo! in that city, there is a man of GOD, a re-
 “spectable man: all that he predicteth, is sure to happen: let us now go thither; it
 7 “may be, that he will tell us, what way we should take.” “But (said Saul to his
 “young man) suppose we go, what have we to present to the man? The victuals,
 “that were in our bags, are spent; and we have no *other* present to offer the man:
 8 “what have we?” The young man replied to Saul; and said: “Lo! in my pos-
 “session, there is a quarter-shekel of silver: that || let us | give to the man of God, for
 9 “shewing us our way.”—Formerly, when any man, in Israel, went to consult

VARIOUS READINGS.

V. 16. † SEP. ARAB. CH. IX. v. 3. † SYR. ARAB.—V. 4. || So SEP. and VULG. The REST, *he*. Ib. || So
 SEP. VULG. and one corrected MS. The REST, *be*. Ib. || So SEP. VULG. and the printed TEXT: but 4 MSS.
 with CHALD. SYR. ARAB. have *be*.—V. 6. † SEP. SYR. ARAB.—V. 8. || So CHALD. SYR. ARAB. VULG. The
 present TEXT has, *I will*; and SEP. *thou shalt*. See C. R.

EXPLANATORY NOTES.

Ch. ix. ver. 1. No part of this genealogy appears in Ib. *A Benjaminite of great wealth*, or, perhaps, *of great*
 Chronicles, c. 8. The Greek version has for the three *valour*. This, I think, relates to *Aphiah*, not to *Kish*.
 last names, *Jared* (or *Ared*), *Bachir* and *Aphak*. See C. R.

GOD, he said thus: "Come! let us go to the Seer:" for a prophet now, was formerly called a seer.—Saul, then, said to his young man: "Thy proposal is good: 10
 "come! let us go." So they went into the city, where *lived* the man of God. As 11
 they were going up hill to the city, they met young women going out to draw water; to whom they said: "Is the Seer in this *place*? † The young women | an- 12
 swered, and said: "Lo! there he is, before you: make haste, then; for he is now
 "come to the city, because, to-day, there is a public sacrifice in the high place. On 13
 "your going into the city ye will certainly meet him, before he be gone up to the
 "high place to eat: for the people eat not until he come; because it is he who
 "blesseth the sacrifice: after which, eat the invited. Go up then, immediately; for
 "about this time of the day will ye meet him." They went up to the city; and 14
 when they were come into the city, lo! Samuel met them, in going up to the high
 place.—Now the LORD had, the day before Saul came, whispered in the ear of 15
 Samuel, saying: "To-morrow, about this time, I will send to thee a man from the 16
 "land of Benjamin; whom thou shalt anoint chief over my people Israel; and who
 "shall save my people from the hands of the Philistines: for I have seen † the
 "affliction of | my people; since their cries have reached me." So when Samuel 17
first saw Saul, the LORD said to him: "Behold the man, of whom I said to thee:
 "Such a one shall have dominion over my people."

SAUL now accosted Samuel, || in the middle of the city, | and said: "Tell me, 18
 "I pray thee, where is the seer's house?" Samuel answered Saul, and said: "I am 19
 "the seer: go up with me unto the high place; for to-day ye must eat with me:
 "and to-morrow, when I have told thee all that thou desirest, I will let thee go.
 "As for thine asses, that were lost three days ago, set not thy mind on them; for 20
 "they are found: besides, for whom is every desirable thing in Israel but for thee
 "and for thy whole father's house?" Saul answered, and said: "Am not I a Ben- 21
 "jaminite, of the smallest of the tribes of Israel? and is not my family the least
 "of all the families of the tribe of Benjamin? why, then, to me talkest thou in
 "this manner?"—However, Samuel took Saul and his young man, and brought 22
 them into a *dining*-chamber, and placed them at the head of the invited, who were
 about || thirty persons. Samuel then said to the cook: "Bring the portion which 23
 "I desired thee to set apart, by thee, † when I told *thee*, that I had invited the 24

VARIOUS READINGS.

V. 12. † SEP.—V. 16. † SEP. CHALD. ARAB. See C. R.—V. 18. || So SEP. and 1 MS. and so requires the context.
 The REST have, in the middle of the gate. See C. R.—V. 22. || *seventy*, SEP. and JOSEPHUS. See C. R.—V. 24. †
 Transposed from the end of the verse. See C. R.

EXPLANATORY NOTE.

V. 23. *When I told thee, &c.* These words, in the them; and, indeed, they have strangely puzzled interpreters.
 present text, are at the end of the verse; but unless they be Sec C. R.
 transposed, and addressed to the cook, I see no meaning in

"people:" | and the cook brought up the haunch, with its garnish; and set it before Saul: when † Samuel said † to Saul: | "See what hath been reserved for thee, placed before thee: eat, for it has been purposely kept for thee." So Saul, on that day, ate with Samuel.

- 25 THEY then came down from the high place into the city, || when Samuel communed with Saul in the roof-room of the house: | † for, in the roof-room a bed had
26 been made for Saul, wherein he slept. | But, early in the morning, Samuel called to Saul, in the roof-room of the house, saying: "Arise, that I may dismiss
27 thee." So Saul arose; and both he and Samuel went out, abroad. When they were come to the end of the city, Samuel said to Saul: "Bid thy young
"man pass on before us;" || (he passed on) | "but stop, thou, awhile, that I may tell
1 "thee the resolve of GOD." Then Samuel, taking a vial of oil, poured it out upon his head, and embraced him, and said: * "It is because the LORD hath anointed thee
"chief over his inheritance, † over his people, Israel: for thou shalt have dominion
"over the LORD's people, and shalt save them from the hands of their enemies,
"that are around them. Now, that the LORD hath anointed thee chief over his
2 "inheritance, this shall be to thee a token: | When, to-day, thou shalt have de-
"parted from me, thou wilt meet, at Zelzah, by Rahel's sepulchre, on the bor-
"der of Benjamin, two men; who will say to thee: 'The asses, which thou
"wentest to seek, are found: and lo! thy father hath no more concern about the
3 "asses, but is anxious about you, saying: 'What shall I do for my son?'—Then,
"as thou goest thence, forward, and shalt be come to the turpentine-tree of Tha-
"bor, thou wilt there meet three men, going up to adore GOD at Bethel; one
"carrying three kids, another carrying three loaves of bread, and another carrying
4 "a skin of wine. These will salute thee, and will offer thee two loaves of bread,
5 "which thou shalt accept of from their hands. After that, thou wilt come to
"GOD's-hill; where there is a station of Philistines; and, immediately on thy
"coming into that city, thou wilt meet a company of prophets, descending from
"the high place, preceded by psalteries, tabors, pipes, and harps; and themselves
6 "prophetizing: when, seized with divine rapture, thou wilt prophesize with them,

VARIOUS READINGS.

- V. 24. † SEP. VULG. Ib. † Some copies of SEP.—V. 25. || Wanting in SEP. Ib. † SEP. VULG. See C. R.
—V. 27. || Wanting in SEP. SYR. ARAB. VULG. and may be an interpolation. But see C. R. CH. X.
V. 1. * to him, SEP. SYR. Ib. † SEP. and partly ARAB. and VULG. See C. R.

EXPLANATORY NOTES.

V. 26. In the roof-room. The roofs in Judea were flat; with a parapet round them. To be lodged there was considered an honour. In fine weather, it was not unusual to sleep in the open air: but the place might occasionally be covered with a tent.

Ch. x. ver. 5. GOD's-hill: So called, probably, because

it was the residence of holy men; called afterward *Prophets*. Yet the words may denote any high eminence. The place here mentioned is supposed to have been *Kiryath-jearim*. But the Arabic translator took it to be *Rama*. See C. R.

Ibid. *Prophetizing*; i. e. singing sacred hymns, probably extemporary ones. See C. R.

"and be changed into another man. When † all these tokens have happened 7
 "to thee, do thou as thou shalt find it convenient; for || God is with thee. But 8
 "thou must be, before me, at Gilgal; when, lo! I will come to thee, to offer
 "holocausts, and eucharistic sacrifices: seven days shalt thou wait, until I come
 "and tell thee what thou must do."

No sooner had he turned his back to go from Samuel, than GOD gave him a new 9
 heart: and all those tokens came to pass that day. For when, thence, || he 10
 came to the hill of GOD; lo! a company of prophets met him; when, a divine
 rapture seizing him, he prophetized among them: so that those, who knew him 11
 formerly, when they saw him prophetizing among the prophets, said one to an-
 other: "What is this that hath happened to the son of Kish? Is Saul, too, among
 "the prophets?" "Yet, who (said another) is || his father? † Is it not Kish?"— 12
 Hence arose the proverb: "Saul, too, among the prophets!"—When he had 13
 done prophetizing, he went to the high place; where his uncle said to him and to 14
 his young man: "Whither went ye?" Saul answered: "In quest of the asses;
 "which when we no where could see, we came to Samuel." "Tell me, I pray 15
 "thee (said Saul's uncle), what Samuel said to you." Saul answered his uncle: 16
 "He plainly told us, that the asses were found:" but what Samuel had said to him
 about kingship, he told him not.

SAMUEL, now, having called together the people to Mizpah, before the LORD, 17
 said to the children of Israel: "Thus saith the LORD, the GOD of Israel: 'I 18
 "brought || the Israelites | out of † the land of | Egypt; and rescued you from the
 "hands of || Pharaoh, king of Egypt, | and from the hands of all those kings who
 "oppressed you: yet have ye, now, rejected your GOD; who alone hath saved 19
 "you in all your adversities and tribulations; and have said: || 'Nay! set a king
 "over us.'—Now, therefore, present yourselves before the LORD, by your
 "tribes, and by your families." Samuel having made all the || tribes of Israel 20
 approach, the tribe of Benjamin was *lot*-taken: and, on his making the tribe of 21
 Benjamin approach, by their families, the family of Matri was *lot*-taken; and, † on
 his making the family of Matri approach, man by man, | Saul the son of Kish was

VARIOUS READINGS.

V. 7. † VULG. and 4 MSS. Ib. || *the LORD*, CHALD. VULG.—V. 10. || So SEP. SYR. ARAB. with 2 MSS. The
 REST, *they*. See C. R.—V. 12. || So SEP. SYR. ARAB. The REST, *their*. Ib. † Some copies of SEP. See C. R.
 and the note below.—V. 18. || *you*, 7 MSS. See C. R. Ib. † SYR. ARAB. and 1 MS. Ib. || So SEP. The
 REST, *the Egyptians*, except SYR. and ARAB. which have *the Philistines*.—V. 19. || So SEP. SYR. VULG. and 38
 MSS. The present TEXT, *to him*. Three MSS. and CHALD. have both readings: 4 MSS. have *to me*; and 7
 have, *to me*: "nay."—V. 20. *elders*, 4 MSS. See C. R.—V. 21. † SEP.

EXPLANATORY NOTES.

V. 12. *† who (said another) is his father, &c.* They persuaded, were originally in the Hebrew. See C. R.
 wondered how a man who was not the son of a prophet, could V. 13. *To the high place.* I suspect the original reading
 so suddenly prophetize. The present text has, *but who is* was, *to Rama*: though Saul might return with the prophets
their father † without the additional words, which are only to the Hill of God; and there accidentally meet his uncle.
 in some copies of the Greek version; but which, I am

22 *lot*-taken. But, when they fought him, he could not be found: therefore, || they further enquired of the LORD, if the man should yet come thither: and the LORD answered: "Lo! he is concealed among the baggage." || They then ran, and brought him thence; | and, when he stood up || among the people, he was taller 24 than any of the people from his shoulders upward. Then to all the people Samuel said: "See ye that, among all the people, there is none like him whom the LORD "hath chosen:" and all the people shouted, and said: "Long live the king!" 25 And Samuel told all the people the rights of royalty, and wrote them in a book, which he deposited before the LORD. Samuel, then, dismissed all the people, 26 every man to his own home. Saul also went home to Gibeon, accompanied by a 27 band of men, whose hearts GOD had touched. But some lawless persons said: "How can that man save us?" So they despised him, and brought him no presents: but he seemed not to heed them.

§ 8. *Saul repelleth the Ammonites; and is confirmed in his Kingship.*

1 ABOUT a month after this, Nahash, the Ammonite king, came and besieged Jabesh-Gilead: and all the men of Jabesh said to Nahash: "Make thou a covenant 2 "with us, and we will serve thee." Nahash, the Ammonite, answered them: "On this condition will I make a covenant with you; that I thrust out all your 3 "right eyes; and thereby throw a reproach on all Israel." The elders of Jabesh said to him: "Grant us a respite of seven days, that we may send messengers unto "all the districts of Israel; and then, if there be none to save us, we will deliver 4 "ourselves up to thee."—When the messengers came to Gibeon, the residence of Saul, and told those tidings, in the hearing of the people, all the people raised their voices 5 and wept. Saul, at that instant, came, following his oxen, from the fields; and said: "What maketh the people weep?" and they told him the tidings of the men 6 of Jabesh. On this, a divine impulse coming upon Saul, he burned with indignation: and taking both the oxen, he hewed them in pieces, and sent these, by 7 messengers, throughout all the districts of Israel; saying: "Whosoever cometh not "forth after Saul and after Samuel, to his oxen it shall so be done." On this, so 8 great an awe seized the people, that they came forth with one accord: and, on their being mustered, at Bezek, the children of Israel were || three hundred thousand, 9 and the men of Judah || thirty thousand.—These said to the messengers who had come from Jabesh: "Thus shall ye say to the men of Jabesh-Gilead: 'To-morrow,

VARIOUS READINGS.

V. 22. || *Samuel*, SEP. SYR. ARAB.—V. 23. || *he* (i. e. Samuel) SEP. Sec C. R. Ib. || *And he made him stand up*, SEP.—CH. XI. v. 8. || *six*, SEP. JOSEPHUS has 700,000. Ib. || *seventy*, SEP. and JOSEPH.

EXPLANATORY NOTE.

Ch. xi. v. 9. *To-morrow, by noon*; lit. *when the sun is hot*; which in v. 11. is called *the heat of the day*: a common phrase among the people of all nations, for *mid-day*.

"by noon, ye shall have succour." When the messengers came and told this to the men of Jabesh-Gilead, they were overjoyed: and † to Nahath, the Ammonite, | 10
the men of Jabesh said: "To-morrow we will give ourselves up to you; and thou
"mayest do with us whatever shall seem good to thee."—But, on the morrow, | 11
Saul having divided the people into three bands; these, at the morning watch, came
into the Ammonite camp, and slaughtered the Ammonites until noon: and those
who escaped were so scattered, that two of them were not left together. The peo- | 12
ple then said to Samuel: "Who are they, who said: || 'Shall Saul | reign over us?'"
"Produce the men; that we may put them to death." But Saul said: "Let no | 13
"man be put to death, to-day: since, to-day, the LORD hath wrought salvation in
"Israel."—To the people Samuel then said: "Come! let us go to Gilgal, and | 14
"there renew the kingly power." So all the people went to Gilgal; and there, be- | 15
fore the LORD, || made Saul king *a-new*: there || they | immolated † holocausts and |
eucharistic sacrifices before the LORD; and there || Saul and all the men of Israel
rejoiced exceedingly.

On this occasion, Samuel said to the people: "Lo! I have acquiesced in all that | 1
"ye have demanded of me; and have made a king over you: and lo! now | 2
"that king is your conductor: my sons are also with you: for I, who have con-
"ducted you from my youth unto this day, am become old and grey-headed.
"Here, then, I am: answer me, before the LORD and his anointed, Whose ox | 3
"have I taken? or whose ass have I taken? or whom have I defrauded? † or
"whom have I oppressed? or from whose hand have I received a bribe, wherewith
"to blind mine eyes?—*Whatever it be*, I will restore it to you." They answered: | 4
"Thou hast neither defrauded nor oppressed us; nor from the hand of any man
"hast thou accepted aught." "The LORD, then (said he to them), is this day | 5
"witness; his anointed is also witness against you, that ye have found with me
"nought of *yours*." They said: "He [*the LORD*] is witness." Again Samuel | 6
said to the people: "The LORD, who appointed Moses and Aaron, and brought
"your forefathers out of the land of Egypt, † is witness. |—Now, therefore, stay | 7
"still, that I may reason with you, before the LORD, on all the beneficent acts
"of the LORD, which he hath done to you and to your forefathers. When | 8
"Jacob * had gone into Egypt, and when your forefathers cried to the LORD,
"the LORD sent Moses and Aaron, who brought your forefathers out of Egypt,
"and settled them in this place. But, on their forgetting the LORD, their GOD, he | 9
"delivered them into the hands of Siseerah, captain of the host of † Jabin the king of |

VARIOUS READINGS.

V. 10. † SEP. ARAB. See C. R.—V. 12. || *Saul shall not*, SEP. CHALD. SYR. ARAB. and 3 MSS. See C. R.
—V. 15. || *Samuel anointed*, SEP. Ib. || *be*, SEP. but some copies have *they*. See C. R. Ib. † SEP. but wanting
in some copies. Ib. || *Samuel*, SEP. in most copies. CH. XII. v. 3. † All the vv. and above 100 MSS.
—V. 6. † SEP.—V. 8. * *And his sons*, SEP.—V. 9. † SEP.

"Hazor; and into the hands of the Philistines; and into the hands of the king of
 10 "Moab; who, *all*, made war on them: yet, when they cried to the LORD, and
 "said: 'We have sinned, in that we have forsaken the LORD, and have worship-
 "ped Baal and Ashtarothe; but, now, deliver us out of the hands of our enemies,
 11 "and we will worship thee:' the LORD sent || Debora and Barak, and Gideon, and
 "Jephthah, and Samson; | and delivered you out of the hands of your enemies on
 12 "every side; and ye dwelled securely: yet, when ye saw that Nahash, king of the
 "Ammonites, was coming against you, ye said to me: 'Nay! let us have a king:'
 13 "when your king was the LORD, your GOD. Behold, then, that king, whom,
 14 "through choice, ye desired: lo! a king the LORD hath set over you. If ye will
 "revere and worship the LORD, and listen to his voice; and rebel no more against
 "the commandments of the LORD; then shall ye || live, both ye and the king who
 15 "reigneth over you; beside the LORD, your GOD. But if ye will not listen to
 "the voice of the LORD, and will rebel against his commandments, then shall the
 16 "hand of the LORD be || against both you and your king. | Attend now, and
 "see the great wonder, which the LORD is about to do, before your eyes. Is
 17 "not this the wheat-harvest season? On my invoking the LORD, he will send
 "thunder and rain; that ye may perceive and see, how great is the evil which, by
 18 "demanding a king, ye have done, in the sight of the LORD." Samuel then in-
 voked the LORD: and the LORD sent, that day, such thunder and rain, that the
 19 whole people were greatly afraid of the LORD; and of Samuel. And the whole
 people said to Samuel: "Pray, for thy servants, to the LORD, thy GOD; that we
 "may not die, for having, to all our other sins, added the evil of demanding a
 20 "king." But Samuel said to the people: "Fear not, although ye have done this
 "evil; only turn not aside from following the LORD; but serve the LORD with
 21 "your whole heart, and turn not aside after vain *idols*, which can neither avail, nor
 22 "deliver; for vain are they. *On this condition*, the LORD will not, for his own
 "great name's sake, abandon his people; since his peculiar people he hath been
 23 "pleased to make you. As for me, God forbid, that I should sin against the
 "LORD, by ceasing to pray for you! I will, moreover, teach you the good and
 24 "right way: only fear the LORD, and faithfully serve him with your whole heart,
 25 "considering how much he hath done for you. But if ye will still do evil deeds,
 "both ye and your king shall perish."

VARIOUS READINGS.

- V. 11. || SO SYR. and ARAB. The present TEXT and VULG. have *Jerub-Baal, and Bedan, and Jephthah, and Samuel*. CHALD. has, *Gideon, and Samson, and Jephthah, and Samuel*: and SEP. has, *Jerub-Baal, and Barak, and Jephthah, and Samuel*. See C. R.—V. 14. || SO CHALD. only. The REST, *be*. See C. R.—
 V. 15. || SO SEP. The REST, *against both you and your fathers*; which interpreters have made a shift to render
against you, as it was against your fathers. See C. R.

§ 9. *Saul defeateth the Philistines, &c.*

|| SAUL was years old, when he was made king, and he reigned over 1
Israel years. | And Saul selected three thousand Israelites; two thousand 2
were with himself at Michmash and Mount-Bethel; and one thousand with † his
son | Jonathan at Gibeon of Benjamin: the rest of the people he dismissed, every
man to his own home.

Now, Jonathan having smitten a garrison of the Philistines, that was at 3
Gibeon, and the Philistines having heard of it; Saul made the trumpet be blown
throughout all the land, "that those (said he) beyond *the Jordan* may hear." So 4
when all the Israelites heard it said, that Saul had smitten a garrison of the Philistines,
and that, therefore, they were become odious to the Philistines; the people flocked
together to Saul at Gilgal. The Philistines also assembled, to fight against the 5
Israelites, with || three thousand chariots, six thousand horsemen, and a people as
numerous as the sand on the sea-shore: and they came and encamped at Michmash,
to the east of Beth-aven.

WHEN the men of Israel saw what distress they were in, from the approach of 6
the *Philistine* people, they hid themselves in caves, and in thorn-thickets, and in
rocks, and in towers, and in cisterns; and those of them, who dwelled beyond the 7
Jordan, repassed it, into the land of Gad and Gilead: while Saul remained at
Gilgal; whither all the people followed him, trembling. But when he had staid 8
there seven days, and Samuel came not to Gilgal, the people slipped away from
him. So Saul said: "Bring hither, to me, the holocaust, and the eucharistic 9
"sacrifice." And he offered the holocaust. But just as he had made an end of 10
offering the holocaust, lo! Samuel arrived: and Saul went out to meet him, for
the purpose of saluting him: But Samuel said: "What hast thou done?" Saul 11
answered: "Because I saw that the people were slipping away from me, and that
"thou camest not within the days appointed, and that the Philistines had assembled
"at Michmash; I said: 'The Philistines will come down upon me, to Gilgal; 12
"and I have not made supplication to the LORD:' so I ventured to offer the

VARIOUS READINGS.

CH. XIII. v. 1. wanting in SEP. See C. R.—V. 2. † SYR. ARAB.—V. 5. || So SYR. ARAB. The present TEXT,
with SEP. VULG. has *thirty*. The numbers in JOSEPHUS are still more incredible; namely, 30,000 chariots,
60,000 horse, and 300,000 foot!

EXPLANATORY NOTES.

Ch. xiii. ver. 1. The years of Saul's age, at the time of
his being made king, as well as the years of his reign, have
been dropped somehow out of the text, nor are they to be
found in the ancient versions; save that one Greek reading
has *thirty years* for the former number. See C. R.

V. 3. *A garrison*. I have used the word for want of a
better: a *post*, perhaps, is the proper term in our modern
military language.

V. 6. *From the approach, &c.* For the propriety of
this rendering, see C. R.

13 "holocaust." Then Samuel said to Saul: "Thou hast done foolishly; in not ob-
 "serving the commandment of the LORD, thy GOD, with which he charged thee:
 "which *hadst thou observed*, the LORD would now have established, in perpetuity,
 14 "thy kingship over Israel: whereas, now, thy kingship shall not continue: the
 "LORD hath sought out for himself a man to his own mind; whom he hath or-
 "dained to be chief over his people; because thou hast not observed what the
 15 "LORD commanded thee." On this || Samuel arose, and went from Gilgal.

†BUT the remainder of the people went up after Saul to meet the enemy; and when
 they came from Gilgal | to Gibeon of Benjamin, Saul mustered the people with him,
 16 and found them to be about six hundred men. Now while Saul and his son Jona-
 17 than remained at Gibeon of Benjamin, the Philistines were encamped at Michmash.
 And from the camp of the Philistines came out plunderers, in three bands: one band
 18 directed their course, by the way of Ophrah, to the land of Shual; another took
 the road to Beth-horon; and another toward the wilderness, by the way of that
 tract, which faceth the vale of Zeboim.

19 Now, *at that time*, there were no smiths to be found throughout all the land of
 Israel (for the Philistines had taken this precaution, lest the Israelites should make
 20 swords or spears); but all the Israelites had to go down to the Philistines, to sharpen,
 21 every man his plough-share, his spade, his axe, and his mattock; and, now,
 blunted was the edge of even their plough-shares, their spades, their mattocks, their
 22 axes, and the paddles of their goads. So, when a battle was to be fought, there
 was neither sword nor spear found in the hands of any of the people, who were
 with Saul and Jonathan: with Saul only, and with his son Jonathan *such weapons*
 were found.

23 THE garrison of the Philistines had now come out to the passage of Michmash:
 1 when, one day, Jonathan, the son of Saul, said to the young man who bore his
 armour: "Come, let us pass over to the Philistine garrison, that is opposite to
 2 "us:" but this he told not to his father. Saul was then stationed at the further
 side of Gibeon, under the pomegranate-tree, which is by Migron; and the people
 3 with him were about six hundred men. Ahiah, the son of Ahitub, the brother of
 Ichabod, the son of Phinehas, the son of Eli, *who had been* the LORD's high-priest
 at Shilo, wore, *at that time*, the ephod. Now, the people knew not that Jonathan
 was gone.

4 BETWEEN *himself* and the place, to which Jonathan had to pass over to the
 garrison of the Philistines, there was a sharp rock on the one side, and a sharp
 rock on the other: the name of the one was Bozez, and the name of the other

VARIOUS READINGS.

V. 15. || *Saul*, 1 MS. See C. R. Ib. † SEP. VULG. See C. R.

Shené: the sharp point of the one looked northward, fronting Michmash; and that of the other southward, fronting Gibeá. To the young man who bore his armour, Jonathan, then, said: "Come, let us pass over to the garrison of those uncircumcised Philistines; it may be, that the LORD will co-operate with us: for, with the LORD, there is no impediment to save by many, or by few." His armour-bearer said to him: "Do whatever is in thy mind: move on; behold me ready to second thy wish."—Jonathan then said: "Lo! let us pass over toward the men, and discover ourselves to them: when, if they say to us: 'Stop, until we come to you:' let us make a stand in our place, and not go up to them: but if thus they say: 'Come up to us;' let us then go up; for this shall be a sign to us, that the LORD hath delivered them into our hands."—So they both discovered themselves to the garrison of the Philistines; when the Philistines said: "Lo! those Hebrews are coming out of their holes, in which they had hidden themselves!" The men of the garrison, then addressing themselves to Jonathan and his armour-bearer, said: "Come up to us: and we will teach you something." Jonathan said to his armour-bearer: "Follow me up; for the LORD hath delivered them into the hands of the Israelites."—So Jonathan climbed up, upon his hands and feet; his armour-bearer following him. And the Philistines fell before Jonathan, while his armour-bearer gave the death-stroke, after him: and this first slaughter made by Jonathan and his armour-bearer, || with spears, pebbles, and flints of the field, | was of about twenty men. Hence ensued a panic terror, both in the camp that was on the field, and among the people of the garrison: the foragers, too, were seized with terror; and the whole land was in commotion, as if panic-struck by God. Saul's watch-men, at Gibeá of Benjamin, now looking out, perceived that the multitude of the Philistines was melting away, and dispersing † hither and thither. Then Saul said to the people that were with him: "Number, now; and see who may have gone from us:" and, on their numbering, lo! Jonathan and his armour-bearer were missing. Saul then said to Ahiah: "Bring hither || the sacred ephod:" for he [Ahiah] at that time wore the ephod among the children of Israel. | But while Saul was talking with the priest, the tumult among the Philistines

VARIOUS READINGS.

CH. XIV. v. 14. || This is equivalently the reading of the SEPTUAGINT; which I think much preferable to the present; rendered thus in our COMMON VERSION, *within, as it were, an half acre of land, which a yoke of oxen might plow*. How this can be made out of the Hebrew, I cannot conceive. See c. R. and the note below.—V. 16. † SEP. VULG. See c. R.—V. 18. || So SEP. The REST, *the ark of God (for at that time the ark of God was with the children of Israel)*. That this is an improbable reading, see c. R. and comp. ch. 23. 9, and 30. 7.

EXPLANATORY NOTE.

Ch. xiv. ver. 14. *With spears, pebbles, &c.* Jonathan but such as he found on the ground; or perhaps a sling, to might have a spear or two, and a sword (see ch. 13. 22.); throw the pebbles. See c. R. and compare v. 19—22. but his armour-bearer had, most probably, no other weapons

- 20 continued to increase: so Saul said to the priest: "Withhold thine hand." And Saul, and all the people with him, shouted, and went to battle; when, lo! they found
 21 every man's sword turned against his fellow; a very great confusion.—Those
 || Hebrew *slaves*, | too, who were before that time with the Philistines, and had come up to the camp; sided with the Israelites, that were with Saul and Jonathan:
 22 and all the men of Israel, who had hidden themselves in Mount Ephraim, when they heard that the Philistines were fleeing, also closely pursued them, in battle;
 23 † so that the whole people, now with Saul, were about ten thousand men. | Thus the LORD, that day, saved the Israelites, who carried the battle as far as Beth-aven.
 24 For, on that day, the men of Israel were obliged to fight, Saul having adjured the people, saying: "Accursed be the man, who shall eat any food until the evening; that I may be avenged of mine enemies." So none of the people tasted food,
 25 † until the evening. | For although the whole people had to go through a wood, where there was honey dropping upon the ground; yet, when they came to the
 26 wood, and saw the honey dropping, no man took a mouthful; because the people
 27 dreaded the adjuration. But Jonathan had not heard of his father's having adjured the people: he, therefore, stretched out the end of the staff, that was in his hand; and, dipping it in the wild honey, took a mouthful: when, immediately, he felt
 28 himself refreshed. But one of the people, addressing him, said: "Thy father strictly adjured the people, saying: 'Accursed be the man who eateth food this
 29 day:' hence, the people are faint." "My father," said Jonathan, "hath aggrieved the people: see, only, how I am refreshed, for having tasted a little of that honey!
 30 "How much better *had it been*, if the people had, to-day, freely eaten of the spoil of their enemies, which they found! Had there not been now, *in that case*, a
 "much greater slaughter of Philistines?"
 31 HOWEVER, they, that day, smote the Philistines, from Michmash to Ajalon:
 32 when the people, being very faint, flew upon the spoil; and took sheep, and oxen, and calves, and slaughtered them on the ground; and ate them with the blood.
 33 But when one told Saul, saying: "Lo! the people are sinning against the LORD, by eating *meat* with the blood;" he said: "Ye do exceedingly wrong: roll
 34 "hither, this moment, a great stone." Then Saul said to the officers: "Disperse yourselves among the people, and say to them: 'Bring hither, every man his

VARIOUS READINGS.

V. 21. || SEP. has *slaves* instead of *Hebrews*. I have joined them together: because I think, with Michaelis, that they were both originally in the TEXT. See C. R.—V. 22. † SEP. VULG. and JOSEPHUS.—V. 24. † ARAB.

EXPLANATORY NOTES.

V. 20. *Withhold thine hand*; i. e. let alone consulting the ephod, on this occasion. The thing speaks for itself.

V. 21. *Sided, &c.* I follow the reading of the Greek translator. The present text runs literally thus: *round about, even they, too, to be with Israel.* See C. R.

V. 25. *Honey.* Doubtless wild honey, exuding from the shrubs. See C. R.

V. 27. *He felt himself refreshed*; lit. his eyes were enlightened; a pure Hebraism. See C. R.

“ox, and every man his sheep; and here slay, and eat; and sin not against the
“LORD by eating *meat* with the blood.” So all the people brought, that night,
every man his ox, or what *ever else* he had; and slew it there. There Saul builded 35
an altar to the LORD; the first altar to the LORD, that was builded by him.

SAUL then said: “Let us pursue the Philistines, by night; and make havock 36
“among them until the dawn of day; and let us not leave a man of them.”
They answered: “Do whatsoever seemeth good to thee.” But the priest said:
“Let us *first* consult GOD.” So Saul consulted GOD, *saying*: “Shall I pursue the 37
“Philistines? wilt thou deliver them into the hands of the Israelites?” But, at that
time, no answer was given.—Then Saul said: “Approach hither, all ranks of the 38
“people; and examine, and see, who hath this day been guilty of sin: for, as the 39
“LORD liveth, who hath saved Israel, were it my own son Jonathan, he shall as-
“suredly die.”—But, as no one, among the people, answered him; he said to all 40
the Israelites: “Be ye on one side; and let me and my son Jonathan be on the
“other:” and the people said to Saul: “Do whatsoever seemeth good to thee.”
Then Saul || said: “O LORD! | the GOD of Israel! give a just decision.” And, 41
lots being cast, Saul and Jonathan were taken; and the people escaped. On this, Saul 42
said: “Cast lots between me and my son Jonathan:” and Jonathan was taken.
Then to Jonathan Saul said: “Tell me what thou hast done.” Jonathan told 43
him, and said: “I certainly tasted a little boney, with the end of the staff that was
“in mine hand: here I am; let me die.” Saul answered: “May GOD do so to 44
“me, and more also, if, assuredly, thou die not, Jonathan!” But the people said 45
to Saul: “Shall Jonathan die, who hath wrought this great salvation in Israel?
“GOD forbid! as the LORD liveth, a single hair of his head shall not fall to the
“ground: for with GOD he hath, this day, co-operated.” So the people rescued
Jonathan from death.—But Saul desisted from pursuing the Philistines; and the 46
Philistines went to their own place.

SAUL, having now obtained a kingly power over Israel, fought against all their 47
enemies around; against the Moabites, against the Ammonites, against the Edomites,
against the || kings of Zoba, and against the Philistines: and, in all his expeditions,
he harassed *the enemy*, and acted valiantly. He also smote the Amalekites, and de- 48
livered the Israelites from their plunderers.

VARIOUS READINGS.

V. 41. || SO SEP. SYR. ARAB. The present TEXT and CHALD. have, *said to the LORD*, and VULG. has both read-
ings. Perhaps the true reading was: *said to the LORD*, “O LORD, &c.” See c. R.—V. 47. || SEP. and
JOSEPHUS have but one king: but Saul may have had to fight with two or more successive ones.

EXPLANATORY NOTES.

V. 43. *Here I am, &c.* He discovers, like the daughter of Jephthah, a willingness to die with pleasure, since his country has been saved. This disposition disappears in our common version.

V. 44. *May God do so, &c.* i. e. May he punish myself severely. A somewhat similar phrase is often used in English. “He threatened to do so and so, if,” &c.

49 Now the sons of Saul were Jonathan, and Ishui, and Melchishuah; * and the names of his daughters were: of the first born, Merab; and of the younger, Michal.
 50 The name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of
 51 the captain of his host was Abner, the son of Ner, Saul's uncle: for Kish the fa-
 52 ther of Saul, and Ner the father of Abner, were, *both*, the sons of Abiel. There was hard war with the Philistines, all the days of Saul: and when Saul saw any strong, valiant man, he took him into his service.

§ 10. Saul is ordered to destroy the Amalekites.

1 SAMUEL, now, said to Saul: "The LORD sent me to anoint thee king over
 "his people, over Israel: listen thou, therefore, to the voice of the words of the
 2 "LORD.—Thus saith the LORD, the GOD of hosts: 'I remember what the Ama-
 "lekites did to the Israelites, how they opposed them in their way, when they
 3 "were coming from Egypt: go, then, and smite the Amalekites, and utterly destroy
 "all that belongeth to them: spare them not; but slay both men and women, infants
 4 "and sucklings, herds and flocks, camels and asses." So Saul assembled the people, and mustered them at || Telaim ||; || two hundred thousand men; of whom were || ten thousand of the tribe of Judah.

5 WHEN Saul came to the *first* city of the Amalekites, he ambushed *his host* in a
 6 vale. And Saul said to the Kenites: "Get away from among the Amalekites;
 "lest I destroy you with them: for ye shewed kindness to all the children of Israel,
 "when they came out of Egypt." So the Kenites departed from among the
 7 Amalekites.—And Saul smote the Amalekites, from Havila, unto Shur on the side
 8 of Egypt: and he took Agag, the king of the Amalekites, alive; but all the peo-
 9 ple he utterly destroyed with the edge of the sword. But Saul, and the people of
Israel, spared Agag, and the best of the flocks and herds, and the full-grown camels,
 and the camel-pillions; all that was good, such they would not utterly destroy:
 but whatever was vile, or vitiated, they devoted to destruction.

12 ON this, the word of the LORD came to Samuel, saying: "I repent, that I

VARIOUS READINGS.

- V. 49. * *And Eshbeshol*, SYR. ARAB. doubtless the same with *Ish-baal*, 1 Chron. 8. 33, and *Ish-besheth*, 2 Sam. 2. 8. In the register, in Chron. *Ishui* is wanting, unless he be the same with Aminadab; but I have elsewhere observed that the genealogies of Benjamin are confused and inconsistent. See the note on Gen. 46. 21.—CH. XV. v. 4. *|| Gilgal*, SEP. and JOSEPHUS. *Ib. || four*, SEP. and JOSEPHUS. *Ib. || thirty*, SEP. and JOSEPHUS.

EXPLANATORY NOTES.

- Ch. xv. ver. 4. *At Telaim*. Jerom renders, *like lambs*. in their eighth year. The ancient versions vary in rendering the Hebrew word. See c. x.
 He read a different preposition. See c. x.
Ib. Of whom were, &c. Others render, *beside*: but I think with Houbigant, that these 10,000 were included in the former number. *Ib. Camel-pillions*. See c. x. and compare Gen. 31. 34. The common rendering is *rams*, or *lambs*: which, however, were both included in a prior word *flocks*.
 V. 9. *The full-grown camels*, i. e. as I conceive, camels

"made Saul king: he hath turned away from me, and hath not accomplished mine
 "orders." Samuel, at this, was grieved, and cried, *for Saul*, all night, to the
 LORD. But early next morning, Samuel set out to meet Saul; for some one had 12
 told Samuel, saying: "Saul came to Carmel; where, when he had erected, for
 "himself, a monument, he went about to Gilgal."—When Samuel came to Saul, 13
 Saul said to him: "Thou blessed of the LORD! I have performed the LORD's
 "injunction." But Samuel answered: "What, then, meaneth that bleating of 14
 "flocks and lowing of cattle, that resound in mine ears?" "These," said Saul, 15
 "have been brought from the Amalekites; for the people would spare the best of
 "the flocks and herds, for sacrifices to the LORD: but the rest we have utterly
 "destroyed."—Then Samuel said to Saul: "Permit me to tell thee, what, last 16
 "night, the LORD said to me." He answered: "Speak!" "When thou wast little 17
 "in thine own eyes," said Samuel, "wast thou not made chief of the tribes of
 "Israel? and did not the LORD anoint thee king, over the Israelites?—*Well!* the 18
 "LORD sent thee on an expedition, and said: 'Go, and utterly destroy those sin-
 "ners, the Amalekites; and fight against them until they be exterminated:' why 19
 "then hast thou not listened to the voice of the LORD; but hast, by flying upon
 "the spoil, done evil in the sight of the LORD?" Saul replied to Samuel: "Nay! 20
 "I listened to the voice of the LORD, and went the way he sent me; Agag, indeed,
 "the king of Amalek, I brought *with me alive*; but the Amalekites I utterly de- 21
 "stroyed. Of the spoil, the people took some flocks and herds, the choice of 21
 "what was devoted to destruction, for sacrifices to the LORD, || thy GOD, at Gil-
 "gal." But Samuel said: "Hath the LORD equal delight in holocausts and sacri- 22
 "fices, as in listening to his voice? Know, that obedience is preferable to sacrifice,
 "and attention to the fat of rams: for rebellion is as sinful as divination, and ob- 23
 "stinacy as bad as idolatry: since, then, thou hast rejected the order of the LORD,
 "|| the LORD hath | rejected thee from royalty."—Then Saul said to Samuel: "I 24
 "have sinned, by transgressing the commandment of the LORD, and thine orders;
 "because, being afraid of the people, I listened to their voice: yet still, I pray thee, 25
 "pardon mine error; and go back with me; and let me worship the LORD, † thy
 "GOD." "I will not," said Samuel to Saul, "go back with thee; for, as thou 26
 "hast rejected the LORD, the LORD hath also rejected thee from being king over
 "Israel;" and, as Samuel turned about, to go away, he laid so fast an hold on the 27
 "skirt of his mantle, that it was torn off; on which Samuel said to him: "So the 28
 "LORD, this day, hath torn from thee the kingdom of Israel, and given it to ano-
 "ther man, better than thee. * Nor will the true GOD of Israel feign, or repent: 29

VARIOUS READINGS.

V. 21. || *our*, SEP. *their*, VULG.—V. 23. || So SEP. ARAB. VULG. and 12 MSS. The REST, *be hath*; not nearly
 so emphatical.—V. 25. † SEP. and 2 MSS.—V. 28. * *and Israel shall be divided into two*, SEP.

30 "for he is not a man, that he should repent." Again † Saul said: "I have sinned:
"yet, now, honour me, I pray thee, before the elders of my people, and before
"the Israelites; and go back with me, and let me worship the LORD, thy God."

31 —So Samuel accompanied Saul; and Saul worshipped the LORD.

32 THEN Samuel said: "Bring hither, to me, Agag, king of the Amalekites:" and
Agag came to him pleasantly: for he said to himself: "Surely the bitterness of
33 "death is over." But Samuel said: "As thy sword hath made women childless,
"so shall thine own mother be childless:" and Samuel hewed Agag in pieces before
the LORD, at Gilgal.

34 SAMUEL, then, went to Rama; and Saul went to his own house, at Gibeon-of-
35 Saul. But Samuel came no more to visit Saul, unto the day of his death: yet still
he mourned for Saul; because the LORD had repented his making Saul king over
Israel.

§ 11. David is secretly anointed King, by Samuel.

1 THE LORD said to Samuel: "How long wilt thou mourn for Saul; although
"I have rejected him from reigning over Israel? Fill thine oil-horn with oil, and
"go, (I send thee), to Ishai, a Beth-lehemite; for, among his sons, I have provided
2 "a king of my own." But Samuel said: "How can I go? If Saul hear of it, he
"will kill me." The LORD said: "Take an heifer with thee, and say: 'I am
3 "come to sacrifice to the LORD; and call Ishai to the sacrifice: I will then make
"known to thee what thou must do; and thou shalt anoint, for me, him whom I
4 "name to thee."—Samuel did as the LORD bade; and came to Beth-lehem: and
the elders of that city were alarmed on meeting him; and said: "Is thy coming
5 "peaceable *?" "Peaceable," said he; "I am come to sacrifice to the LORD: sanc-
"tify yourselves, and come with me to the sacrifice." Ishai, too, and his sons he
bade be sanctified; and invited them to the sacrifice.

6 WHEN these were come, he looked at Eliab, and said to himself: "Surely the
7 "LORD's anointed is now before him." But the LORD said to Samuel: "Regard
"not his countenance, nor the height of his stature: I have rejected him; for not
"as man seeth, I see; man looketh to the outward appearance; but the LORD
8 "looketh to the heart."—Then Ishai called Abinadab, and made him pass before
9 Samuel: but he said: "Neither this one hath the LORD chosen." Ishai, next,
made || Shimeah pass before him: but he said: "Nor this one hath the LORD

VARIOUS READINGS.

V. 30. † SEP. SYR. ARAB.—CH. XVI. V. 4. * O Seer! SEP.—V. 9. || al. *Shimab*. See C. R.

EXPLANATORY NOTE.

Ch. xvi. ver. i. *Ishai*. I have restored this name to its proper orthography. All our translations, before James's, have either *Ishai* or *Ishai*. See C. R.

"chosen." Further, Ishai made seven of his sons pass before Samuel; but Samuel 10
said to Ishai: "None of these hath the LORD chosen."—Samuel then said to Ishai: 11
"Are all thy sons here?" He answered: "One, the youngest, yet remaineth;
"and lo! he tendeth the flock." "Send and fetch him," said Samuel to Ishai;
"for until he come hither, we will not sit down to eat." So he was sent for, 12
and brought in. Now he was a ruddy youth, with beautiful eyes and a goodly
aspect: and the LORD said † to Samuel: | "Arise! anoint him; for this is the man."
So Samuel took out the horn of oil, and anointed him in the midst of his brothers: 13
and, from that day forward, David was actuated by the spirit of the LORD.—Sam-
uel then arose, and went to Rama.

BUT the spirit of the LORD departed from Saul; and an evil spirit, from the 14
LORD, troubled him. So Saul's servants said to him: "Lo! now, an evil spirit, 15
"from GOD, troubleth thee: let our lord give in charge to his servants, that attend 16
"him, to seek out a man, * a skilful player on the harp; so that whensoever that
"evil spirit, ‖ from GOD, | shall affect thee, he, by playing with his hand, † upon
"his harp, | may † relieve thee, and | make thee well." Saul said to his servants: 17
"Look out, I pray you, for a man, who can play well; and bring him to me."
One of his servants answered, and said: "Lo! I have seen a son of Ishai, a Beth- 18
"lehemite, a skilful player, and a valiant, warlike man; prudent in conduct, and
"comely in person; and the LORD is with him." On this, Saul sent messengers 19
to Ishai, and said: "Send to me thy son David, who tendeth the flock." Ishai 20
took ‖ a homer of | bread, a skin of wine, and a kid; and sent them to Saul, by
his son David. And David came to Saul, and attended him; and was much liked 21
by him; and became his armour-bearer. And Saul sent another message to Ishai, 22
saying: "Let David, I pray thee, attend me; for he hath found favour in mine
"eyes."—Now as often as the evil spirit, from GOD, affected Saul, David took up 23
his harp, and played with his hand; and Saul was relieved, and became well; for
the evil spirit departed from him.

§ 12. *New War with the Philistines.—The single Combat of David and Goliath, &c.*

AGAIN the Philistines assembled their hosts to battle, and convened at Socha 1
of Judah; and encamped between Socha and Azeka, at Ephesdamim. Saul and 2

VARIOUS READINGS.

V. 12. † SEP. SYR. ARAB.—V. 16. * for our lord, SEP. Ib. ‖ wanting in SEP. SYR. ARAB. VULG. Ib. † SEP.
Ib. † SEP. SYR. ARAB. SEC C. R.—V. 20. ‖ So SEP. The REST, an ass loaded with bread. SEC C. R. and
the note below.

EXPLANATORY NOTES.

V. 12. *Beautiful eyes*, rendered commonly *a beautiful* virtue; he became a new man.
countenance; and that may, possibly, be the meaning. SEC V. 14. *But the spirit of the LORD departed from Saul*; i. e.
C. R. he lost all his former disposition; and became fretful, jea-
V. 13. *David was actuated by the spirit of the LORD*; i. e. lous, and melancholy. Such at least, to me, appears to be
in the Oriental style, displayed new vigour, valour and the meaning.

the men of Israel assembled also, and encamped in the turpentine-tree vale; and drew up in battle array, against the Philistines. The Philistines were posted on an eminence on the one side, and the Israelites on an eminence on the other side; the vale being between them.—Now, from the camp of the Philistines, came forth a champion, called Goliath, of Gath; whose height was || six cubits and a span. On his head was an helmet of brass; and he was clad in a brass coat of mail, the weight of which coat was five thousand shekels. He had greaves of brass on his legs; and a javelin of brass hanging between his shoulders: the staff of his spear was like a weaver's beam, and his spear's point *was formed* of six hundred shekels of iron: and one, bearing a broad-shield, went before him.

THIS Goliath stood up, and called to the hosts of Israel, and said to them: "Why are ye come out, to draw up in battle array? I am a Philistine, and ye are the servants of Saul: choose ye a man, for you, and let him encounter me: if he be able to combat and kill me, then will we be your subjects; but if I prevail against him, and kill him, then shall ye be our subjects, and serve us. † Lo! I this day," added the Philistine, "defy the hosts of Israel; give me a man, that we may fight together." When Saul and all the Israelites heard these words of the Philistine, they were dismayed and greatly terrified: * but David said to Saul:

VARIOUS READINGS.

CH. XVII. v. 4. || four, SEP. and JOSEPHUS.—v. 10. † SEP.—v. 11. * Now David was the son of that Ephrathite of Beth-lehem; whose name was Ishai. This man had eight sons; and passed for an old man, among men, in the days of Saul: but the three eldest of his sons went to battle with Saul. The names of these three sons were Eliab, the first born; next to him Abinadab; and the third Shimeah: David was the youngest of all. The three eldest, then, had followed Saul to battle; but David had gone back from Saul to feed his father's flock, at Beth-lehem. Now, every morning and evening, the Philistine approached, and presented himself, during forty days. Meanwhile, Ishai said to his son David: "Take, for thy brothers, an epha of parched corn, and these ten loaves, and run with them unto the camp, to thy brothers. And carry these ten cheeses to their superior officer; and see how thy brothers fare; and learn their rank:" for Saul, and they, and all the men of Israel were then in the turpentine-tree vale, at war with the Philistines.—David arose at early morn; and, leaving the sheep with a keeper, he took those things, and went; as Ishai had ordered him; and arrived at the baggage-camp, just as the host was going out to fight, and was shouting for the battle: for the Israelites and the Philistines had drawn up in battle array, host against host. So David left his charge with the store-keeper, and ran into the army, and saluted his brothers. But, while he talked with them, lo! the Philistine champion of Gath, Goliath by name, advanced from the host of the Philistines, and repeated his usual words, in the hearing of David. And all the men of Israel, when they saw that man, fled from him; so greatly were they terrified. And the men of Israel said to one another: "See ye that man, who advanceth? To defy the Israelites he cometh forth, and the man, who shall kill him, the king will greatly enrich, will give him his own daughter for a wife, and will make his father's house free, in Israel." David then spoke to the men, who stood by him, saying: "What will be done to the man who shall kill that Philistine, and take away the reproach from Israel? Who is that uncircumcised Philistine, that he should defy the hosts of the living GOD?" The people answered him in the former manner, saying: "So will it be done to the man, who shall kill him." But Eliab, his eldest brother, hearing what he had said to the men, was incensed against David, and said: "Why

Saul: "Let no man's heart fail on account of that *Philistine*; I will go and fight
 "with that *Philistine*." But Saul said to David: "Thou art not able to encounter 33
 "and fight that *Philistine*: for thou art yet a stripling: but he a warrior from his
 "youth." David answered Saul: "When thy servant tended his father's flock, 34
 "if a lion, or a bear, came and snatched a lamb, *or kid*, out of the flock; I pur- 35
 "sued him, and smote him, and snatched it from his mouth; and if he attacked me,
 "I caught him by the beard and smote him to death. Both lions and bears hath 36
 "thy servant smitten; and like one of them shall be that uncircumcised *Philistine*:
 "† let me go, then, and smite him, and take away the reproach from Israel; for
 "who is that uncircumcised *Philistine*, that he should defy the hosts of the living
 "GOD? | The LORD," added David, "who saved me from the power of lions 37
 "and bears, will also save me from the power of that *Philistine*." Then Saul said
 to David: "Go! and may the LORD be with thee!"

SAUL would now arm David with his own armour: on his head he put an hel- 38
 met of brass; and clad him in a coat of mail; and, over his armour, || begirt him | 39
 with his own sword. † Once, and again, | David essayed to walk in this armour;
but could not, because he was unexperienced: he therefore said to Saul: "I cannot
 "walk in these; as I am not experienced." So putting off these, David took his 40
 staff in his hand; and chose, out of the torrent-bed, five smooth pebbles, which he
 put into a shepherd's bag, which he had with him: thus, with his bag, and his
 sling in his hand, he advanced toward the *Philistine*. * When the *Philistine* looked, 42
 and saw David, he disdained him: for he was but a ruddy, fair-complexioned youth.
 And the *Philistine* said to David: "Am I a dog, that thou comest against me with 43
 "staves, † and stones?" * and the *Philistine* cursed David by his god [*Dagon*].

VARIOUS READINGS.

"*camest thou hither? and with whom hast thou left that small flock in the wilderness? I know thine arro-
 "gance, and perverse disposition: thou art come to see the battle!*" David answered: "*What, now, have I 29
 "done? was it any more than talk?*" He then turned from him to another, and talked in the same manner; 30
 and the people returned him a similar answer. But when the words which David had been heard to speak, 31
 were repeated before Saul, he sent for him.—This long, incongruous, and inconsistent interpolation
 is in all the copies of the present HEBREW TEXT, and in all the ancient versions, except the SEPTUA-
 GINT; and has even stolen into most copies of it. See C. R. I have not, however, thrown it entirely
 out, as some may still deem it a part of the original TEXT; in spite of its incoherence. Michaelis and
 Dathe have printed it in a smaller type than the rest of the text; warning their readers, that they
 suspect its genuineness. I think it more proper to detach it altogether; as the text is unbroken, and
 runs better without it. See C. R.—V. 36. † SEP. VULG. See C. R.—V. 39. || So SEP. only. The REST,
 David begirt himself. See C. R. Ib. † SEP.—V. 40. * And the *Philistine* came forward and advanced 41
 toward David; the man, who bore his shield, going before him, ALL, save SEP. VAT. Yet, I think, it is
 a manifest interpolation. Comp. v. 48, and see C. R.—V. 43. † SEP. Ib. * "Nay," said David, "but
 "worse than a dog," SEP. but is wanting in some copies. See C. R.

EXPLANATORY NOTE.

Ch. xvii. ver. 37. *From the power*; lit. *from the band*; which our translators render *power*. I have preferred a more
 general term. See C. R.

44 Again the Philistine said to David: "Come to me, and I will give thy flesh to the
45 "birds of the heavens and to the wild beasts of the || field." Then said David to
the Philistine: "Thou comest against me with a sword, and with a spear, and with
"a shield: but I come against thee in the name of the LORD of hosts, the GOD
46 "of the hosts of Israel; whom thou hast defied. This day, into mine hand will
"the LORD deliver thee; and I will smite thee, and take off thine head; and
"† thy carcase, and | the carcases of the Philistine host, I will, this day, give to the
"birds of the heavens and to the wild beasts of the earth; hence the whole land
47 "shall know, that there is a GOD in Israel: and all this assembly shall know that
"the LORD can save, without sword or spear: for this battle is the LORD's; and
48 "into our hands he will deliver you."—The Philistine now set out, and came for-
ward to meet David: when David ran speedily toward the lists, to meet the Phi-
49 listine. And David put his hand into his bag, and took thence a stone, and slang
it, and smote the Philistine in his forehead *with so much force*, that the stone sank
51 into his forehead; and he fell prostrate on the ground: * and David ran and stood
upon the Philistine; and laying hold on his sword, he drew it from its sheath, and
with it slew him, and cut off his head.—When the Philistines saw that their cham-
52 pion was dead, they fled; and the men of Israel and of Judah arose, and shouted,
and pursued the Philistines unto || the entrance of Gath, | and the gates of Ekron:
and, *all* the way to the gates, both of Gath and Ekron, lay slaughtered Philistines.
53 The Israelites then returned from chasing the Philistines, and plundered their
camp. *

VARIOUS READINGS.

50 V. 44. || *earth*, SEP. VULG. and 21 MSS. See C. R.—V. 46. † SEP.—V. 49. * *Thus David prevailed over the*
Philistine with a sling and a stone, and smote the Philistine and slew him: but there being no sword in the hand
of David, he ran, &c. ALL, save SEP. VAT. See C. R.—V. 52. || So SEP. and JOSEPHUS. The REST, until
54 *thou comest to a valley*; or, *unto the entrance of a valley*. See C. R.—V. 53. * *And David took the head of*
55 *the Philistine, and brought it to Jerusalem: but his armour he put in his own tent.*—Now, when Saul saw
David go forth against the Philistine, he said to Abner, the captain of the host: "Whose son is that youth?
56 "Abner!" And Abner said: "As thy soul liveth, O King! I cannot tell." The king said: "Enquire, whose son
57 "the young man is." So when David returned from smiting the Philistine, Abner took and brought him before
58 Saul. And Saul said to him: "Whose son art thou? young man!" David answered: "The son of thy ser-
1 "vant Ithai, a Beth-lehemite."—Scarcely had he made an end of speaking with Saul, when Jonathan conceived
2 so great an attachment to him, that he loved him as himself. And that day Saul retained him, and would not
3 permit him to go any more home to his father's house. And Jonathan made a covenant of friendship with
4 David; because he loved him as himself. And Jonathan stripped himself of the mantle that was on him, and
5 gave it to David, with his other garments; even to his sword, his bow and his girdle.—And David conducted
himself so prudently, in every expedition on which Saul sent him, that Saul put him at the head of his army;
which was agreeable to all the people, as well as Saul's servants. ALL, except SEP. VAT. See C. R.

EXPLANATORY NOTES.

V. 46. *This day*. I am not sure, if *this day* belong not to
verse 45, and should not be placed before *defied*: and so the
Greek translators and Jerom understood it. See C. R.
Ib. *That there is a God, &c.* Or, perhaps: *that God is*
for Israel. See C. R.

V. 54. This verse, though in all the copies and versions,
even in the Vatican Septuagint, has, nevertheless, the air
of an interpolation. I have therefore joined it to what
follows in the various reading above.

§ 13. Saul's Jealousy of David, &c.

NOW [|| on their coming back, when David returned from smiting the Philistines], the women came forth out of all the cities to meet || king Saul, | joyfully singing with tabors, flutes, and triangles: and as they played, they sung alternately, and said:

1. "Saul has smitten his thousands!"

2. "But David his ten thousands!"

AT this Saul was incensed (for the saying displeased him); and said: "To David they give ten thousands; to me but thousands! || What more can he have, "but the kingdom?" And from that day, forward, Saul frowned on David: | * for Saul was afraid of David, || because the LORD was with him, and had departed from Saul. | Saul, therefore, removed him from his own person; and made him captain of a thousand men; whom, in every warlike expedition, he was to lead out and in. But in all his expeditions, David acted prudently; for the LORD was with him. So when Saul saw that he acted so prudently, he was the more afraid of him. But all Israel and Judah loved David, because he was their conductor, out and in. * Michal, Saul's daughter, also loved David; and it was told to Saul; and the thing pleased him. And Saul said: "I will give him her, that she may be a snare to him, and that the hands of the Philistines may be against him." * So Saul gave this charge to his servants: "Speak ye to David secretly, and say: 'Lo! the king delighteth in thee, and all his servants love thee: thou mayest, now, be son-in-law to the king.'" These words the servants of Saul rehearsed in the ears of David: but David said: "Is it, in your eyes, so easy a matter for a man

VARIOUS READINGS.

CH. XVIII. v. 6. || wanting in SEP. VAT. 1b. || David, SEP. in most copies.—V. 8 and 9. || wanting in SEP. VAT. See C. R.—V. 9. * And on the morrow it happened, that an evil spirit, from GOD, affected Saul; and he was phrensy-struck in his own house; and while David, as at other times, played with his band on the harp, Saul, having a javelin in his hand, poised the javelin, and said to himself: "I will pin David to the wall." But twice David slipped from his presence. ALL, except SEP. VAT.—V. 12. || wanting in SEP.—V. 16. * And Saul said to David: "Behold my eldest daughter, Merab! her I will give thee for a wife: only be thou valiant in my cause, and fight the battles of the LORD." For Saul said to himself: "Let not my hand be upon him, but let the hands of the Philistines be upon him." But David said to Saul: "Who am I? and what is my rank? what my father's family, in Israel? that I should be son-in-law to the king?"—However, at the time when Merab, Saul's daughter, should have been given to David, she was given in marriage to Adriel, a Meholathite. ALL, except SEP. VAT.—V. 21. * Wherefore Saul said to David: "Thou shalt, this day, be a second time my son-in-law." ALL, except SEP. VAT. See C. R.

EXPLANATORY NOTE.

Ch. xviii. ver. 16, &c. If any reader deem it rash in me to have rejected so much out of the text as I have done, in this and the preceding chapters; I request he will only read the text without these additions; as it is in the Vatican copy of the Septuagint; and say if he miss any thing out of the narration. I also beg leave to refer him to the CRITICAL REMARKS.

24 "so poor and mean as I am to become the son-in-law of a king?" The servants
 25 of Saul told this to Saul, saying: "After this manner spoke David." Saul then
 said: "Thus ye shall say to David: 'The king desireth no dowry; but || an hun-
 "dred foreskins of the Philistines; to be avenged of the king's enemies:" for Saul
 26 thought to make David fall by the hands of the Philistines. When his servants told
 27 those words to David, David was well pleased to be the king's son-in-law; and,
 setting out without delay, he and his men smote || two hundred Philistines; and
 brought their foreskins: and, the conditions for being the king's son-in-law being
 28 thus fulfilled, Saul gave him, for a wife, his daughter Michal.—But when Saul
 saw, and knew, that the LORD was with David; and that his own daughter Mi-
 29 chal, † and all Israel, | loved him; he grew still more afraid of David; || and was,
 30 all times, his enemy. |—|| As often, however, as the princes of the Philistines came
 forth to war, David conducted himself more prudently, than all the other servants
 of Saul; so that his name was renowned. |

§ 14. Saul's further jealousy, and Persecution of David.

1 SAUL then proposed to his son Jonathan, and to all his servants, that David
 2 should be put to death. But Jonathan, Saul's son, delighted much in David; and
 Jonathan informed David; saying: "Saul, my father, wisheth to put thee to
 "death: now, therefore, I pray thee, take care of thyself, until the morning; re-
 3 "main in some secret place, and conceal thyself: and I will come out and attend
 "my father, in the field where thou shalt be concealed; and will talk of thee to
 4 "my father; and what I see happen, that I will tell thee."—And Jonathan spoke
 well of David, to his father Saul, and said to him: "Let not the king sin against
 "his servant David; who hath never sinned against thee; nay, who hath done
 5 "thee very much good. For he risked his own life, and slew the Philistine; and,
 "by his hand, the LORD wrought a great salvation for all Israel; which thyself saw,
 "and rejoiced at. Why then wouldest thou sin by shedding innocent blood, in
 6 "putting David to death without a cause?" Saul listened to the voice of Jonathan,
 7 and swore: "As the LORD liveth, he shall not die." On this, Jonathan called
 David, and told him all this: and Jonathan brought David to Saul, whom he at-
 8 tended as formerly. And, another war ensuing, David went out and fought with
 the Philistines, and smote them with † very great slaughter: for they fled before him.
 9 BUT an evil spirit from the LORD affecting Saul, as he sat in his house with a

VARIOUS READINGS.

V. 25. || two, SYR. ARAB.—V. 27. || an, SEP. VAT. which, unless David overdid the terms, must be the true
 reading. JOSEPHUS makes the number 600, and changes the *foreskins* into *heads*.—V. 28. † SEP. See C. R.
 Ib. || wanting in SEP. VAT.—V. 30. || wanting in SEP.—CH. XIX. v. 8, SEP. and 1 MS.

javelin in his hand; while David was playing with his hand upon his harp; Saul attempted to fix David to the wall with the javelin: but he slipped away from the presence of Saul; who smote the javelin into the wall; while David fled, and escaped. That night, Saul sent messengers to David's house to watch him, and to put him to death in the morning. But Michal, David's wife, told him, saying: "If to-night thou save not thyself, to-morrow thou wilt be put to death." So Michal let David down through a window, and he fled away and escaped. And Michal took the theraphs, and laid them in David's bed, and putting the liver of a goat at their heads, she covered them with the bed-clothes: and on Saul's sending messengers to take David, she said: "He is sick." Again Saul sent messengers to look for David, saying: "Bring him up to me, in bed, that he may be put to death." But when the messengers went in, lo! the theraphs were in the bed, with a goat's liver at their heads. Saul then said to Michal: "Why hast thou so deceived me, by letting my enemy get away and escape?" But Michal said to Saul: "He said: 'Let me go; why should I put thee to death?'"

MEANWHILE, David fled, and escaped; and went unto Rama to Samuel; to whom he told all that Saul had done to him. Then he and Samuel went, and dwelled at Naioth. Some one told this to Saul, saying: "Lo! David is at Naioth, by Rama." Saul, then, sent messengers to take David: but on their seeing the society of prophets, over whom presided Samuel, prophesizing; the messengers of Saul were seized with a divine enthusiasm, and prophesized likewise. When this was told to Saul, he sent other messengers; but they also prophesized. Again, the third time, Saul sent messengers; and they, too, prophesized. † Saul was now incensed, and went, himself, to Rama; and on coming to the great cistern, that is in the neighbourhood, he enquired and said: "Where are Samuel and David?" and, on some one saying: "Lo! they are at Naioth of Rama:" he went thither, to Naioth of Rama: but he also was seized with a divine enthusiasm, and went on prophesizing until he came to Naioth of Rama; when stripping himself of his upper garments, he continued to prophesize before Samuel; and lay in fits, unclothed, all that day, and all that night.—Hence the saying: "Saul, too, among the prophets!"

VARIOUS READING.

V. 22. † SEP. VULG.

EXPLANATORY NOTES.

Ch. xix. ver. 13. *The theraphs*: certain sacred images, equivalent, in some respects, to the *penates*, or household gods of the Greeks and Romans. The Israelites had a strange propensity to this sort of superstition; in spite of the laws made against it by Moses: and the women seem to have been particularly fond of it. Comp. Gen. 31. 19; and Jud. 17. 5.

Ib. *The liver of a goat*. I follow the reading of the Septuagint and Josephus. It was, probably, a quick liver; or perhaps the liver, lights, and heart together; an entire *pluck*; which by its motion might make Saul's messengers imagine

there was some one in the bed. It is customary in the East to sleep with the head covered.—The common rendering is, *a pillow of goats hair*. See c. x.

V. 17. *Why should I, &c.* i. e. in our mode of speaking, *else, I will, &c.* This was only an excuse: for she had dismissed him herself.

V. 18. *At Naioth*. Naioth seems to have been a sort of conventual school, in the neighbourhood of Rama; where young men were taught to prophesy; hence some modern translators render the word *Naioth* appellatively; *the cells*. See the note on c. 10. 6.

1 MEANWHILE, David fled from Naioth of Rama, and came and said to Jonathan:
 2 "What have I done? what is my crime? what my fault, in thy father's eyes; that
 3 "he seeketh my life?" "God forbid!" said Jonathan to him, "thou shalt not die:
 4 "my father is wont to do nothing, great or small, which he telleth me not; and
 5 "why should my father conceal from me this matter? it cannot be." But David
 6 swore, and said: "Thy father well knoweth, that I have found favour in thy
 7 "fight; and hath said: 'Jonathan must not know this, lest he be grieved:' yet,
 8 "truly, as the LORD liveth, and as thyself livest, there is but a step between me
 9 "and death." Jonathan then said to David: "Whatsoever thou wishest, I will do
 10 "for thee." David replied to Jonathan: "Lo! to-morrow is the new moon festival,
 11 "when I should not fail to sit with the king at table: but let me go and conceal
 12 "myself in the fields until the evening of the third day. If thy father at all miss
 13 "me; then say: 'David begged leave of me to run to his own city Beth-lehem;
 14 "where there is an annual sacrifice for the whole family:' if he say thus: 'Tis
 15 "well:' thy servant may rest secure; but if he be very angry, be assured that evil
 16 "is determined by him. Deal thou, therefore, kindly with thy servant; since
 17 "thou hast made thy servant enter into a sacred covenant with thee: or, if there
 18 "be any crime in me, slay me thyself: for why shouldest thou, *in that case*, bring
 19 "me to thy father?" "God forbid!" said Jonathan: "Nay, if I knew, for certain,
 20 "that my father were determined to bring evil upon thee, I would assuredly tell
 21 "it to thee." "But who," said David to Jonathan, "will inform me of *what*
 22 "*shall happen*; and whether thy father answer thee roughly?" Then Jonathan said
 23 to David: "Come! let us go out into the fields:" so both of them went out
 24 into the fields. And Jonathan said to David: || "Witness the LORD, | the GOD
 25 "of Israel! if, when I have founded my father, some time to-morrow or next day,
 26 "I perceive in him a good will toward David, I then send thee not word of it,
 27 "may the LORD do so and so, nay more than that, to Jonathan! And if my fa-
 28 "ther be disposed to do thee harm, I will likewise inform thee; and send thee
 29 "away in safety. But when the LORD shall be with thee, as he hath been with
 30 "my father, thou must, if I be then alive, shew me god-like kindness, that I die
 31 "not: nor must thou ever withdraw thy kindness from my family; not even when
 32 "the LORD shall have cut off from the face of the earth all the enemies of David:
 33 "but if Jonathan *ever* cut off any of David's family, may GOD repay it on David's
 34 "enemies!"—Again Jonathan swore to David, from his love to him: for he loved

VARIOUS READING.

CH. XX. v. 12. || SO SEP. SYR. ARAB. Two Heb. mss. have, *As the LORD liveth.* The REST, *O LORD!* See c. x.

EXPLANATORY NOTES.

Ch. xx. ver. 14. *That I die not.* Some interpreters V. 16. This is a perplexed sentence, and is variously would render: *but if I be then dead, thou must never, &c.* rendered by the ancient translators. I think I have given See c. x. the true meaning. See c. x.

him as himself. And Jonathan said to David: "To-morrow is the new-moon *feſti-* 18
val; when thy ſeat being empty, thou wilt be miſſed; and, on the third day, || ſtill 19
 "more wilt thou be miſſed. | Go, then, to the ſame place where thou concealedſt
 "thyſelf on || the day of *thine* eſcape; | and remain by || that ſtone. | Toward that 20
 "quarter, I will ſhoot three arrows, as if I were ſhooting at a mark: now, if on my 21
 "ſending a young man to find the arrows, I expreſſly ſay to him: 'Lo! the ar-
 "rows are on this ſide of thee, take them up:' then come thou forward; for, as the
 "LORD liveth, not harm, but peace *is reſerved* for thee. But if to the young man 22
 "I ſay thus: 'Lo! the arrows are on the other ſide of thee:' be thou gone; for
 "the LORD ſendeth thee away.—As to what thou and I have now been ſpeaking 23
 "of; let the LORD be, for ever, witneſs between thee and me!"

So David concealed himſelf in the fields. And when the new-moon *feſtival* was 24
 come, the king ſat down to eat at the feaſt. The king ſat, as uſual, upon his own 25
 ſeat; a ſeat placed by the wall: Jonathan ſat on one ſide of Saul, and Abner ſat on
 the other: but David's place was empty. Yet, on that day, Saul ſaid nothing: for 26
 he ſaid *to himſelf*: "Some accident may have befallen him; or perhaps he is not
 "clean." But when, on the morrow, the ſecond day of the new-moon *feſtival*, 27
 David's place was ſtill empty, Saul ſaid to his ſon Jonathan: "Why cometh not
 "the ſon of Iſhai, neither yeſterday nor to-day, to the feaſt?" Jonathan answered 28
 † his father | Saul: "David is, with my expreſs leave, gone to Beth-lehem: for he 29
 "had ſaid: 'Let me go, I pray thee; as we have a family ſacrifice in that city,
 "to which my brother hath ſummoned me: ſo, if I have found favour in thine
 "eyes, let me go, I pray thee, that I may viſit my brethren:' for this reaſon he
 "cometh not to the king's table." Saul was now incenſed againſt Jonathan; to 30
 whom he ſaid: "Degenerate, perverſe man! am I ignorant, that thou haſt choſen,
 "for *thy friend*, the ſon of Iſhai; to thine own confuſion and thy mother's ſhame?
 "for as long as the ſon of Iſhai ſhall live upon the earth, neither canſt thou *be ſafe*, 31
 "nor thy kingdom be eſtabliſhed. Therefore, ſend now, and fetch him to me, that
 "he may be put to death." Again Jonathan answered his father Saul; and ſaid 32
 to him: "Why ſhould he die! what hath he done?" On this, Saul attempted to 33

VARIOUS READINGS.

V. 19. || So CHALD. SYR. ARAB. and, equivalently, SEP. The preſent TEXT has, *thou ſhalt deſcend much*, which
 our translators render; *thou ſhalt go down quickly*. See C. R. Ib. || A conjectural reading. The preſent
 TEXT has, *the day of work*; which our Engliſh translators render, *when the buſineſs was in hand*. For other
 renderings ſee C. R. Ib. || So SEP. SYR. The REB make a proper name of *that*; and render, *by the ſtone*
Enel. See C. R.—V. 28. † SYR. ARAB. and 20 MSS. See C. R.

EXPLANATORY NOTES.

V. 19. *On the day of thine eſcape*; i. e. as I conjecture, V. 29. *My brother hath ſummoned me*. In the Eaſt, and
 on the day, when, at Jonathan's deſire, he firſt concealed eſpecially in Arabia, the elder brother is the ſecond father
 himſelf in the fields. Comp. G. 19. v. 2, and following. of the family. Comp. Gen. 24. 30.

smite him with his javelin; whence Jonathan knew that it was determined by his
 34 father to put David to death. So Jonathan arose from the table, in great indigna-
 tion; and ate no victuals on the second day of the new-moon *feast*: for he was
 grieved, both on account of David; and because his father had affronted him.—
 35 But when the *next* morning came, Jonathan, accompanied by a little boy, went out
 36 into the fields, according to *his* appointment with David: and said to his boy: “Run
 “now, find the arrows which I am going to shoot.” While the boy was running
 37 he shot the arrows over him; and as the boy was going toward the place whither
 Jonathan had shot the arrows, Jonathan cried after him: “The arrows are beyond
 38 “thee.” Again Jonathan cried after the boy: “Make haste, dispatch, delay not.”
 39 So Jonathan’s boy gathered up the arrows, and || brought them | to his master: but
 of the matter the boy knew nothing: it was known only to Jonathan and David.
 40 Jonathan, then, gave his weapons to his boy, and said: “Carry *these* to the city.”
 41 WHEN the boy was gone, David arose from behind *the stone*; and, with his face
 prostrate on the ground, made, thrice, obeisance to Jonathan. They then embraced
 42 one another, and wept together, || with great lamentation |. And Jonathan said
 to David: “Go, in peace: since we have, both of us, sworn by the name of the
 “LORD, saying: ‘May the LORD be *witness* between me and thee, and between
 “my seed and thy seed; for ever!’—On this, David arose, and departed; and Jona-
 than went back to the city.

§ 16. David goeth to Noba; thence to Gath; thence to Adulam, and lastly into the
 Land of Judah.

1 THEN David went unto Noba, to Ahimelech, the priest: and Ahimelech was
 astonished on meeting David, and said to him: “Why art thou alone, and no man
 2 “with thee?” David said to Ahimelech the priest: “The king hath charged me
 “with an affair, and said to me: ‘Let no man know any thing of the matter,
 “about which I send thee, and with which I have charged thee:’ so I appointed
 3 “my servants to meet me at such and such a place. Now, therefore, with whatsoever
 “thou hast at hand, supply me, were it but five loaves of bread; or whatever else
 4 “is at hand.” The priest answered David, and said: “Of common bread I have
 “none at hand; but hallowed bread there is *at hand*; provided the young men

VARIOUS READINGS.

V. 38. || So SEP. SYR. ARAB. VULG. The REST, *came*.—V. 41. || I have followed a conjectural reading of
 Houbigant’s: although, perhaps, my own conjecture is as probable; which the reader may see in c. r.
 The present reading of the Hebrew TEXT is to me unintelligible. Our COMMON VERSION renders it, *until*
David exceeded. JEROM, *but David wept most*: and so equivalently the SYR. and ARAB.

EXPLANATORY NOTE.

V. 41. *From behind the stone*. The present text has, *from the side of the south*. But, as I suspect it to be corrupted,
 I have given what is evidently the meaning. See c. r.

"have *duly* abstained from women." David answered the priest, and said to him : 5
 "From women, truly, we have been restrained from my out-coming, these three
 "days past : and the young men were then clean. If, on this journey, any profa- 6
 "nation have befallen them, they shall be purified." On this, the priest gave him
 hallowed bread : there being no bread there but the presence-bread, that had been
 taken from before the LORD, to place hot bread *in its stead*, on its being taken
 away.—(Now *there happened to be* there, one of Saul's servants, at that time detained, 7
by devotion, before the LORD: his name was Doeg, an || Edomite, the chief of Saul's
 herd-men.) Again David said to Ahimelech : "Hast thou either spear or sword at 8
 "hand ? for neither my sword nor my other weapons have I brought with me ;
 "because the king's business required haste." The priest answered : "*There is* the 9
 "sword of Goliath, the Philistine, whom thou slewest in the turpentine-tree vale :
 "lo ! it is wrapped in a cloth, behind the ephod : take it, if thou wilt ; for, save
 "it, there is none other here." "There is none like it," said David, "give it
 "me."

DAVID then fled thence, for fear of Saul, and went to Achish king of Gath. 10
 But the servants of Achish said to him : "Is not this same David king of the land 11
 "of *Israel* ? Was it not of him that they sang in alternate choruses, saying :

1. 'Saul hath slain his thousands !

2. 'But David his ten thousands !'

These words David stored up in his mind ; and was greatly afraid of Achish, 12
 king of Gath. So he changed his gesture before them ; and feigned himself mad 13
 among them ; and made marks on the doors of the gate ; and let his spittle fall
 down upon his beard : on which, Achish said to his servants : "Lo ! the man, ye 14
 "see, is mad : why brought ye him to me ? have I need of mad-men ; that ye have 15
 "brought this one, to act the mad-man before me ? shall such a one come into my
 "house ?"

THENCE, therefore, David departed, and escaped to the cave of Adulam ; which 1
 when his brothers and his father's household learned, they went thither to him.
 And every one in distress, and every one in debt, and every discontented one 2
 flocked about him ; and he became their chief. There were about six hundred
 men with him.

THENCE David went to Mizpha-of-Moab, and said to the king of Moab : "Let 3
 "my father and mother, I pray thee, come out, *and remain* with thee, until I see
 "what GÖD may do for me." || So he brought them to | the king of Moab ; with 4
 whom they dwelled all the time that David was in the strong hold of *Mizpha*. But 5

VARIOUS READINGS.

CH. XXI. v. 7. || *Aramite*, or *Syrian*, SEP. The easy change of one letter, in the original, makes the dif-
 ference. See C. R. JOSEPHUS calls him a *Syrian*.—CH. XXII. v. 4. || *al. So he found favour with.* See C. R.

the prophet Gad said to David: "Remain not in this hold: go back into the land of Judah." So David departed from Mizpba, and went into the forest of Hareth.

§ 17. *Slaughter of the Priests of Noba, by Saul's Order.*

6 WHEN Saul (who was then sitting under a tamarisk, on the hill of Gibeā, with
his javelin in his hand, and his servants attending him) heard that David, and
7 the men who were with him, were discovered; he said to his servants that at-
tended him: "Listen, ye Benjaminites! Will the son of Ishai give to all of you
" fields, and vineyards? will he make all of you captains of thousands, and cap-
8 " tains of hundreds? that all of you should conspire against me; and no one
" inform me that my own son hath made a league with the son of Ishai! None of
" you pityeth me, nor discovereth to me, that my own son hath excited my servant
9 " to treachery against me, as it is this day evident." Then answered Doeg, the
Edomite (who was then standing by Saul's servants); and said: "I saw the son of
10 " Ishai come unto Noba to Ahimelech the son of Ahitub; who consulted the LORD
" for him, and gave him victuals: the sword of Goliath, the Philistine, he also gave
11 " him."—On this, the king sent to summon Ahimelech the priest (the son of Ahitub),
and all his father's house; the priests who resided at Noba: and they came, all of
12 them, to the king. And Saul said: "Listen, now, thou son of Ahitub!" He
13 answered: "Here I am, my lord!" Then Saul said to him: "Why have ye
" conspired against me, thou and the son of Ishai? to him thou hast given victuals,
" and a sword; for him thou hast consulted GOD; to encourage a traitor against
14 " me; as it is, this day, evident." Ahimelech answered the king, and said: "And
" which of all thy servants so faithful as David, the king's son-in-law, || never de-
15 " parting from | thine orders, and highly honoured in thine house? Was this the
" first time I consulted GOD for him? God forbid, that the king should impute
" any crime to his servant, or to any of my father's house! for of all this thy ser-
16 " vant knew nothing, less or more."—But the king said: "Thou shalt, assuredly,
17 " die, Ahimelech! thou and all thy father's household." Then the king said to
the victors that stood by him: "Turn, and slay the priests of the LORD; because they
" too conspire with David; and because, although they knew that he was fleeing, they
" discovered it not to me." But the king's servants would not presume to assault

VARIOUS READINGS.

V. 14. || This is a conjectural reading; accounted for in c. R. The Greek interpreters read differently from the present TEXT; and render, *the first to take all thine orders*. The sense is the same.

EXPLANATORY NOTE.

Ch. xxii. v. 17. *Lisors*. I have used this word preferably to any other, as it better expresses the meaning. The Hebrew word denotes a *runner*; i. e. one who was ready to run on any errand his lord commanded.

the priests of the LORD. The king, therefore, said to Doeg: "Turn thou, and 18
 "assault those priests." And Doeg, the Edomite, turned, and assaulted the priests;
 and slew, on that day, eighty-five persons, who wore sacred ephods. He, 19
 moreover, smote, with the edge of the sword, Noba, the city of the priests: men
 and women; children and sucklings; oxen, asses, and sheep, *he smote* with the edge
 of the sword.—Only, one of the sons of Ahimelech Ben-Ahitub, named Abiathar, 20
 escaped and fled after David.—When Abiathar told David, that Saul had slain the
 priests of the LORD, David said to Abiathar: "I knew, that as Doeg, the Edomite, 21
 "was there that day, he would certainly inform Saul. I have caused the destruc-
 "tion of all thy father's household: *but* remain thou with me, fear nothing; with 22
 "me thou shalt be safe; for he who seeketh my life, is the same who seeketh thy
 "life."

§ 18. *David rescueth Keila from the Philistines; but is still persecuted by Saul.*

DAVID, *while in the forest of Hareth*, was told that the Philistines were fighting 1
 against Keila, and plundering the granaries. David, therefore, consulted the LORD, 2
 saying: "Shall I go, and smite those Philistines?" And the LORD said to David:
 "Go, and smite the Philistines, and save Keila." But David's men said to him: 3
 "Lo! here, in Judah, we are in fear: how much more so, if we go to Keila,
 "against hosts of Philistines?" Again David consulted the LORD: and the LORD 4
 answered him, and said: "Go immediately to Keila; for the Philistines I will de-
 "liver into thine hands."—So David and his men went to Keila, and fought against 5
 the Philistines, and smote them with great slaughter; and brought away their cat-
 tle. Thus David saved the inhabitants of Keila. *

It was now told to Saul, that David was in Keila. And Saul said: "God hath 7
 "delivered him into mine hands: for by entering into a town that hath gates and
 "bars, he is inclosed." So Saul summoned together all the people to war, to go 8
 down to Keila, to || besiege David and his men. But David, knowing that Saul
 was secretly meditating evil against him, said to Abiathar the priest: "Apply the
 "ephod." † For Abiathar, the son of Ahimelech, who had fled to David, had 6
 brought down with him the ephod to Keila. | And David said: "O LORD! the 10
 "God of Israel! thy servant hath heard for certain, that Saul intendeth coming
 "to Keila, to destroy the city on my account: will the men of Keila deliver me 11

VARIOUS READINGS.

CH. XXIII. v. 5. * See v. 6. below after v. 9, which seems to be its proper place.—V. 8. || *al. hunt.* See
 c. II.—V. 6. † transposed hither for the sake of order and perspicuity.

EXPLANATORY NOTE.

CH. XXIII. ver. 6. *Apply the ephod*, i. e. put on the sacred vestment; in which were the *urim* and *thummim*. How
 responses were given by means of these, no one can pretend to say. See the CR. REM. on Exod. 28. 30.

“up into his hands? or will Saul come down, as thy servant hath heard?” The
 12 LORD answered: “He will come down.” “And will the men of Keila,”
 said David, “deliver up me and my men into the hands of Saul?” The LORD said:
 13 “They will deliver thee up.”—On this, David and his men (about || six hundred)
 immediately departed from Keila, and went whither they best could go. When
 it was told to Saul that David had escaped from Keila, he gave up his expedition.

14 MEANWHILE, David abode in strong holds in the wilderness; and more parti-
 cularly on a mountain in the wilderness of Ziph: and although Saul was daily in
 15 search of him, yet GOD delivered him not into his hands. For David was aware,
 that Saul was out, in quest of his life.

16 Now while David was in a forest, in the wilderness of Ziph, Jonathan, Saul’s
 son, went out unto the forest to David, and encouraged him to confidence in GOD.
 17 “Be not afraid,” said he to him, “thou shalt never come into the hands of my
 “father Saul. Thou shalt, yet, be king of Israel; when I shall be next to thee:
 18 “and this my father Saul knoweth.” So they two having made a covenant before
 the LORD, David remained in the forest; and Jonathan returned home.

19 BUT the Ziphites had gone unto Gibeon, to Saul, saying: “David concealeth
 “himself in our neighbourhood, in strong holds, in a forest on the hill of Hachila,
 20 “which is to the south of Jeshimon: now therefore, O king! thou hast an oppor-
 “tunity to thy utmost wish of coming down *after him*: and be it ours to deliver
 21 “him into thine hands.” Saul said: “Blessed by the LORD be ye; for having
 22 “shewn me compassion: go back, I pray you, and with care examine, and see
 “what place he particularly haunteth; and who hath seen him there: for I am
 23 “told, that he acteth with great caution. Examine then, and inspect every
 “lurking-place where he is wont to conceal himself; and when ye return to me
 24 “with certain intelligence, I will go with you: when, if he happen to be in that
 “country, I will search for him throughout all the thousands of Judah.” So they
 set out, and went to Ziph, before Saul *went*: David and his men being then in the
 25 wilderness of Maon, in a plain to the south of Jeshimon: for David, on being told
 that Saul and his men were out in search of him, retreated to a rock, and abode in
 the wilderness of Maon. Saul, on hearing this, pursued David to the wilderness
 26 of Maon; and, as Saul † and his men | were marching on the one side of the hill,
 David and his men were on the other side of the hill. But while David was
 hastening to get away from Saul, and while Saul and his men were surrounding

VARIOUS READINGS.

V. 13. || *four*, SEP. and JOSEPHUS.—V. 26. † SEP. and two printed editions of HEB.

EXPLANATORY NOTE.

V. 23. *Throughout all the thousands*, &c. i. e. all districts or cantons; which were probably distinguished by the number of inhabitants; as our *hundreds* originally were.

David and his men, to take them; a messenger came to Saul, saying: "Haste, 27
"and come: for the Philistines are over-running the country." So Saul returned 28
from pursuing David, and went to oppose the Philistines. Hence the name of the
place was called Sela-amalekoth [*The-dividing-rock*].

THENCE David went, and abode in the strong holds of En-gedi. And, as soon 29
as Saul had returned from pursuing the Philistines, some persons told him, saying:
"Lo! David is in the wilderness of En-gedi." Then Saul took three thousand 2
men, chosen out of all Israel, and went in search of David and his men, among the
wild-goat rocks. But when he was come as far as the sheep-cotes, on the way, 3
where there was a cave; Saul went in to repose a little. Now, in the interior parts
of that cave, were David and his men. And David's men said to him: "Behold 4
"the day, on which the LORD saith to thee: 'Lo! I deliver thine enemy into
"thine hands, that thou mayest do to him whatever thou deemest fit." On this,
David went, and cut off, unseen, the skirt of Saul's mantle. But, suddenly after, 5
his conscience smote him, for having cut off the skirt of Saul's † mantle. He 6
therefore said to his men: "May the LORD keep me from doing to my lord,
"the LORD's anointed, what ye propose! to stretch forth mine hand against HIM,
"who is the anointed of the LORD!" Thus David, with these words, withheld 7
his servants, and suffered them not to assault Saul.—But when Saul had arisen, from
the cave; and was gone his way; David also, next, arose, and went out of the 8
cave, and cried after Saul, saying: "My-lord-king!" And on Saul's looking be-
hind him, David bowed himself, with his face inclined to the ground. Then to 9
Saul David said: "Why listenest thou to the words of men, who say: 'Lo!
"David seeketh to hurt thee?' Lo! this day thine own eyes see, how the LORD 10
"had delivered thee into mine hands, in the cave; when some advised me to kill
"thee: yet I spared thee, and said: 'I will not put forth mine hand against
"my lord; because he is the LORD's anointed.' Behold, my father, behold in 11
"mine hand, the skirt of thy mantle; and, hence, know and see, that, since I only
"cut off the skirt of thy mantle, and killed thee not, I have no evil, rebellious in-
"tentions against thee. Against thee, indeed, I have never sinned: yet thou
"huntest me, to take my life! May the LORD be judge between me and thee, 12
"and take my part against thee: for mine own hand shall never touch thee: as 13
"the old saying is: 'From the wicked let wickedness proceed; but mine hand
"shall not touch thee.'—After whom is the king of Israel come out? whom pur- 14
"suest thou? a dead dog! a single flea! May the LORD, then, be judge, and de- 15

VARIOUS READING.

CH. XXIV. V. 5. † SEP. SYR. ARAB. VULG. and 7 MSS.

EXPLANATORY NOTE.

Ch. xxiv. ver. 3. *To repose a little*, lit. *to cover his feet*: which some think means *to ease nature*; but see c. x.

16 "cide between me and thee; and see, and support my cause, and defend me from
 17 "thy power." As soon as David had made an end of speaking those words to
 18 Saul; Saul said: "Is not this thy voice, my son David!" and Saul wept aloud,
 19 and said to David: "Thou art more just than I: for the evil, which I have done
 20 "to thee, thou hast repaid with good. Thou hast, this day, shewn how well thou
 21 "art disposed toward me; when, although the LORD had delivered me into thine
 22 "hands, yet thou killedst me not. For, if a man find his enemy, will he let him
 "go, well, away? May the LORD, then, repay thee the good office which thou
 "hast this day done to me! And, lo! now, I know well, that thou wilt certainly
 "be king; * and that in thy hand the kingdom of Israel will be established: swear
 "to me, therefore, in the presence of the LORD, that thou wilt not cut off my
 "posterity, nor blot out my name from my father's house."—And David swore
 to Saul: and Saul returned home: but David and his men went back to the strong
 holds.

§ 19. *The Death of Samuel; and David's Quarrel with Nabal.*

1 ABOUT this time Samuel died; when all the Israelites assembled, and mourned
 for him; and buried him in his own house, at Rama.—On this, David set out, and
 went to the wilderness of || Pharan.
 2 Now there was a man *who lived* in Maon; but whose *principal* possessions were
 at Carmel. The man was very rich: he had three thousand sheep, and a thou-
 3 sand goats: and he was then shearing his sheep, at Carmel. The name of this
 man was Nabal; and the name of his wife was Abigail. She was a woman of great
 prudence, and beautiful aspect: but the husband was a churlish, ill-mannered, dog-
 4 gish man. Now David had heard, in the wilderness, that Nabal was shearing his
 5 sheep. So David sent out ten young men, to whom he said: "Go up to Carmel;
 6 "and when ye come to Nabal, salute him in my name; and say thus: 'Prosperity,
 7 "through life, to thee and to thy house, and to all that belongeth to thee! I have
 "just now heard, that thou hast thy shearing-feast. Now thy shepherds, while
 "they were in our neighbourhood, we never annoyed; nor was there aught
 8 "missing to them, all the time they were in Carmel (ask thy young men, and they
 "will tell thee so); let then *my* young men find favour in thine eyes (for at a good
 "time we come); and give, I pray thee, to thy servants and to thy son David,
 9 "whatever thou canst conveniently spare." David's young men went, and spoke
 to Nabal, in the name of David, all those words. But when they had ceased,
 10 Nabal answered David's servants, and said: "Who is David? and who is the son

VARIOUS READINGS.

V. 20. * *after me*, ARAB. and 1 MS. See C. R.—CH. XXV. v. 1. || *Maon*, SEP. only, and some copies have
Pharan. See C. R.

" of Ishai? In these days many servants break loose from their masters! Shall I, 11
 " then, take my bread, and my || water, and the flesh which I have killed for my
 " shearers; and give them to men, who, whence they are, I know not?" On this, 12
 David's young men turned away and went back, and came and told him all those
 words. Then David said to his men: " Gird on, every man his sword:" and they 13
 girded on, every man his sword; and David also girded on his own sword.
 About four hundred men accompanied David; while two hundred remained with
 the baggage.

Now one of Nabal's young men had told Abigail, Nabal's wife, saying: " Lo! 14
 " David sent messengers out of the wilderness to salute our master; but he behaved
 " harshly to them. Yet, to us, those men had been very good: we suffered no 15
 " harm, nor missed we any thing, all the time we were conversant with them,
 " while we were in the fields. They were a wall to us both by night and by day, 16
 " all the time we were by them, tending the flocks. So, therefore, consider and 17
 " see what thou art to do: for evil is determined against our master, and against all
 " his household. As for him, he is too violent a man to be spoken to." On this, 18
 Abigail made haste, and took two hundred loaves of bread, two skins of wine, five
 sheep ready dressed, five seahs of parched corn, an hundred bunches of dried
 grapes, and two hundred clusters of figs: *all* which being laid upon asses, she 19
 said to her young men: " Go ye on before me: lo I come after you:" but she
 told nothing *of all this* to her husband Nabal. She was now, mounted on her ass, 20
 coming forward through the covert of a hill, when lo! she was unexpectedly met
 by David and his men, coming down *on the opposite side!* Now David had said: 21
 " In vain, truly, have I guarded all which that man hath in the wilderness, so that
 " nothing belonging to him hath been missing; if he thus repay me evil for good!
 " may GOD do so and so, nay more than that, to || David; if, by to-morrow's 22
 " dawn, I have left of all that belong to him even a single dog."—But Abigail, on 23
 seeing David, made haste and alighted from her ass, and fell prostrate before David,
 with her face to the ground. She then laid hold of his feet, and said: " On me, 24
 " my lord, be the blame! let thine handmaid, I pray thee, but speak in thine
 " ears; and listen to the words of thine handmaid. Let not my lord regard 25
 " that lawless man Nabal, whose name is so suitable; for Nabal [*Fool*] is his name,
 " and a fool he is: but I, thine handmaid, saw not my lord's young men, whom
 " thou sentest. As the LORD then liveth, and as thyself livest; it is the LORD 26
 " who withholdeth thee from coming to shed blood, and from avenging thyself
 " with thine own hands. Be *as insignificant* as Nabal all my lord's enemies, and

VARIOUS READINGS.

V. 11. || *wine*, SEP.—V. 22. || So SEP, SYR, ARAB. the two latter of which add *his servant*. The REST,
David's enemies. See C. R.

27 "those who wish evil to thee. And now, let this present, which thine handmaid
 28 "hath brought, be given to the young-men, who follow my lord. Forgive then,
 "I pray thee, this temerity of thine handmaid. When the LORD shall have fully
 "and firmly established thine house, and thou shalt have to fight the LORD's bat-
 29 "tles, may no evil ever befall thee; and should any man rise up to persecute thee
 "and seek thy life, may the life of my lord be bound up, with the LORD thy
 "GOD, in the bundle of life: but let the lives of thine enemies be flung out, *as it*
 30 "*were*, from the middle of a sling. When the LORD, *I say*, shall have done to
 31 "my lord, all the good that he hath spoken concerning him; then shall my lord
 "have no remorse or trouble of mind; either for having shed innocent blood, or
 "avenging himself with his own hands.—When the LORD shall have thus favoured
 "thee, thou wilt remember *these words* of thine handmaid."

32 THEN David said to Abigail: "Blessed be the LORD, the GOD of Israel; who,
 33 "this day, sent thee to meet me. Blessed, too, be thy prudence, and blessed thy-
 "self; who hast, this day, kept me from coming to shed blood, and from avenging
 34 "myself with mine own hands. For truly, as liveth the LORD, the GOD of
 "Israel (who hath withholden me from hurting thee), unless thou hadst so speedily
 "come to meet me, assuredly there would not, by to-morrow's dawn, have been
 35 "left to Nabal so much as a dog."—David then accepted from her what she had
 brought to him; and said to her: "Return, in peace, to thine own house: See!
 I have listened to thy voice, and graciously received thee."

36 WHEN Abigail came back to Nabal; lo! he was holding a feast in his house, like
 the feast of a king: and Nabal's heart was elevated; for he was very drunk: where-
 37 fore, she told him nothing, less or more, until next morning. But when the morning
 came, Nabal's wine being exhaled, his wife told him all that had happened: on
 38 which his heart died away within him, and he became *as stupid* as a stone: and,
 about ten days after, he died, smitten by the LORD.

39 WHEN David heard that Nabal was dead, he said: "Blessed be the LORD, who
 "hath avenged me of the affront *received* from Nabal, and withholden his servant
 "from evil: the wickedness of Nabal the LORD hath returned upon his own head."
 —David then sent to treat with Abigail, about taking her for a wife to himself.
 40 When David's servants came unto Carmel, to Abigail, they spoke to her, saying:
 41 "David hath sent us to thee, to take thee for a wife to him." She arose and
 bowed herself, with her face to the ground, and said: "Lo! let thine handmaid
 42 "be a waiting-woman to wash the feet of my lord's servants."—Abigail then made
 haste and set out, riding on an ass, and accompanied by five of her own damsels;
 43 and, following the messengers of David, she became his wife. Ahinoam, of Jezreel,
 David also took for a wife: so both these were *at the same time* wives to David:
 44 for Saul had taken his daughter Michal, David's *former* wife; and given her to
 Phaltiel the son of Laish, who was of Galim.

§ 20. Saul again persecuteth David, and is again reconciled to him, &c.

AGAIN the Ziphites came unto Gibeā, to Saul, saying: "David concealeth 1
 "himself † amongst us | in the hill of || Hachila, by Jeshimon." Then Saul set 2
 out, and went to the wilderness of Ziph, having with him three thousand chosen 3
 Israelites, to search for David in the wilderness of Ziph; and encamped on the hill 4
 of Hachila, which is by Jeshimon. Now David then abode in the wilderness; and 5
 when he saw that Saul was come to the wilderness (for David had sent out spies, 6
 and understood that Saul was really come), he moved, and went toward the place 7
 where Saul was encamped. And David having observed the place where Saul, and 8
 Abner the son of Ner, the captain of his host, lay (Saul lay in the waggon-path, the 9
 people being encamped around him); he addressed himself to Ahimelech, a Hethite, 10
 and to Abishai Ben-Zeruia, Joab's brother, saying: "Which of you will go down 11
 "with me unto the camp, to Saul?" And Abishai said: "I will go down with 12
 "thee." So David and Abishai went, by night, to the people: when, lo! Saul 13
 lay sleeping in the waggon-path, his spear being stuck in the ground, at his head: 14
 and Abner and the people lay round about him. Then said Abishai to David: 15
 "God hath this day delivered thine enemy into thine hands: now, therefore, let
 "me, I pray thee, with one stroke of the spear smite him, to the ground: I shall
 "not need to smite him a second time." But David said to Abishai: "Destroy him
 "not: for who can, without guilt, stretch forth his hand against the LORD's
 "anointed?" Further said David: "As the LORD liveth, either the LORD shall
 "smite him, or his day to die shall come, or he shall go to battle and be killed—but
 "the LORD keep me from stretching forth mine hand against the LORD's anointed!
 "Do thou only now, I pray thee, take the spear that is at his head, and that jug of
 "water, and let us be gone." So David took, from beside Saul's head, the spear
 and water-jug; and they went off, without any one's seeing, knowing, or awaking:
 for a dead sleep from the LORD had fallen upon them all.

THEN David passed over, and stood on the top of a distant hill (a great space 13
 being between them); and cried to the people of Saul and to Abner the son of Ner, 14
 saying: "Wilt thou not answer? Abner?" Abner answered, and said: "Who art 15
 "thou, who criest thus to disturb the king?" Then David said to Abner: "Art
 "not thou a man, who hast not thy like in Israel? why then didst thou not better
 "guard thy master, the king? when there came one of the people to destroy the

VARIOUS READINGS.

CH. XXVI. v. 1. † SEP. and 4 MSS. Ib. || al. *Habila*; and so again v. 3. See c. R.

EXPLANATORY NOTE.

Ch. xxvi. ver. 5. *In the waggon-path.* Our translators is made by the wheels of carts or waggons; which are call it a *trench*; and, perhaps, this, in their time, was a sometimes of a considerable depth. There were no turn-proper word. I take it to denote that sort of trench, which pike-roads in Judea. See c. R.

16 "king, thy master! What thou hast done is not right: as the LORD liveth, ye are
 "all worthy of death, because ye have not guarded your master, the LORD's
 "anointed. And, now look! where is the king's spear, and jug of water, which
 17 "were by his head?" Saul knew David's voice, and said: "Is it thy voice, my
 18 "son David?" David answered: "My voice, my lord-king! why (added he)
 "should my lord thus persecute his servant? what have I done? what crime have
 19 "I committed? Let then, I pray thee, my lord-king listen to the words of his
 "servant: if it be the LORD who excited thee against me, let a donative appease
 "him: but if they be mortal men *who excite thee*, be they accursed before the
 "LORD; since they now compel me to tear myself from the LORD's inheritance;
 20 "and *seem* to say: 'Go, serve other gods!'—Let not, then, for the LORD's sake,
 "my blood fall to the earth. The king of Israel is come out in search of a single
 21 "flea; as if he were pursuing a partridge among the mountains!"—Saul then said:
 "I have sinned: return, my son David! I will do thee no more harm; since my
 "life hath, this day, been precious in thine eyes: I have, plainly, acted foolishly,
 22 "and committed a very great error." David answered, and said: "Lo! *here* is
 23 "the king's spear: let one of the young men come over, and fetch it. May the
 "LORD render to every man, according to his integrity and honesty! for although
 "the LORD, this day, delivered thee into mine hands, yet I would not stretch
 24 "forth mine hand against the LORD's anointed: lo! then, as thy life was, this day,
 "of great account in mine eyes; so may my life be of account in the eyes of
 25 "the LORD; and may he deliver me from all distress!"—Then Saul said to David:
 "Blessed art thou, my son David! whatever thou shalt undertake to do, thou wilt
 "be able to accomplish."—Here David went his own way; and Saul returned
 home.

1 DAVID, now, said to himself: "I shall, one day, perish by the hand of Saul: I
 "can do nothing better than speedily to take refuge in the land of the Philistines:
 "for, then, Saul will give over searching for me any more, in any of the districts
 2 "of Israel: thus shall I avoid falling into his hands."—So David set out; and, with
 the six hundred men who attended him, passed over to Achish Ben-Maoch, king of
 3 Gath. And David abode with Achish at Gath; both himself and his men; each
 man with his family. David had also with him his two wives, Ahinoam of Jezreel,
 4 and Abigail of Carmel, the *late* wife of Nabal.—When it was told to Saul, that
 David had fled to Gath, he sought no more after him.

5 DAVID said to Achish: "If I have found favour in thine eyes, let a place in some
 "country-town be assigned to me, that there I may reside: for why should thy
 6 "servant reside with thee, in the royal city?" So Achish, that day, gave him
 Ziklag: hence, Ziklag, unto this day, belongeth to the kings of Judah.

7 Now, *during* the time that David resided in the country of the Philistines (which
 8 was a year and four months), he and his men went and invaded the Geshurites, and the

Gezerites, and the Amalekites : for these were formerly the inhabitants of that land, which lieth the way of Shur, as far as Egypt. *The inhabitants of that land* David smote; leaving alive neither man, nor woman: but the flocks, and the herds, and asses, and the camels, and the apparel he took away. When he returned, and came to Achish, Achish said: "Where, now, hast thou been making an irruption?" David answered: "On the south of Judah, and on the south of the Jerahmeelites, and on 'the south of the Kenites.'" For David had saved alive neither man nor woman, to bring *the news* to Gath; "left," said he, "they should inform on us, saying: 'So, and so, did David.'"—Such was his manner of acting all the while he resided in the country of the Philistines. Hence Achish trusted David, saying: "He hath made himself so hateful to his own people the Israelites; that he must now be, for ever, my servant." So when, in those days, the Philistines assembled their hosts for war, to fight against the Israelites, Achish said to David: "Know, for certain, that thou shalt go out with me to battle; thou and thy men." David said to Achish: "Thou shalt, as surely, see what thy servant will do." "Indeed," replied Achish, "I could make thee for ever the guardian of mine own head."

§ 21. *Saul, afraid of the Philistines, consults the Necromancer of Endor, &c.*

SAMUEL had been *some time* dead; and all the Israelites had mourned for him, and had buried him in Rama, his own city: and Saul had expelled *from the country* the necromancers and sooth-sayers; when the Philistines, assembling, came and encamped at Shunem. Saul also had assembled all the Israelites, who were encamped at Gilboa. But when Saul saw the host of the Philistines, he was afraid, and very much disheartened: for, when he consulted the LORD, the LORD gave him no answer; either by dreams, or by the urim, or by prophets. Saul, therefore, said to his servants: "Seek out, for me, a woman skilful in necromancy, that I may go and consult her." His servants said to him: "Lo! there is a woman, skilful in necromancy, at Endor." Saul then disguised himself, and put on other garments, and went accompanied by two men, and came by night to the woman; to whom he said: "Exert thy skill in necromancy, and bring up to me *the person* whom I shall name to thee." The woman said to him: "Lo! thou knowest what Saul hath done; how he hath extirpated out of the land both necromancers and sooth-sayers: why then layest thou a snare for my life, to cause me to be put to death?" But Saul swore to her by the LORD, saying: "As the LORD liveth, no punishment shall, for this matter, happen to thee." The woman then said: "Whom shall I bring up to thee?" "Bring up to me Samuel," said he. But when the

EXPLANATORY NOTE.

Ch. xxviii. ver. 6. *By the urim.* The urim was not there: Abiathar had carried it with him to David. He could not therefore consult it; and no other occasional resource, it seems, had occurred. Comp. v. 15.

woman saw Samuel, she cried out with a loud voice, and said to Saul: "Why hast
 13 "thou deceived me? thou art Saul!" The king said to her: "Be not afraid:
 "what feest thou?" The woman answered Saul: "I see a god-like figure ascend-
 14 "ing out of the earth." "What appearance hath he?" said Saul. "An old man
 "cometh up," said she, "covered with a mantle."—Saul now perceived, that it
 15 was Samuel; and bowed himself, with his face to the earth. Then Samuel said to
 Saul: "Why hast thou disturbed me, by bringing me up *thus*?" Saul answered:
 "I am in great distress: for the Philistines are at war with me; and GOD hath
 "forfaken me; for he giveth me no answer, either by dreams or by prophets: I
 "have, therefore, called thee up, that thou mayest make known to me, what I
 16 "must do." Samuel answered: "And why consultest thou me; seeing the LORD
 17 "hath forsaken thee, and is || with thy rival?| The LORD doth to || thee, what
 "by me he spoke: out of thine hands the LORD snatcheth thy kingdom, and
 18 "giveth it to thy rival, David. Because thou disobeyedst the command of the
 "LORD, by not executing his fierce wrath upon the Amalekites; therefore the
 19 "LORD, this day, thus treateth thee. Moreover, the LORD will deliver into
 "the hands of the Philistines the Israelites who are with thee; and, to-morrow,
 "thou and thy sons shall be with me: further, the LORD will deliver the camp
 20 "of the Israelites into the hands of the Philistines."—On this, Saul fell sud-
 denly, his whole length, to the ground: so greatly was he terrified by the words
 of Samuel. Besides, there was no strength in him; for he had eaten nothing all
 21 that day, and the *preceding* night. The woman now came to Saul; and, seeing
 that he was greatly agitated, said to him: "Lo! thine handmaid hath listened to
 "thy voice; I have even hazarded my life, by listening to the words which thou
 22 "spokest to me; now, therefore, I pray thee, listen thou to the voice of thine
 "handmaid; and let me set before thee a morsel of bread; that, eating it, thou
 23 "mayest have strength to make out thy journey." But he refused, and said: "I
 "will not eat." His servants, however, as well as the woman, urging him, he
 24 listened to their voice, arose from the ground, and sat down upon a bed. Now the
 woman had in her house a fat calf; which she immediately killed: flour, also, she
 25 took and kneaded; and baked of it unleavened cakes. *These* she set before Saul
 and his servants; who, when they had eaten, arose and went away, that same night.

§ 22. *David is suspected by the Lords of the Philistines, and dismissed by Achish.—
 Ziklag burned by the Amalekites, &c.*

1 THE Philistines had now assembled all their hosts at Aphek; and the Israelites
 2 were encamped by a fountain, in Jezreel. But while the lords of the Philistines

VARIOUS READINGS.

CII. XXVIII. v. 16. || SO SEP. SYR. ARAB. VULG. The present TEXT has, *become thine enemy*. See c. R.—
 V. 17. || SO SEP. VULG. and 5 MSS. The rest, *him*. See c. R.

were marching on to battle, with their hundreds and their thousands; David also, and his men, marched on in the rear, with Achish: when the *other* lords of the Philistines said: "Who are these, who march along?" To the lords of the Philistines Achish said: "This is David, *formerly* the servant of Saul the king of Israel; "who hath been with me, now, days and years; but in whom, from the day of "his desertion unto the present day, I have found nothing blamable." But the lords of the Philistines, foaming with rage, said to him: "Send back that man; "and let him return to his own place, which thou hast assigned to him: let him "not go, with us, to battle; lest, in the *time of* battle, he become our enemy: for "how else should he reconcile himself to his master, but by the heads of these, "our men? Is not this that David, of whom *the Hebrew women* sang, in alternate "chorus, saying:

1. "Saul hath slain his thousands!

2. "But David his ten thousands!"

THEN Achish called David, and said to him: "As the LORD liveth, thou hast "been upright; and thy conduct in the camp has, in mine eyes, been proper: nor "have I found ought to blame in thee, since the day of thy coming to me, unto this "day: yet, in the eyes of the *other* lords, thou art not gracious: return therefore "peaceably, that thou mayest not offend the lords of the Philistines." David said to Achish: "What, then, have I done? or what hast thou found to blame in thy "servant, from the day when I *first* presented myself to thee unto the present day; "that I should not go and fight against the enemies of my lord-king?" Achish replied, and said to David: "I confess that, in mine eyes, thou art gracious; as *gracious* as an angel of GOD: but the other lords of the Philistines have said: 'Let "him not go with us to battle:' therefore, do thou, and the servants of thy *former* "master who are with thee, arise to-morrow at early dawn; and, as soon as it is "light, be gone."—So David and his men set out, by break of day, to return to the land of the Philistines; while the Philistines went on to Jezreel.

BUT when, on the third day, David and his men arrived at Ziklag; *they found* that the Amalekites, having made an irruption into the south part of Judea, and to Ziklag, had smitten Ziklag and burned it with fire. But † the men and the women, who were in it, they had taken captives: of these they had not slain any, great or small, but had taken them away with them, and were gone. So, when David and his men arrived at Ziklag, lo! the city had been burned with fire; and

VARIOUS READING.

CH. XXX. v. 2. † SYR. and perhaps equivalently SEP. See c. B.

EXPLANATORY NOTES.

Ch. xxix. ver. 3. *Who are these who march along; or, What are these Hebrews doing here?* See c. A.

V. 6. *As the LORD liveth.* It seems rather strange to find a Philistine swearing by the God of the Israelites: but so it is in the text and all the ancient versions. I have con-

deavoured to account for it in c. A.

Ch. xxx. ver. 2. *Had taken captives:* to make them slaves. Yet some of the ancient translators must have read differently, or badly rendered: for they make them kill the men. See c. A.

4 their wives, and their sons, and their daughters captivéd. On this, David, and the
 5 people who were with him, raised their voice and wept, until they had no more
 6 power to weep. Both David's wives had been captivéd; Ahinoam of Jezreel, and
 7 Abigail (*lately* Nabal's wife) of Carmel. David was, now, in great distress; and the
 8 people spoke of stoning him; for the soul of every one of the people was grieved
 9 for his own sons, and his own daughters. But David, confiding in the LORD, his
 10 GOD; said to Abiathar Ben-Ahimelech, the priest: "Apply, I pray thee, the ephod
 11 "for me." So Abiathar applied the ephod, for David; and David consulted the
 12 LORD, saying: "Shall I pursue that horde? Shall I overtake them?" He was
 13 answered: "Pursue: thou wilt certainly overtake, and as certainly recover."

ON this, David, and the six hundred men who were with him, went, and came
 to the torrent of Besor; where two hundred men stopped, and were left behind,
 10 being too faint to pass over the torrent of Besor: while David himself, and four
 11 hundred men, still pursued. These, in the fields, met with an Egyptian, whom
 12 they brought to David; and gave him bread to eat, and water to drink. They
 also gave him a piece of caked figs, and two clusters of dried grapes; and, when he
 had eaten *these*, he was revived: for he had neither eaten bread nor drunk water,
 13 for three days and three nights.—David then said to him: "Whose, and whence
 "art thou?" He answered: "I am a young man of Egypt, servant to an Ama-
 14 "lekite: but my master left me *here*, when I became sick, three days ago. We
 "had made an irruption upon the south parts of the Cherethites, of Judah and of
 15 "Chaleb; and Ziklag we had burned with fire." David then said to him: "Canst
 "thou conduct me to that horde?" "Swear to me by GOD," said he, "that thou
 "wilt neither kill me, nor deliver me into the hands of my master; and I will
 16 "conduct thee to that horde." † David swore to him; | on which he conducted
 him *to the Amalekites*; when, lo! these were spread over the whole land; eating,
 drinking and dancing, over all the great booty which they had brought out of the
 17 land of the Philistines, and out of the land of Judah. *In this situation* David † came
 upon them, and | smote them from the morning twilight unto the evening of the
 next day. There escaped not a man of them; save four hundred young men, who,
 18 mounted on camels, fled. Thus David recovered all that the Amalekites had taken
 19 away: his two wives, also, David rescued. There was nothing missing, either
 small or great; sons, daughters, booty—nothing, *in short*, that had been taken away:

VARIOUS READING.

V. 15. † SYR. ARAB. VULG. and some copies of SEP. See C. R.—V. 17. † SEP.

EXPLANATORY NOTE.

V. 17. *From the morning twilight, &c.* The text is not thus: *from the morning twilight to the evening, and on the*
 altogether sound. I have followed a reading which I do *tomorrow*. See C. R.
 not entirely approve of. The Greek translator renders

David recovered all. And David took all the flocks and herds of the Amalekites; 20 which were driven before the *re-captured* prey; and were called David's booty.

DAVID then went toward those two hundred men, who through faintness could 21 not follow David; but had been made to stay at the torrent of Besor. These, now, came forth to meet David and the people that were with him: and when David was come nigh to them, he saluted them in a friendly manner. But every evil-minded 22 and lawless man, among those men who had gone with David, clamoured and said: "Since these men went not with us, we will give them none of the booty, that we " have recovered; save to every one his own wife and children: these let them " lead away, and be gone." But David said: "Ye must not do so, my brethren, 23 " with that which the LORD hath given us: since he hath preserved us, and deli- " vered into our hands the horde that came against us; who can assent to this 24 " proposal of yours? Nay, let the share of him, who remained by the baggage, be " the same with that of him, who went out to battle: let them share equally." Which *mode of partition*, from that day forward, unto this day, became a stated 25 usage in Israel.

WHEN David arrived at Ziklag, he sent *a part* of the booty to those elders of 26 Judah who were his friends; saying: "Here is a present to you, out of the spoils " of the enemies of the LORD." *Such presents be sent* to those that were in Bethel, 27 and to those that were in South-Ramoth, and to those that were in Jathir, and to 28 those that were in Aroer, and to those that were in Shiphmoth, and to those that 29 were in Rachal, and to those that were in Eshtemoa, and to those that were in the cities of the Jerahmeelites, and in the cities of the Kenites, and to those that were in 30 Horma, and to those that were in || Chorashan, and to those that were in Athach, and to those that were in Hebron; and to all the *other* places, where David and 31 his men were used to haunt.

§ 23. *The Israelites are defeated by the Philistines; and Saul and his Sons slain.*

MEANWHILE, the Philistines had fought against the Israelites: when the men 1 of Israel fled from before the Philistines, and lay slaughtered on Mount-Gilboa. And the Philistines pressed hard upon Saul and upon his sons; and slew Jonathan, 2 Aminadab and Malchishuah, the sons of Saul. Against Saul also the battle was 3 hard; for the bowmen had hit him, and by them he was sorely wounded. So Saul 4 said to his armour-bearer: "Draw thy sword, and thrust me through with it; lest " these uncircumcised Philistines come and thrust me through, and insult over me." But his armour-bearer would not, being greatly afraid. So Saul took the sword,

VARIOUS READING.

V. 30. || al. *Bornshan*. See C. R.

5 and rushed upon it; † and, the sword entering into his belly, he died. | When his
armour-bearer saw that Saul was dead, he too rushed upon his sword, and died
6 with him. Thus, Saul and his three sons, and his armour-bearer, and all his men
died that day, together.

7 WHEN the men of Israel, who lived on the other side of the vale of *Jezreel*, and
beyond the Jordan, saw that the Israelites, *who were with Saul*, had fled; and that
Saul and his three sons had fallen on Mount Gilboa; they too fled, deserting their
cities; and the Philistines came and dwelled in them.

8 ON the morrow *after the battle*, when the Philistines came to strip the slain, and
9 found Saul and his three sons fallen on Mount Gilboa; they cut off his head and
stripped him of his armour, and sent messengers throughout the whole land of the
10 Philistines, to announce it at their god-houses, and among the people. His armour
they placed in the temple of *Ashtharoth*; and his body they hung up by the
11 wall of *Beth-shean*.—But when the inhabitants of *Jabesh-Gilead* learned what the
12 Philistines had done to Saul; all the valiant men set out, and, travelling all the
night, took the body of Saul and the bodies of his sons from the wall of *Beth-shean*,
13 and brought them to *Jabesh*, and there burned them; and their bones they took
and buried under a tamarisk tree by *Jabesh*; and fasted seven days.

VARIOUS READING.

CH. XXXI. v. 4. † ARAB. and partly SYR. See c. 8.

EXPLANATORY NOTES.

Ch. xxxi. v. 6. *All his men*, i. e. all his principal domestics. Abner, however, escaped; like a prudent general.

V. 10. *His body*, &c. Josephus says it was affixed to a cross, by the city walls; and this is probable. The bodies of his sons were doubtless treated in the same manner. See v. 12. and 2 Sam. 21. 12.

V. 11. *The inhabitants of Jabesh-Gilead*, &c. These were probably those Benjaminites mentioned in Judges 21. who re-peopled *Jabesh-Gilead* from the wives they had thence. They were therefore of Saul's own tribe. Besides, to him they owed their deliverance from the Ammonites. See c. 11.

V. 12. *And there burned them*. If they burned the bodies, how, afterward, were the bones buried? The Hebrew word which we render *burned*, means more properly to *scorch* than consume. Perhaps, they waited until the sun had dried up the flesh and exhaled the stench; and then buried the body; which might properly then be called bones. Others think that by *burning* is here meant only burning *aromatics* on them.—I think the word rendered *bones* might bear to be translated the *remains*, or burned substance; which they might put into an urn. But see c. 2.

END OF THE FIRST BOOK OF SAMUEL.

THE SECOND BOOK OF S A M U E L,

OTHERWISE CALLED

THE SECOND BOOK OF KINGS.

Saul's Death

II S A M U E L. I.

announced to David.

§ 1. *David, informed of the Death of Saul and Jonathan, maketh a beautiful Elegy on them.*

AFTER the death of Saul, and after David's return from the slaughter of the Amalekites, David had abode two days at Ziklag; when, lo! on the third day, arrived a man from Saul's camp, with his clothes rent, and with earth upon his head: who, as soon as he came to David, fell down and made obeisance. David said to him: "Whence comest thou?" He answered: "I have escaped from the camp of the Israelites." "Tell me, I pray thee," said David, "how matters went?" He answered: "The people fled from the battle; and many of them lie dead; and Saul and his son Jonathan are dead also." "But," said David to the young man who told him this, "how knowest thou, that Saul and his son Jonathan are dead?" The young man, the informant, said: "As I happened, by chance, to be on Mount Gilboa; lo! Saul was leaning on his spear; and lo! the charioteers and horsemen were closely pursuing him; when, looking about, he saw me and called to me: and I answered: 'Here I am.' He then said to me: 'Who art thou?' I answered him: 'An Amalekite.' Again, he said to me: 'Stop, I pray thee, and slay me; for I am already so convulsed, that life hardly remaineth in me.' So I stopped, and slew him, because I was sure he could not live after what had befallen him. I then took the diadem that was upon his head, and the bracelet that was on his arm; and have brought them hither to my

EXPLANATORY NOTES.

Ch. i. ver. 6. This story seems to have been invented by the Amalekite, to pay his court to David. Comp. 1 Sam. hit, by a small conjectural emendation (the change of a single letter), on the true meaning of this passage. The present text appears to me unintelligible. See c. a.

31. 4. 5. V. 9. *I am already so convulsed, &c.* I believe I have

11 "lord."—On this, David laid hold of his own garments and rent them; as did all
 12 those who were with him: and they mourned, and wept, and fasted until even, for
 Saul and for his son Jonathan, and for the people of the LORD, the house of Israel:
 13 because they had fallen by the sword.—To the young man, who had told him the
 tidings, David again said: "Whence art thou?" He answered: "I am a stranger,
 14 "an Amalekite." David said to him: "Wast thou not afraid to stretch forth thine
 15 "hand, to destroy the anointed of the LORD?" David then called to one of his
 young men, and said to him: "Go and dispatch him." So the young man smote
 16 him to death: when David said: "Thy blood lie on thine own head: for thine
 "own mouth hath witnessed against thee, saying: 'I slew the anointed of the
 "LORD.'"

17 Now David lamented over Saul and over Jonathan, with the following lamen-
 18 tation: the measure of which he ordered to be taught to the children of Judah.
 Lo! it is written in the Book of Jasher.

19 "O ANTELOPE of Israel!
 "Pierced on thine own mountains!
 "Ah! how have fallen the brave!
 20 "TELL it not in Gath;
 "Publish it not in the streets of Ashkelon:
 "Left the daughters of the Philistines rejoice!
 "Left the daughters of the uncircumcised exult!
 21 "YE mountains of Gilboa!
 "On you be neither dew nor rain;
 "Nor fields affording oblations:
 "Since, there, hath been vilely cast away
 "The shield of the brave! the shield of Saul!
 "The armour of the anointed with oil!
 22 "FROM the blood of the bold,
 "From the havock of the brave;
 "The bow of Jonathan was never held back,
 "The sword of Saul never returned in vain.

EXPLANATORY NOTES.

V. 18. *The measure*, &c. i. e. the air or musical modulation. One of our first translators renders it not badly *flaves*. See c. x.

Ib. *The Book of Jasher*, i. e. *the Book of Songs*. See the note on Josh. ix. 13.

V. 19. *O antelope*, &c. An apostrophe to Jonathan. Comp. v. 25. The antelope is, over all the East, regarded as the emblem of beauty and agility; and has always afforded an ample field of metaphor to the Oriental bards.

Ib. *Pierced on thine own mountains*. I believe it is common to all the deer-kind, when closely pursued, to run at last to their usual original haunt, and there to meet the fatal stroke.—Whose heart is not deeply touched by this

allusion!

V. 21. *Nor fields affording oblations*, i. e. Let thy fields, O Gilboa, henceforth produce nothing worthy to be offered to the Lord. See c. x.

Ib. *Armour*. From the small change of one letter into another, of a very similar form, arises this apposite rendering. Interpreters make a shift to translate the present text thus: *as if he had not been anointed with oil*. By what rules of translation I know not. See c. x.

V. 22. *The bow*, &c.—*The sword*, &c. The parallelism is here inverted: the last line of the stanza corresponding with the first, and the third with the second.

- "SAUL, and Jonathan! 23
 "Linked, in their life-time, by mutual love,
 "At their death they were not difunited.
 "THEY were swifter, than eagles:
 "They were stronger, than lions.
 "YE daughters of Israel! weep over Saul: 24
 "Who clothed you in delightful scarlet;
 "Who put ornaments of gold on your apparel.—
 "Ah! how have fallen the brave, 25
 "In the midst of the battle!
 "O JONATHAN! pierced on thine own mountains!
 "I am in distress for thee, my brother Jonathan! 26
 "Very dear to me wast thou:
 "To me thy love was wonderful;
 "Surpassing the love of woman!
 "Ah! how have fallen the brave! 27
 "How perished the weapons of war!"

§ 2. *David goeth to Hebron, and is made King over the Tribe of Judah; &c.*

AFTER this, David consulted the LORD, saying: "Shall I go hence into any of
 "the cities of Judah?" And the LORD said to him: "Go." David said: "Whi-
 "ther shall I go?" It was answered: "To Hebron." So thither David went,
 with his two wives, Ahinoam of Jezreel; and Abigail (*formerly*) the wife of
 Nabal, of Carmel. His men also, who were then with him, David brought along;
 every man with his household: and they dwelled in the cities about Hebron. *Thi-*
 ther the men of Judah now came; and there they anointed David king over the
 house of Judah.

WHEN it was told to David, that the men of Jabesh-Gilead had buried Saul; he
 sent messengers to the men of Jabesh-Gilead, and said to them: "Blessed by the
 "LORD be ye; who have shewn this kindness to your master, to Saul; and have
 "buried him, † and his son Jonathan: | may the LORD, now, shew real kindness 6

VARIOUS READING.

CH. II. v. 5. † SEP.

EXPLANATORY NOTES.

V. 23. *They were swifter, &c.* Swiftness, in those days, was considered as one chief quality in a warrior. So, among the Greeks, Achilles is particularly distinguished by the epithet *swift-footed*.

V. 25, 26. *O Jonathan, &c.* Nothing, I think, can be more pathetic than this inimitable stanza; which I could never read without rapture. Indeed, the whole composition is admirable, whether we consider it as a singularly fine piece of lyric poetry, or as a powerful engine to move to reconciliation even the most bitter adversaries of the royal author. Though Jonathan is evidently the chief object of his lamentation, yet he interweaves so artful and fine a pa-

negyric of Saul, his avowed enemy, as must have greatly tended to destroy prejudices; and was, doubtless, highly contributive to that purpose. His ordering it to be taught and sung by those of his own tribe, could not fail to have a strong effect on the other tribes; and this, with the lenity of his government, and his known valour and piety, at length triumphed over the feeble remains of Saul's party. On the whole, I will venture to say, without any fond partiality for my author, that all antiquity affords not a more precious relic of genuine elegiac poetry than this ode. See c. r.

“to you! I, too, will repay you with kindness, because you have done this deed.
 7 “Only take courage, and be brave men: for, since Saul is dead; the house of
 “Judah have anointed me king over them.”
 8 BUT Abner Ben-Ner, the captain *general* of the host of Saul, took Ishbosheth, a
 9 son of Saul’s, and brought him over to Mahanaim, and made him king over Gi-
 lead, and over || Asher, and over Jezreel, and over Ephraim, and over Benjamin;
 10 over all Israel. Ishbosheth Ben-Saul was forty years old, when he began to reign
 over Israel; and he reigned two years. But the house of Judah adhered to David:
 11 and the whole sum of the days, that David reigned, at Hebron, over the house of
 Judah, was seven years and six months.
 12 FROM Mahanaim, Abner Ben-Ner, and the servants of Ishbosheth Ben-Saul,
 13 came over to Gibeon: and Joab Ben-Zeruia, with the subjects of David, met them
 at the pond of Gibeon: these were posted on the one side of the pond, and those
 14 on the other side.—Then Abner Ben-Ner said to Joab: “Let *some of the young*
 “men arise, and prelude our engagement.” Joab answered: “Let them arise.”
 15 So there arose, and presented themselves twelve, in number, for Benjamin and
 16 Ishbosheth; and twelve of the servants of David. Each of these seizing his anta-
 gonist by the head, plunged his sword into his side; so that they all fell together:
 hence that place was called Hekloth-azurim [*The field of grapplers*]: it is by Gi-
 17 beon.—That day, there was a very hard battle: but Abner and the men of Israel
 18 were beaten by the servants of David. Now there were present there three sons of
 Zeruia; Joab, Abishai, and Asnael. Asnael was as swift of foot, as any antelope of
 19 the field: so Asnael pursued Abner; and, in pursuing Abner, he turned neither to
 20 the right hand nor to the left. Abner looked back, and said: “Art not thou
 21 “Asnael?” He answered: “I am.” “Turn aside,” said Abner to him, “to
 “thy right hand or to thy left, and seize one of the young men, and take to thy-
 22 “self his armour.” But Asnael would not turn aside from pursuing him. Yet
 again Abner said to Asnael: “Turn aside from pursuing me: why should I smite
 “thee to the ground? how, then, could I hold up my face to thy brother Joab?”

VARIOUS READING.

V. 9. || *Asher*. The present TEXT has, *the Asburites*. Some of the ANT. VERSIONS, *Geshur*. But I am con-
 vinced that *Asher*, i. e. the tribe of Ashur, is the true reading. See C. R.

EXPLANATORY NOTES.

Ch. ii. v. 9. *Over all Israel*. I have already remarked, that the tribe of Judah was distinguished from the rest, long before the separation of the two kingdoms in the reign of Roboam. See I Sam. 9. 8, and the CRIT. REM. on that place.

V. 13. *Joab Ben-Zeruia*, i. e. the son of Zeruia, who was David’s sister. When the mother was of a higher rank than the father, her children were denominated from her. Josephus says that the name of Joab’s father was Suri.

V. 14. *Prelude our engagements*, lit. *play before us*: give a proof of the valour of each army, before the general engage-

ment.

V. 15. *For Benjamin, &c.* The tribe of Benjamin being Saul’s own tribe, distinguished themselves here and on other occasions against the house of David. They were, moreover, reckoned a very brave people.

V. 22. *How, then, could I, &c.* Abner seems to have been of a mild pacific disposition; who wished to avoid a civil war, and a quarrel with the opposite commander. He knew the bloody disposition of Joab; and dreaded his resentment: not without reason, as we shall soon see. Comp. c. 3. 27.

Still he refused to turn aside: so Abner smote him in the groin, with the reverted 23
point of his spear; so that the spear went through behind him: and there he fell
down; and died. And all those who came to the spot where Abshaël fell down and
died, halted there. But Joab and Abishai were still pursuing Abner; when the sun 24
went down; on their arriving at Gibeath-Ama, opposite to Giah, by the wilderness
of Gibeon. The children of Benjamin, flocking together after Abner, had now 25
become one band, and stopped on the top of an eminence. Thence Abner called
to Joab, and said: "Shall the sword for ever devour? Art thou ignorant, that bitter
"desperation may at length take place? How long wilt thou delay bidding the peo-
"ple return from pursuing their own brethren?" Joab answered: "As the LORD 27
"liveth; if thou hadst so spoken *at first*, the people should, even from the morn-
"ing, have returned from pursuing their brethren." Joab then blew the trumpet, 28
and all the people stood still; and pursued the Israelites no further, and fought no
more. Abner and his men marching all that night, through the desert, passed 29
over the Jordan; and, traversing all Bithron, came to Mahanaim.—Thus Joab re- 30
turned from pursuing Abner: and, on his collecting all the people together, there
were wanting of the servants of David nineteen men; beside Abshaël. But the ser- 31
vants of David had smitten dead, of the Benjaminites and Abner's men, three
hundred and sixty.—They then took up Abshaël, and buried him in his father's se- 32
pulchre, at Beth-lehem.—And Joab, with his men, marching all night, arrived at
Hebron by the break of day.

§ 3. *Abner attempteth to reconcile the Israelites to David, &c.*

THE war was still prolonged between the house of Saul and the house of David: 1
but, while David grew stronger and stronger, the house of Saul grew weaker and
weaker. For to David, at Hebron, were born *the following* sons: his first-born was 2
Amnon, by Ahinoam of Jezreel: his second Chileab, by Abigail of Carmel, *for-* 3
merly the wife of Nabal: the third was Abithalom the son of Maacha, daughter to
Thalmai king of Geshur: the fourth Adoniah, the son of Hagith: the fifth She- 4
phatiah, the son of Abital: and the sixth Ithream, by Eglah, a wife of David's. 5
These were born to him in Hebron.

Now it happened, during the war between the house of Saul and the house of 6
David, and while Abner was exerting himself for the house of Saul; that † Ithobosheth 7

VARIOUS READING.

CH. III. v. 7. † all the ANT. VV. (except CHALD.) with 10 MSS. The GREEK adds, *the son of Saul*.

EXPLANATORY NOTES.

V. 23. *With the reverted point, &c.* He thrust it back- able to the Vulgate; and to the context. Others, how-
ward, without turning his face to Abshaël. See c. x. ever, would render thus: *If thou hadst not spoken*, that is,
V. 27. The present text is evidently, I think, corrupted. provoked us by proposing a prejudicial combat; *the people*,
I have followed Houbigant's emendation; which is agree- &c. See c. x.

8 said to Abner: "Why cohabitest thou with my father's concubine?" for Saul
 9 had left a concubine, whose name was Rizpha, the daughter of Abiah. But
 10 Abner, greatly incensed by these words of Ishbosheth, said: "Am I, who have,
 11 "in opposition to the house of Judah, shewn such kindness to the house of thy
 12 "father Saul, to his brethren, and to his friends, and have not delivered thyself
 13 "into the hands of David, become such a dog's head *in thy fight*, that thou
 14 "shouldest, now, charge me with a crime, in regard to that woman? May GOD
 15 "do so and so to Abner, and more beside; if, as the LORD hath sworn to David, I
 16 "now act not so toward him; by transferring the royalty from the house of Saul,
 17 "and establishing the throne of David over Israel as well as Judah, from Dan unto
 18 "Beer-sheba!"—Now † Ishbosheth durst make no reply to Abner, from the fear he
 19 had of him.

20 ABNER then, on his own behalf, sent messengers to David, saying: "Whose
 21 "is the land?" adding: "Make thy covenant with me; and lo! my power shall
 22 "be exerted for thee, to bring over to thee all Israel." † David answered: "Very
 23 "well: with thee I will make a covenant; but one thing I *first* require of thee:
 24 "when thou comest to present thyself to me, thou shalt not see my face, unless
 25 "thou first bring Michal the daughter of Saul." *At the same time*, David sent
 26 messengers to Ishbosheth Ben-Saul, saying: "Restore to me my wife Michal, whom
 27 "I betrothed at *the price of* an hundred Philistine foreskins." So Ishbosheth sent
 28 persons, who took her from her husband, from Phaltiel Ben-Laish. Her husband
 29 went after her, weeping all the way, unto Bahurim: when Abner said to him:
 30 "Go, return!" So he returned.—Abner then treated with the elders of Israel,
 31 saying: "Ye were wishing, in times past, for David to be king over you: make
 32 "*him king* now. For the LORD hath spoken of David, saying: 'By the hand of
 33 "my servant David, I will save my people, the Israelites, from the hands of the
 34 "Philistines, and from the hands of all their enemies.'" The same words he spoke
 35 in the ears of the Benjaminites. Then Abner went to communicate to David, at
 36 Hebron, all that had seemed so agreeable to the Israelites, and even to the whole
 37 house of Benjamin. So Abner came to Hebron, accompanied by twenty men:
 38 and David made a feast for Abner, and the men who accompanied him. Then
 39 Abner said to David: "I will forthwith go, and convoke all the Israelites unto my
 40 "lord-king, that they may make a covenant with thee, and that thou mayest be
 41 "king to the extent of thy wishes." David, then, dismissed Abner; who went
 42 away in security.

43 BUT, lo! when Abner was no more at Hebron with David; who had dismissed
 44 him in perfect security; Joab and the king's servants came from pursuing an horde,

VARIOUS READINGS.

V. 11. † SEP. SYR. ARAB.—V. 13. † SEP. SYR. ARAB. and 1 MS.

and brought in with them a great booty. Now, on the arrival of Joab and of all the host that was with him, some one told Joab, saying: "Abner Ben-Ner came to the king; who dismissed him in a friendly manner." Then Joab came to the king, and said: "What hast thou done? Lo! Abner hath been with thee! how couldest thou so dismiss him, and let him thus escape? Thou must be conscious that Abner Ben-Ner came to deceive thee, and to learn every part of thy conduct, and all that thou doest." Joab then came out from the king, and sent messengers after Abner, who brought him back, from the cistern of Sira: but David knew not this. And when Abner returned to Hebron, Joab took him aside, at the gate, as if to speak with him in secret; while, for the blood of his brother Asaël, he so smote him, in the groin, that he died: which when David, afterwards, learned, he said: "I and my kingdom are, before the LORD, for ever guiltless of the blood of Abner Ben-Ner: let it rest on the head of Joab, and on his whole father's house: and may there never fail to be, in the house of Joab, *some one* who hath a seminal issue, or is a leper, or that leaneth on a crutch, or that falleth by the sword, or that lacketh bread."—Thus Joab, and his brother Abishai, slew Abner; because he had slain their brother Asaël, at the battle of Gibeon.

BUT David said to Joab, and to all the people with him: "Rend your garments; and gird yourselves with sack-cloth, and mourn for Abner:" and king David followed the bier. And they buried Abner in Hebron: and when the king raised his voice and wept at the grave of Abner; the whole people wept also. And the king lamented Abner thus:

"As a criminal falleth, did Abner fall?"

"Thine hands were not bound!"

"Thy feet were not fettered!"

"As one falleth—"

"By the hand of lawless men—"

"Abner! so fellest thou!"

Here the whole people again lamented over Abner.—*Further*, although the whole people came to persuade David to eat bread, while it was yet day; David swore, saying: "May GOD do so and so to me, and more beside; if I taste bread, or aught else, until the sun go down!" This was remarked by all the people, and was agreeable to them: all that the king did, *on this occasion*, was agreeable to the whole people: for the whole people, and all Israel, understood, that day, that it was not by the king's order, that Abner Ben-Ner had been slain. Again the king said to his servants: "Know ye not, that a great chief in Israel hath, this day, fallen? and I, though an anointed king, am yet but weak; and these men, the sons of Zeruia, are too stubborn for me: may the LORD repay the evil-doer, according to his evil deed!"

§ 4. *Ishbosheth is murdered by two of his Guards; and the Israelites go over to David. Jerusalem taken.*

- 1 WHEN † Ishbosheth Ben-Saul heard, that Abner was dead at Hebron, he was
4 dismayed; and all the Israelites were in consternation. † For, though Jonathan
Ben-Saul had *also* left a son; he was lame of his feet. For, being but five years
old, when the tidings of the death of Saul and Jonathan came from Jezreel, his
nurse snatched him up and fled: and, in the hurry of her flight, he fell, and became
lame. His name was Mephibosheth.
- 2 Now † Ishbosheth Ben-Saul had two men belonging to him, *who were* chiefs of
hordes: the name of the one was Baanah, and the name of the other Rechab; sons
of Rimmon a Beerothite, of the children of Benjamin: for Beeroth was *now* accounted
3 a part of Benjamin; the *aboriginal* Beerothites having fled to Githaim, where they
5 sojourn unto this day. The sons of Rimmon the Beerothite, then, Baanah and Re-
6 chab, went, and arrived about mid-day at the house of Ishbosheth; who was then
lying on a bed; it being noon: || and the woman, who kept the door, had *also*
fallen asleep, as she was cleaning wheat. So Rechab, and his brother Baanah, went
7 privately into the house; and finding Ishbosheth sleeping on his bed, in his inner
chamber, | they smote him, and slew him, and took off his head. And they took
8 his head, and travelled all night by the way of the wilderness. And they brought
the head of Ishbosheth unto Hebron, to David, and said to the king: "Behold
"the head of Ishbosheth, the son of thine enemy Saul; who sought thy life. The
"LORD hath, this day, taken vengeance for my lord-king, of Saul and of his seed."
9 David answered Rechab and his brother Baanah, the sons of Rimmon the Beero-
thite; and said to them: "As liveth the LORD, who hath redeemed me from every
10 "distress! if, when one told me that Saul was dead; imagining that he brought
"agreeable tidings, I seized and slew him, in Ziklag, instead of giving him a re-
11 "ward; how much the rather, when wicked men have slain a just person, in

VARIOUS READINGS.

CH. IV. v. 1. † SEP. SYR. ARAB. VULG.—V. 4. † transposed for the sake of order and perspicuity. See the note below.—V. 2. † SEP.—V. 6, 7. || I have entirely followed SEP. partly corroborated by JOSEPHUS and the VULGATE. The present HEBREW runs thus: as it is rendered in our PUBLIC VERSION. *And they came thither into the midst of the house, as though they would have fetched wheat, and they smote him under the fifth rib. And Rechab and Baanah his brother escaped. For, when they came into the house, he lay on his bed in his bed-chamber, &c.* See C. R.

EXPLANATORY NOTES.

Ch. iv. ver. 1. *All the Israelites were in consternation.* mentions this circumstance, comes, therefore, naturally in here; which it does not after v. 3, as every common reader must perceive.

They had now lost Abner; Ishbosheth was a weak pusillanimous prince; and the son of Jonathan, the next hope of the royal family, was lame. The fourth verse, which V. 2. *Chiefs of borders, i. e. of plundering parties.*

“ his own house, upon his own bed, shall I not require his blood of them ; and extinguish them from off the earth ? ” David then gave orders to his young men ; 12 who slew them, and cut off their hands and their feet, and hung them up, by the pond of Hebron. But the head of Ishbosheth they took, and buried in the sepulchre of Abner, at Hebron.

Now came all the tribes of Israel unto Hebron, to David ; and spoke thus : “ Lo ! 1
“ we are thine own bone, and thine own flesh. Even in times past, when Saul 2
“ reigned over us, it was thou who leddest the Israelites out to battle and back.
“ The LORD had also said to thee : ‘ Thou shalt be the shepherd of my people,
“ the Israelites, and supreme ruler over Israel.’ ” Thus came all the elders of Israel 3
unto Hebron, to the king : and king David made a covenant with them, before the
LORD ; and they anointed David king over Israel.

DAVID was thirty years old when he first began to reign : and he reigned forty 4
years : seven years and six months he reigned over Judah, at Hebron ; and at Jerusalem he reigned thirty-three years over Israel and Judah. 5

Now when king † David and his men went unto Jerusalem against the Jebusites, 6
the ancient inhabitants of the land ; these, thinking that David could not get in, accosted him thus : “ In hither thou shalt not come, unless thou canst remove the
“ sentinels and patrols.” David, nevertheless, took the citadel of Zion ; which is 7
still called the city of David. For, that day, David said : “ Whosoever shall, † the 8
“ first, reach the summit of the citadel, and smite the Jebusite sentinels and patrols,
“ who hold David in such contempt,” (because the sentinels and patrols had said :
“ In hither thou shalt not come, ”) † “ he shall be chief captain.” So Joab, being
the first who went up, was made chief captain. |

DAVID now dwelled in the citadel of Zion, which was thence called the city of 9
David : for David builded a wall around it, from Milo inward. Thus David continued to increase in greatness : for the LORD was with him. And Hiram, king 10
of Tyre, sent messengers to David, with cedar trees, and carpenters, and masons :
and these builded a house for David. And when David perceived, that the LORD 12
had established him king over Israel ; and had exalted his kingdom, for the sake

VARIOUS READINGS.

CH. V. v. 6. † SEP. SYR. ARAB. and 2 MSS. See C. R.—V. 8. † supplied from P. P. : Chron. 11. 6. Ib. †
supplied from P. P. 1 Chron. 11. 6.

EXPLANATORY NOTES.

Ch. v. ver. 6. *Against the Jebusites.* Jerusalem had been burned by the tribe of Judah in their war with the Canaanites, Jud. 1. 8. But it must have been rebuilt by the remaining Jebusites in a stronger manner, since it fell not until now into the hands of the Israelites. Its position rendered it almost impregnable in those days, when the art of besieging towns had not attained that perfection, which it hath now.

Ib. *Sentinels and patrols.* This I take to be the true meaning of the words commonly rendered *the blind, and the lame.* The rest of the passage, which is confessedly very difficult, I have endeavoured to make intelligible, by inserting the necessary supplements from Chronicles, where the same history is told in a clear though more concise manner. See C. R.

13 of his people, the Israelites, he took (after his coming from Hebron) more wives
and concubines at Jerusalem: and more sons and daughters were born to David.
14 These are the names of those who were born to him at Jerusalem: Shamuah, and
15 Shobab, and Nathan, and Solomon, and Ithar, and Eliphuah, and Nepheg, and
16 Japhiah, and Elishamah, and Eliadah, and Eliphalet.

§ 5. *The Philistines twice invade Israel, and are repulsed by David.*

17 WHEN the Philistines heard, that David had been anointed king over Israel, they
all came up to search for David: which when David learned, he retired into the
18 citadel. The Philistines had now come, and spread themselves in the vale of Re-
19 phaim; when David consulted the LORD, saying: "Shall I go out against the Phi-
"listines? wilt thou deliver them into mine hands?" The LORD answered: "Go
20 "out; for I will assuredly deliver the Philistines into thine hands." So David went
to Baal-pherazim; and having there smote them, he said: "The LORD hath
"broken mine enemies before me like a broken water-dam." Hence the name of
21 the place was called Baal-pherazim [*The Baal of the broken*]: for there they left their
idols, which David and his men burned.

22 AGAIN the Philistines came up, and spread themselves in the vale of Rephaim.
23 And David consulted the LORD; who said: "Thou shalt not go out † to meet
"them: | make a circuit behind them, and come upon them by the mulberry trees.
24 "And when thou shalt hear the sound of a motion among the tops of the mulberry
"trees, then shalt thou bestir thyself: for then will the LORD have gone out before
25 "thee, to smite the host of the Philistines." David did so, as the LORD had com-
manded him; and smote the Philistines from Gibeon unto Gazer.

§ 6. *David bringeth the Ark of the Covenant from Gibeon of Kirjath-jearim to Jerusalem.*

1 DAVID now assembled all the chosen men of Israel, thirty thousand men. And
David and all the people who were with him, of the chiefs of Judah, went
† to Gibeon | of Kirjath-jearim, to bring thence the ark † of the covenant | of God;

VARIOUS READINGS.

V. 23. † SEP. VULG. See C. R.—CH. VI. v. 2. † SYR. ARAB. Ib. † ARAB. and 1 MS.

EXPLANATORY NOTES.

V. 17. *When the Philistines heard, &c.* While David remained at Hebron, and was only king of Judah, the Philistines were not much afraid of him; but now that the whole nation of Hebrews were united, and intestine broils at an end; they thought it time to arm, in order to crush the new king, before he was fully established in his extend-

ed realm.

V. 25. *And when thou shalt hear the sound, &c.* This was probably the prelude to a tempest; and a proper time to attack the Philistines on their rear. Comp. Jud. 4. 14. and Gen. 3. 7; and see the c. x. on this latter passage.

at which was used to be invoked the name of the LORD, the GOD of hosts, residing between its cherubs.—The ark they placed upon a new cart, and brought it from the house of Abinadab in Gibeon of Kirjath-jearim: Uzzah and his brothers, the sons of Abinadab, conducting the cart. || Uzzah walked by the ark of GOD, and his brothers walked before the ark: | while David and the whole house of Israel played and sang, before the LORD, || with all *their* might; | on harps, and on psalteries, and on tabours, and on bells, and on cymbals. But when they had come to the threshing-floor of Nachon, the oxen starting, Uzzah put forth † his hand | and laid hold of the ark. For this temerity the LORD was incensed against Uzzah, and smote him on the spot; and, there, he died beside the ark of GOD. David was now grieved, because the LORD had stricken Uzzah: and the name of the place is, unto this day, called Phereath-Uzzah [*The striking of Uzzah*]. David was, that day, afraid of the LORD, and said: “How shall the ark of the LORD come home with “me?” So David would not *thence* remove the ark unto his own home, in the city of David; but carried it aside into the house of Obed-edom a Gathite. Now the ark of the LORD remained in the house of Obed-edom three months: and the LORD blessed Obed-edom, and all his household.

THIS some one told to David, saying: “The LORD hath blessed Obed-edom, and “all that belongeth to him, on account of the ark of GOD.” So David went, and brought up the ark of GOD from the house of Obed-edom unto the city of David, with joyful solemnity: † for there were with him seven choirs, and victims *for sacrifices*. | When they who carried the ark of the LORD, had proceeded six paces, a bull and a fatling were sacrificed, while David, vested in a precious ephod, danced round and round before the LORD, with all his might. Then David, and the whole house of Israel, brought up the ark † of the covenant | of the LORD, with shouting and with the sound of trumpet. Now as the ark of the LORD was coming into the city of David, Michal, the daughter of Saul, looking through a window, and seeing king David leaping and dancing before the LORD, in her heart despised him.

VARIOUS READINGS.

V. 3 and 4. || This is partly a conjectural reading. The present TEXT is unintelligible, and runs thus: “*And they took it up, from the house of Abinadab in Gibeon; with the ark; and his brethren, or brother, or Abia walked, &c.*” See C. R.—V. 5. || So P. P. 1 Chron. 13. 8. and so partly SEP. The present reading runs thus: *on all wooden instruments of fir.*—V. 6. † SEP. CHALD. SYR. VULG. ARAB. and P. P. 1 Chron. 13. 9.—V. 12. † SEP. VULG. and so partly JOSEPHUS. See C. R.—V. 15. † VULG. and 2 MSS.

EXPLANATORY NOTES.

Ch. vi. ver. 5. *On bells.* These seem to have been a sort of kettle-drums.

V. 6. *The threshing-floor of Nachon.* Some render Nachon appellatively, *the first at hand.* I am apt to think, that if it be not a proper name, it should be rendered a *threshing-floor*, or *granary where corn was ready to be threshed.* The sight of this made the oxen break loose, or try to break loose; as is seen immediately after. See C. R.

V. 10. *A Gathite.* Not a Philistine Gathite; but an inhabitant of Gath-rimon, a Levitical city in the tribe of Dan. Comp. Josh. 21. 24.

V. 13. *A bull and a fatling.* I know not but a *fat bull* would be a better rendering. The fatling is generally supposed to be a ram. See C. R.

V. 14. *Danced.* Others with SEP. would render *played*; *beat* on some instrument. See C. R.

17 THEY brought in the ark, and set it in it's own place, in the tabernacle which David had erected for it. And David offered holocausts, and eucharistic sacrifices, 18 in the presence of the LORD. And as soon as David had made an end of offering holocausts and eucharistic sacrifices, he blessed the people in the name of the LORD, 19 the God of hosts. He then distributed among the people, among the whole multitude of Israelites, both men and women; to each a cake of bread, a piece of roast meat, and a fritter. And all the people departed, every one to his own home.

20 DAVID, next, went to bless his own household. And Michal, the daughter of Saul, came out to meet David, and said † to him: | "How honourable, to-day, "was the king of Israel! when, to-day, he exposed himself to the eyes of even the "handmaids of his own servants; as one of the vulgar is wont to expose himself!" 21 "Yes," said David to Michal, "in the presence of the LORD; who chose me in "preference to thy father, and in preference to all his house; to appoint me ruler "over the whole of the LORD's people, the Israelites! In the presence of the 22 "LORD I will still play the vulgar man; and will be yet, in || mine own | eyes, "more vulgar and vile than this. As to the maid-servants whom thou hast men- 23 "tioned, by them I shall be deemed honourable."—As for Michal, there were no children born of her, unto the day of her death.

§ 7. David purposeth to build a Temple to the LORD; but is diverted from his Purpose by the Prophet Nathan, &c.

1 WHEN king David was settled in his house, and when the LORD had given him 2 tranquillity, from all his enemies around; the king said to the prophet Nathan: "Lo! now; I dwell in a house of cedar, while the ark of GOD remaineth in a 3 "tent!" To the king Nathan said: "Go, do whatever is in thy mind; for the 4 "LORD is with thee." But, that very night, the word of the LORD came to † the 5 prophet | Nathan, saying: "Go, and tell my servant David: 'Thus saith the LORD: 6 "Wouldest thou build a house for me? who have never resided in a house, since "the day that I brought the children of Israel out † of the land | of Egypt unto 7 "this day: but have moved about in a tent or tabernacle. In all the places, in "which I have moved about among the children of Israel, did I ever, to any of 8 "|| the judges, whom I charged with the care of my people, speak a word to that "purpose, saying: 'Why build ye not to me an house of cedar?' To my servant

VARIOUS READINGS.

V. 20. † ARAB. and 1 MS.—V. 22. || thine, SEP. which some think the preferable reading. See C. R.—CH. VII. v. 4. † SYR. ARAB. and 4 MSS.—V. 6. † SYR. VULG. ARAB. and 1 MS.—V. 7. || So P. P. I Chron. 17. 6. The present reading, followed by all the ANT. VV. is tribes; an early, but easily made corruption, from the similitude of two letters. See C. R.

“David, then, thou shalt further say: ‘Thus saith the LORD: I took thee from the
 “sheep-cot, and from following a flock, to be ruler over my people, the Israelites.
 “I have been with thee, in all thy expeditions, and have cut off, from before thee, 9
 “all thine enemies. Thy name I will render as great, as the names of the gran-
 “dees of the earth: a place, also, I will secure for my people, the Israelites, and so 10
 “plant them *in it*, that they shall no more be removed, but remain in their own
 “place: nor shall iniquitous men any more oppress them, as formerly, from the 11
 “time when I appointed judges to be over my people, the Israelites. To thyself,
 “too, I will give tranquillity, from all thine enemies. The LORD moreover
 “assureth thee, that he will build a house for thee: for when thine own days shall 12
 “be completed, and when with thy forefathers thou shalt sleep, I will place *on thy*
 “*throne* a son of thine own seed, of thine own body begotten; and his kingdom I
 “will establish. He will build a house for my name; and I will establish, for ever, 13
 “the throne of his kingdom. I will be his father, and he shall be my son: if he 14
 “commit iniquity, I will chastise him with the rod of men, and with human
 “stripes: but my benevolence I will not withdraw from him, as I did from Saul, 15
 “whom I rejected from before || me; but || his house and || his kingdom shall, for 16
 “ever, be established, before me: || his throne shall be, for ever, established.” Ac- 17
 cording to all these words, and all this vision, spoke † the prophet | Nathan to
 David.

THEN David went into *the tabernacle*; where, placing himself before the LORD, 18
 he said: “Who am I, O LORD GOD! and what is mine house, that thou hast
 “already so promoted me? and, as if this were but a small thing, in thy sight, O 19
 “LORD, GOD! thou hast spoken of thy servant’s house, for a great while to come!
 “Such, O LORD, GOD! is the custom of mankind!—What more, then, needeth 20
 “thy servant David say? since thou, O LORD, GOD, knowest thy servant. For 21
 “thine own word’s sake, and out of thine own bounty, thou doest all these great
 “things, which thou hast made known to thy servant.—Great, therefore, art thou, 22
 “O LORD, GOD! there is none like thee; no *real* god but thyself; according to

VARIOUS READINGS.

V. 15. || So SEP. SYR. and 4 MSS. THE REST, *thee*. See C. R.—V. 16. || So SEP. the REST, *thine*. Ib. || So SEP.
 the REST, *thy*. Ib. || So SEP. the REST, *thy*. I have preferred the reading of ARP. for reasons given in C. R.
 —V. 17. † SYR.

EXPLANATORY NOTES.

Ch. vii. ver. 11. *Will build an house for thee*; i. e. will
 continue thy line, make thy family great and prosperous. I
 have retained the Hebrewism; because it is readily understood,
 and because it shews the analogy of the text. David offers
 to build a material house to the LORD; the LORD pro-
 mises to rear a figurative house for David.

V. 14. *With the rod of men*, &c. i. e. ordinary, paternal

chastisements; such as men are wont to inflict on their own
 children.

V. 19. *Such—is the custom*, &c. i. e. as I understand it.
 This condescension is great indeed! for God to conform
 himself to our human usages, and shew the same solicitude
 about my posterity, as a parent shews for his own. See
 C. R.

- 23 "all that we have heard, with our own ears. For what one nation on the earth
 "is like thy people, the Israelites? *What nation is there*, which any god hath gone
 "to redeem for a peculiar people; hath, *thereby*, acquired so great a name, or done
 "so great and wonderful things, *as thou hast done*, by expelling from before thy
 "people, whom thou redeemedst, for thyself, out of Egypt, *whole* nations, and their
 24 "gods? For thy people, the Israelites, thou hast decreed to be thy people for ever;
 25 "and thou, O LORD! art to be their GOD. And, now, O LORD GOD! confirm,
 "for ever, the promise which thou hast made to thy servant, and do as thou hast
 26 "said: so shall *posterity* magnify thy name for ever, saying: 'The LORD of hosts
 "is the GOD of Israel:' and let the house of thy servant David be established, in
 27 "thy presence. For since thou, O LORD of hosts, O GOD of Israel! hast spoken
 "in mine ear, saying: 'For thee I will build a house:' thy servant hath, thence,
 28 "presumed to make this prayer to thee. As then, O LORD GOD! thou art *truly*
 "GOD; and as thy words are true; and as thou hast promised this goodness to
 29 "thy servant; be it thy pleasure so to bless the house of thy servant, that it may
 "continue for ever, in thy presence; and with thy blessing (since thou, O LORD
 "GOD! hast so promised) may the house of thy servant be for ever blessed!"

§ 8. *David's Victories over the Philistines, Moabites, Syrians and Edomites.*

- 1 AFTER this, David smote the Philistines, and subdued them: for out of the
 hands of the Philistines he took || Gath, their metropolis. |
 2 HE also smote the Moabites: whom, being laid on the ground, he measured with
 a line. Two line-lengths of *them* he measured out to be put to death, and one
 line-length to be kept alive. Thus the Moabites became David's subjects, and
 brought him presents.
 3 DAVID also smote || Hadar-ezer, king of Zoba; who came to re-establish his
 4 power, by the river Euphrates. From him David took a thousand † chariots,
 || seven thousand | horse, and twenty thousand foot. All the chariot-horses David

VARIOUS READINGS.

- CH. VIII. v. 1. || A reading partly conjectural, partly drawn from P.P. 1 Chron. 18. 1. The present TEXT
 is commonly rendered as a proper name, *Metbeg-ama*. *Metbeg* signifies a *bridle*, and *ama* admits various
 meanings, which see in C. R.—V. 3. || al. *Hadad-ezer*.—V. 4. † supplied from P.P. 1 Chron. 18. 4.
 Ib. || SO SEP. JOSEPH. and P. P. 1 Chron. 18. 4. The REST, *seven hundred*.

EXPLANATORY NOTES.

V. 23. This verse is somewhat perplexed in the original; but all the versions are still more so; and hardly intelligible. Mine I think is clear; and I trust expressive of the true meaning. For the few emendations which I have made in the text, see C. R.

Ch. viii. ver. 2. *He measured with a line*. This seems a cruel measure; but it was perfectly agreeable to the laws of war of those times. See C. R.

Ib. *Presents*, i. e. *tribute*; and so again ver. 6.

V. 4. *King of Zoba*; i. e. *Nesibis*. Saul had probably wrestled from him, or his predecessor, a part of his territory (see 1 Sam. 14. 47.), which he now attempted to recover. By the re-conquest of this territory, and the subjection of the Syrians of Damascus, the Israelites were now, and not until now, in the possession of the promised land in its full extent. Comp. Gen. 15. 18. Deut. 1. 7. Josh. 1. 4.

houghed; save a reserve for one hundred chariots. And, as the Syrians of Damascus had come to succour Hadar-ezer king of Zoba, David slew of the Syrians twenty-two thousand men. And in Syria of Damascus David put garrisons; and the Syrians became David's subjects, and brought him presents.—Thus the LORD favoured David, in all his expeditions.

Now, the golden shields, that were found on the servants of Hadar-ezer, David took and brought to Jerusalem: † but Shishak, king of Egypt, carried them away, when he came up against Jerusalem, in the days of Rehoboam. |—And from Bethah and Berothai, cities of Hadar-ezer, king David brought a very great quantity of brass, † of which Solomon, *afterward*, made the brazen sea, the columns, the lavers, and all the other utensils of the temple. |

WHEN || Thoü, king of Hamath, heard that David had smitten the whole host of Hadar-ezer; he sent his own son Adoram to king David, to greet and congratulate him, for his having fought against Hadar-ezer, and smitten him: for Hadar-ezer was at war with Thoü. He, also, brought with him vessels of silver, and vessels of gold, and vessels of brass: which king David, likewise, dedicated to the LORD; together with all the silver and gold of all the nations, which he subdued: of Syria, of Moab, of the Ammonites, of the Philistines, of the Amalekites, and of the spoils of Hadar-ezer Ben-Rehob, king of Zoba. And David, on his return from smiting the Syrians, erected a monument.

MEANWHILE † Abishai Ben-Zeruia having slain of the Edomites, | in the vale of Melah, eighteen thousand men, he put garrisons throughout all Edom; and all the Edomites became David's subjects: for the LORD favoured David in all his expeditions.

THUS David reigned over all Israel; and administered judgment and justice to all the people.—Joab Ben-Zeruia was over the host; Jehoshaphat Ben-Ahilud was recorder; Zadok Ben-Ahitub and || Abiathar Ben-Ahimelech | were the priests; Seraiah was the scribe; Benaiah Ben-Jeoidah was over the Cherethites and the Phelethites; and David's own sons were *the king's immediate* ministers.

VARIOUS READINGS.

V. 7. † SEP. and JOS.—V. 8. † SEP. and JOS.—V. 9. || al. *Thoü*, or *Thoab*. See C. R.—V. 13. † supplied from P. P. I Chron. 18. 12. See C. R.—V. 17. || So rightly SYR. and ARAB. THE REST, *Abimelech Ben-Abiathar*, a manifest error.

EXPLANATORY NOTES.

V. 8. *A very great quantity of brass.* Josephus says that this brass was of a most excellent quality, surpassing in value gold itself: like the famous Corinthian brass among the Greeks. See C. R.

V. 9. *King of Hamath*; probably *Epiphania*. See the note on Numb. 13. 21.

V. 13. A whole line has been dropped out of the original of this verse; which I have supplied from Chronicles.

While David was in person carrying on the war against the Syrians, &c. Abishai, one of his generals, subdued the Edomites.

V. 16. *Recorder*, or historiographer.

V. 17. *Scribe*, or secretary.

V. 18. *The Cherethites and Phelethites.* These were the king's life guards, and the ready executors of his orders. See C. R.

§ 9. *David's Beneficence to the surviving Son of Jonathan.*

1 DAVID now said: "Is there yet any one remaining of the house of Saul; to
 2 "whom I may shew kindness for the sake of Jonathan?" Now there was a ser-
 3 vant of the house of Saul, whose name was Zibah; who being called to David,
 4 the king said to him: "Art thou Zibah?" He answered: "Thy servant is." "Is
 5 "there yet," said the king, "any one of the house of Saul; to whom I may shew
 6 "a god-like kindness?" Zibah answered the king: "There is yet a son of Jona-
 7 "than, lame of his feet." "Where is he?" replied the king. Zibah answered:
 8 "Lo! in the house of Machir Ben-Amiel, at Lodebar." King David then sent,
 9 and brought him from Lodebar, out of the house of Machir Ben-Amiel.

10 WHEN Mephibosheth, the son of Jonathan Ben-Saul, came to David, he fell on
 11 his face, and made obeisance. But David said: "Mephibosheth!" He answered:
 12 "Behold thy servant." David said to him: "Fear nothing: for I will truly shew
 13 "thee kindness for the sake of thy father Jonathan; and will restore to thee all the
 14 "lands of thy *grand-father* Saul: and thyself shall constantly eat bread at mine own
 15 "table." † Mephibosheth bowed himself, and said: "What is thy servant? that
 16 "thou shouldest regard such a dead dog, as me!"—The king then called Zibah,
 17 the servant of Saul, and said to him: "To thy master's *grand-son* I have given all
 18 "that belonged to Saul and to his house. Thou, therefore, and thy sons, and ser-
 19 "vants (Zibah had fifteen sons and twenty servants), shall till the land for him,
 20 "and bring in the produce, that thy master's *grand-son* may have bread to eat:
 21 "for Mephibosheth, thy master's *grand-son*, shall constantly eat bread at mine own
 22 "table, as one of the king's sons." Then Zibah said to the king: "According to
 23 "all that my lord-king hath commanded his servant, so will thy servant do."—So
 24 Mephibosheth ate at the || king's table, as one of the king's sons. Mephibosheth
 25 had a young son, whose name was Michah. All who dwelled in the house of
 26 Zibah were servants to Mephibosheth: but Mephibosheth himself dwelled in Jeru-
 27 salem, and constantly ate at the king's table. He was lame of both his feet.

§ 10. *David's Messengers ill used by Hanun, King of the Ammonites; and a War
the Consequence.*

1 AFTER this, it happened, that *Nabash*, king of the Ammonites, died; and
 2 Hanun, his son, reigned in his stead. Then David said: "I will shew kindness
 3 "to Hanun Ben-Nahash, as his father shewed kindness to me."—So David sent to

VARIOUS READINGS.

CH. IX. v. 8. † SEP.—V. II. || So SYR. ARAB. and equivalently SEP. which has *David's*. The REST, *my*, ex-
 cept 1 Hebrew MS. which has *his*; i. e. *David's*. See c. r.

him, by his servants, a message of consolation for his father's *death*. But when David's servants arrived in the land of the Ammonites, the Ammonite chiefs said to their master Hanun: "Doth David, in thine eyes, honour thy father in his sending comforters to thee? Hath not David sent to thee his servants, to spy and explore the city, for the purpose of overthrowing it?" On this, Hanun took David's servants, and shaved the one half of their beards, and cut off their garments by the middle, at their buttocks; and dismissed them. Which being told to David, he sent to meet them, for the men were greatly ashamed. And the king said: "Stop at Jericho, until your beards be grown; then return."

THE Ammonites now saw, that they had made themselves odious to David: so they sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand men; a thousand from the king of Maacha, and twelve thousand Tobites. When David heard of this, he sent out Joab, with the whole host of valiant men. And the Ammonites came out, and formed in battle array before the city gate: while the Syrians of Zoba and of Rehob, and the men of Tob and of Maacha were posted apart in the fields. When Joab saw that he had against him a front of battle, both before and behind, he made a selection of all the choice men of Israel, and arrayed them against the Syrians: and the remainder of the people he committed to his brother Abishai, that he might array them against the Ammonites. "If the Syrians," said he, "be too strong for me, then thou must succour me: and if the Ammonites be too strong for thee, then will I come to thy assistance. Be of good courage; and let us act like men, for our people and for the cities of our GOD: and may the LORD do that, which is right in his own eyes!" Then Joab, and the people that were with him, approached to battle against the Syrians; who fled before him. And when the Ammonites saw that the Syrians were fleeing, they too fled before Abishai, and went back into the city. On which, Joab returned from the Ammonites, and came to Jerusalem.

WHEN the Syrians saw themselves thus defeated by the Israelites, they assembled together. And Hadar-ezer sent, and brought over those Syrians that were beyond the river: and they came to Helam, led on by Shobach, the chief captain of Hadar-ezer's host. When this was told to David, he assembled all the Israelites; and, passing over the Jordan, came to Helam; where the Syrians put themselves in battle-array, and fought with him. But the Syrians fled before the Israelites: and David destroyed of the Syrians, seven hundred chariots, || seven thousand horse, and forty thousand foot. | He also smote the chief captain of their host, Shobach; who died there. When all those kings, that had been vassals to Hadar-ezer, saw that they were smitten by the Israelites, they made peace with them, and became

VARIOUS READING.

CH. X. v. 18. || This reading is formed partly from JOSEPHUS, and partly from P.P. I Chron. 19. 18. See C. R.

their subjects.—And the Syrians were afraid to give any more assistance to the Ammonites.

§ 11. *During the Ammonite War, David committeth Adultery with the Wife of Uriah, &c.*

1 ON the return of the year, at the season when kings are wont to go out to war, David sent out Joab with his other servants and all the Israelites: these wasted the country of the Ammonites, and besieged Raba; while David remained at Jerusalem.

2 Now it happened, one evening, that David, arising from his bed, walked upon the roof of the royal palace; and, from the roof, he spied a woman bathing herself: and the woman was exceedingly beautiful. So David sent to enquire after the woman; and it was told to him, that she was Bathsheba, the daughter of Eliam, and the wife of the Hethite Uriah. David then sent messengers to bring her to him; and, when she came to him, he lay with her: and when she had purified herself from her uncleanness, she returned to her own house. But the woman, becoming pregnant, sent to tell David, and said: "I am with child."—
3 On this David sent the following message to Joab: "Send to me Uriah, the Hethite."
4 And Joab sent Uriah to David. When Uriah was come to him, David asked, how it fared with Joab and the people, and what was the progress of the war? Then David said to Uriah: "Go down to thine own house; and bathe thy feet." And when Uriah left the king's house, there went, after him, a mess from the king.
5 But Uriah slept at the palace gate, with the rest of the king's servants; and went not down to his own house. When it was told to David, that Uriah had not gone down to his own house, David said to Uriah: "Thou art come from a journey:
6 "why then hast thou not gone down to thine own house?" Uriah answered David: "The ark, with the men of Israel and Judah, remain in tents; and my lord Joab
7 "and the other servants of my lord king are encamped in the open fields! and
8 "shall I go down to mine own house, to eat, and to drink, and to lie with my
9 "wife? As thou livest, I will do no such thing."—Then David said to Uriah: "Stay here, but this day, and to-morrow I will let thee depart." So Uriah staid
10 in Jerusalem that day. But, on the morrow, David called for him, and made him eat and drink in his presence, until he made him drunk: yet, at even, he went out to take his bed among the servants of his master; and went not down to his
11 own house.—Next morning, then, David wrote a letter to Joab, which he sent by
12 Uriah. And, in the letter, he wrote thus: "Place Uriah in the front of the hottest
13 "battle, and retreat from him, that he may be smitten and die." Joab, having well observed the situation of the city, assigned a post to Uriah, where he knew
14 there

there were brave men *to oppose him*: and, on the men of the city coming out to 17
 fight with Joab, several of David's servants fell; and among these was killed Uriah,
 the Hethite. Then Joab sent to inform David all the circumstances of the battle; 18
 and charged the messenger, saying: "If, when thou shalt have made an end of 19
 "telling to the king the circumstances of the battle, the king's anger happen to 20
 "rise; and if he say to thee: 'Why, while ye fought, approached ye so nigh to
 "the city? were ye ignorant, that they might shoot *at you* from the walls? who 21
 "smote Abimelech Ben-Jerub-baal? did not a woman throw, from the wall, the
 "fragment of an upper mill-stone at him, by which he died at Thebez? why went
 "ye so nigh to the walls?' then say thou: 'Thy servant Uriah, the Hethite, is
 "also dead.'" The messenger went, and came, and told to David, all that Joab 22
 had sent him for: * and the messenger said to David: "The men of *Raba* pre- 23
 "vailed, indeed, against us, and came out to *attack* us in the fields; when we drove
 "them back to the very gate: but the shooters shot, from the walls, upon thy ser- 24
 "vants; and several of the king's servants are dead; and thy servant Uriah, the
 "Hethite, is also dead." David replied to the messenger: "Thus shalt thou say 25
 "to Joab: 'Let not this matter give thee pain: for sometimes here, and some-
 "times there, the sword devoureth. Make a stronger assault on the city, and
 "destroy it:' Thus do thou console him."

WHEN the wife of Uriah heard, that her husband was dead, she mourned for 26
 her husband: but, when the mourning was over, David sent, and brought her to
 his own house; and she became his wife, and bare to him a son.

BUT the thing, which David had done, was evil in the eyes of the LORD: and 1
 the LORD sent to David † the prophet | Nathan; who came to him and said to him:
 "In one city, were two men; the one rich, and the other poor. The rich man 2
 "had very many flocks and herds: but the poor man had only one little ewe-lamb, 3
 "which he had purchased, and nourished: it grew up, in his house, with his own
 "children: it ate of his own morsel, and drank out of his own cup: it lay in his
 "bosom; and was to him like a daughter. Now, a traveller coming to the rich 4
 "man's house, he [*the rich man*] had no heart to take any of his own flocks
 "or herds, to dress for the traveller that had come to him; but he took the poor
 "man's lamb, and dressed it for his guest."—David was greatly incensed against 5
 that man, and said to Nathan: "As the LORD liveth, the man who did so is
 "worthy of death: because he did so, and had no compassion, he shall restore the 6
 "lamb fourfold." Then Nathan said to David: "Thou art the man! Thus saith 7

VARIOUS READINGS.

CH. XI. 22. * And David was incensed against Joab, and said: "Why did ye approach the walls," &c. SEP. re-
 peating exactly the words above in vv. 20 and 21. See C. R.—CH. XII. v. 1. † SEP. SYR. ARAB.
 and 4 MSS.

8 " the LORD, the GOD of Israel; ' I anointed thee king over Israel, and out of the
 " hands of Saul I delivered thee: and thy master's || daughter and thy master's
 " wives I gave into thy bosom; and the houses of Israel and Judah I submitted to
 " thee: and if that were too little, I was ready to give thee, moreover, such and such
 9 " other things: why, *then*, hast thou despised the commandment of the LORD, by
 " doing evil in his sight? Uriah, the Hethite, thou hast slain with the sword; and
 " his wife thou hast taken to be thine own wife: after slaying himself by the sword
 10 " of the Ammonites! For that reason, then, from thine house the sword shall
 " never depart, because thou hast despised me; and hast taken the wife of Uriah,
 11 " the Hethite, to be thine own wife. Thus saith the LORD: ' Out of thine own
 " house I will raise up evil against thee, and will, under thine own eyes, take thy
 " wives and give them to thy rival; who will lie with thy wives in the face of the
 12 " sun. Thou hast acted secretly: but this I will do before all Israel; and in the
 13 " face of the sun!"—David said to Nathan: " I have sinned against the LORD."
 Nathan answered David: " The LORD hath, also, remitted thy sin: thou shalt not
 14 " die. Nevertheless, as by this deed thou hast given, to the enemies of the LORD,
 " great occasion to blaspheme, the child, now born to thee, shall assuredly die."
 15 Nathan, then, departed, unto his own house.

BUT the LORD struck the child, that Uriah's wife had borne to David: and he
 16 was very sick. And David besought GOD for the child, and fasted rigorously, and
 17 went and lay all night upon the ground: and when the elders of his house came
 to raise him up from the ground, he refused; nor would he eat any victuals with
 18 them. On the seventh day, the child died: and David's servants were afraid to
 tell him that the child was dead; for they said: " Lo! when the child was yet
 " alive, when we spoke to him, he would not listen to our voice; how will he be
 19 " vexed, if we tell him that the child is dead!" But when David saw that his ser-
 vants whispered, he supposed that the child was dead: so David said to his servants:
 20 " Is the child dead?" They said: " He is dead." On this David arose from the
 ground; and having washed and anointed himself, he changed his garments, and
 went into the tabernacle of the LORD, and worshipped. He then returned to his
 own house; when at his desire victuals were placed before him; and he ate.
 21 Then, said his servants to him: " What is this, that thou hast done? While the
 " child was alive, thou fastedst and weepedst; but when the child was dead, thou
 22 " arodest and atest victuals!" He answered: " While the child was alive, I fasted
 " and wept: for I said: ' Who can tell, whether, through GOD's goodness to me,

VARIOUS READING.

V. 8. || SO SYR. ARAB. The REST, *house*. See C. R.

EXPLANATORY NOTES.

Ch. xii. ver. 8. *Thy master's wives*. The haram of a V. 11. *Who will lie with thy wives, &c.* This was done by Abthalom. See the place quoted in the last note.

"the child may not yet live? But now, since he is dead, why should I fast? can
 "I bring him back? I must go to him; but he will never return to me!" 23

DAVID now consoled his wife Bathsheba, and cohabited with her, and lay with
 her: and she † conceived and bare a son, who was called Solomon. Him the
 LORD loved; and, through the mediation of the prophet Nathan, called his name
 Jedidiah [*Beloved of the Lord*]; because the LORD loved him. 24 25

MEANWHILE, Joab was fighting against Raba, *the capital* of the Ammonites; 26
 and had taken the royal quarter of that city. So Joab sent messengers to David, 27
 and said: "I have been fighting against Raba, and have taken the town of waters.
 "Now, therefore, assemble thou the rest of the people, and besiege the city and 28
 "take it; lest, if I take the city, the fame of it redound on me." So David as- 29
 sembled all the people, and went to Raba, and fought against it and took it. And 30
 from off their king's head he took the crown, the weight of which was a talent
 of gold, beset with precious stones. This was put upon the head of David. Out
 of the city he brought a very great booty: and the inhabitants he brought forth, 31
 and put them under saws, and iron harrows, and iron axes; and made them pass
 through brick-kilns: thus he treated all the cities of the Ammonites. Then David
 and all the people returned to Jerusalem. 32

§ 12. *Amnon ravisheth his Sister Thamar, and is slain for it by Absalom.*

AFTER this it happened that Absalom, David's son, having a beautiful sister 1
 whose name was Thamar, Amnon, *another* son of David, was in love with her.
 And Amnon was so much distressed, that he fell sick on account of his sister Tha- 2
 mar: for she being a virgin, it appeared impossible for him to enjoy her. But 3
 Amnon had a friend, whose name was Jonadab, the son of David's brother Shi-
 meah. This Jonadab, being a very shrewd man, said to him: "Why art thou 4
 " (the son of a king) every morning leaner and leaner? wilt thou not tell me?"
 Amnon said to him: "I am in love with Thamar, the sister of my brother Absa-
 lom."—Jonadab then said to him: "Lie down on thy bed, and feign thyself 5
 "sick: and when thy father cometh to visit thee, say to him: 'I pray thee, let
 "my sister Thamar come, and give me food, and dress the victuals in my presence,
 "that I may see them dressed, and eat *them*, from her hand."—So Amnon lay down, and 6
 feigned himself sick: and, when the king went to visit him, Amnon said to the king:
 "I pray thee, let my sister Thamar come, and make for me, in my presence, a

VARIOUS READING.

V. 24. † SEP. ARAB.

EXPLANATORY NOTES.

V. 27. *The town of waters*, i. e. that part of the city which was built by, or on, the river Sirka; called before the *royal quarter*; as being the king's residence. East are so closely watched, that it is difficult for any man to get access to them, without witnesses. Hence the distress of Amnon; and the wicked device he follows to obtain his desire.

Ch. xiii. ver. 2. *She being a virgin*, &c. Virgins in the

7 "couple of pancakes; that I may eat them from her hand." Instantly David sent
 word home to Thamar, saying: "Go, now, to the house of thy brother Amnon,
 8 "and dress victuals for him." So Thamar went to the house of her brother Amnon;
 where he had lain down. And she took paste, and beat it up, and made pancakes
 9 of it, in his sight: and, when she had baked the pancakes, she took the pan, and
 poured them out before him. But Amnon refused to eat, and said: "Let every man
 10 "present go out:" so every man present went out. Then Amnon said to Thamar:
 "Bring the victuals into the alcove, that I may eat them, from thine own hand."
 Thamar took the pancakes which she had made, and brought them into the
 11 alcove, to her brother Amnon. But when she brought them to him to eat, he
 12 laid hold on her, and said to her: "Come, lie with me, my sister." But she said
 to him: "Do not, my brother! do not force me; such things are not done in
 13 "Israel: commit not this flagitiousness: for whither could I transfer my shame?
 "and even thou must be accounted a flagitious man in Israel. Now, therefore,
 14 "I pray thee, speak to the king: for to thee he will not refuse me." Yet he would
 not listen to her voice; but, being stronger than she, he forced her, and lay with
 15 her. Amnon, now, so exceedingly hated her; that the hatred with which he
 hated her, was greater than the love, with which he had loved her. And Amnon
 16 said to her: "Rise! be gone!" "Causeless!" said she to him: "Sending me
 "thus away, is a greater injury, than that which thou hast already done to me."
 17 However, he would not listen to her; but, calling to his servant, who attended
 18 him, said: "Thrust out from me this woman, and bolt the door after her."—Now,
 Thamar had on her a robe of various colours; for such robes the virgin-daughters
 of kings used, || anciently, to wear: so, when the servant brought her out, and bolted
 19 the door after her, she put ashes upon her head, and rent the robe of various
 colours, that was on her; and, laying her hand upon her head, she went on cry-
 20 ing: when her brother Absalom said to her: "Thy brother Amnon hath been with
 "thee, then? but be quiet, my sister! he is thy brother: take not this matter to
 "heart."—So Thamar lived a solitary life, in the house of her brother Absalom.
 21 WHEN king David heard of this affair, he was much incensed: † yet he would
 not grieve the heart of his son Amnon; because he loved him, as being his first-
 22 born son. | As for Absalom, he said nothing to his brother Amnon, either good or
 23 bad; although he hated Amnon, for having violated his sister Thamar. Now,
 after two full years, it happened, that Absalom had sheep-shearers, at Baal-hazor,
 which is by Mount-Ephraim. Thither Absalom had invited all the king's sons.

VARIOUS READINGS.

CH. XIII. v. 18. || So JOSEPHUS, from a reading much more probable than that of the present TEXT: which
 has been variously corrected and amended, to make it speak something like sense. The best of these seems
 to be that of MICHAELIS, viz. *from the age of puberty*. See C. R.—V. 21. † SEP. See C. R.

And Abshalom came to the king, and said: "Lo! now, thy servant hath sheep- 24
 "shearers: let the king, I pray thee, and his ministers go with thy servant to the
 "feast." But the king said to Abshalom: "Nay, my son! let us not all go; lest we 25
 "be burthenfome to thee." And, though *Abshalom* still urged him, he refused to
 go with him: but blessed him. "At least, then," said Abshalom, "let, I pray thee, 26
 "my brother Amnon go up with us." "Why should he go up with thee?" said
 the king. But Abshalom so urged him, that he permitted Amnon to go, with the 27
 other sons of the king.

† *ABSHALOM* made a feast, like the feast of a king, | and Abshalom gave a charge 28
 to his servants, saying: "Observe, now! when Amnon's heart shall be exhilarated
 "by wine, and when I shall say to you: 'Smite Amnon:' instantly put him to
 "death; fear nothing: 'tis I who bid you: be resolute and brave men." The 29
 servants of Abshalom did to Amnon, as Abshalom had commanded them: when all
 the king's sons arose; mounted, each his mule; and fled. But, while they were 30
 yet on the way, a report came to David, saying: "Abshalom hath smitten all the
 "king's sons: not one of them remaineth." On this, the king arose, and rent his 31
 garments, and lay upon the ground; and all his servants stood by him in rent gar-
 ments. But Jonadab, the son of David's brother Shimeah, took upon him to say: 32
 "Let not my lord suppose, that all the royal youths are slain; for Amnon only is
 "dead: and this had been determined on by Abshalom, from the day that his sister
 "Thamar was violated. Let not, then, my lord-king take this matter to heart, 33
 "from a supposition that all the king's sons are dead: for Amnon, only, is dead:
 "while Abshalom will have fled."—The young man, who kept watch, now raised 34
 his eyes, and looked; when, lo! from the way next to him, by the hill-side, came
 a multitude of people: when Jonadab said to the king: "The king's sons are 35
 "coming: as thy servant said, so it is." He had hardly made an end of speaking; 36
 when, lo! the king's sons arrived: and, on arriving, they raised their voices, and
 wept. The king, too, and all his servants wept exceedingly.—Meanwhile Absha- 37
 lom fled, and went to Thalmi Ben-Amihud, king of Gethur.

§ 13. *David is reconciled to Abshalom, who returneth to Jerusalem, &c.*

DAVID mourned, || many days, | for his son. But when Abshalom, who had 38
 fled to Gethur, had been there three years, king David, now consoled for the 39

VARIOUS READINGS.

V. 28. † *HEB. VULG.*—V. 37. || *SO SYR. ARAB. and 4 MSS. with several copies of VULG.* See C. R. The REST,
 every day.

EXPLANATORY NOTE.

V. 25. *But blessed him.* We would say, *bade him adieu, or farewell.*

1 death of Amnon, longed for Abshalom. So when Joab Ben-Zeruia perceived
2 that the king wished well to Abshalom, he sent to Thekōa, and thence brought a
wife woman; to whom he said: "Feign thyself, I pray thee, a mourner: put on
"mourning apparel; cease to anoint thyself with oil, and personate a woman who
3 "hath long mourned for the dead. Go then to the king, and speak to him, after
4 "this manner." Joab then put the words in her mouth: and the woman of
Thekōa || went to the king; and, with her face prostrate on the ground, made
5 obeisance; and said: "Succour! O king!" The king said to her: "What aileth
"thee?" She answered: "Alas! I am a widow woman; for my husband is dead.
6 "Now thine handmaid had two sons; and they two quarrelling in the fields, and
"there being no one by to part them; the one smote the other, and slew him.
7 "And, lo! the whole kinship have risen up against thine handmaid, and said;
"Deliver up him who smote his brother, that we may put him to death, for the
"life of his brother, whom he hath slain; and extirpate even the heir." Thus
"would they extinguish my remaining coal, and leave to my husband neither
8 "name, nor reliēt upon the face of the earth." The king then said to the woman:
9 "Go home; and I will give orders concerning thee." The woman of Thekōa
replied to the king: "The iniquity lie on me, my lord-king, and on my father's
10 "house: and may the king and his throne be guiltless." The king replied:
"Whosoever shall say *ought* to you *on the subject*, bring him to me, and he shall
11 "no more trouble thee." "I pray thee, then," said she, "let the king remember;
"for the LORD thy GOD's sake; not to suffer those numerous blood-avengers to
"destroy my son." "As the LORD liveth," said † the king, "Not one hair of
12 "thy son's † head shall fall to the ground." The woman then said: "Let thine
13 "handmaid speak a word *more* to my lord-king." "Speak!" said he. The wo-
man said: "On what ground hast thou thus decided, with respect to GOD's people?
"From this decision, the king himself is not guiltless; in as far as he bringeth
14 "not home his own exiled *son*. Since die we must, and are as water spilled upon
"the earth, which cannot be gathered up again (for GOD excepteth no person); *let*
15 "*the king* devise such measures, as that his exiled *son* be not longer an exile. If
"I have now come to speak in this manner to the king, it is because people so ad-

VARIOUS READINGS.

CH. XIV. v. 4. || So SEP. SYR. VULG. ARAB. with 45 MSS. The REST, *said*. See C. R.—V. 11. ARAB. and
1 Ms.—Ib. † CHALD. SYR. ARAB. and 1 Ms.

EXPLANATORY NOTES.

Ch. xiv. ver. 9. *The iniquity lie on me, &c.* i. e. the injustice of pardoning a murderer; whom the blood-avenger had a right to kill, wheresoever he found him; except in a city of refuge.

V. 14. *Let the king.* I think these words must have been originally in the text, or are to be understood from

the context. I confess, however, that the whole passage is extremely difficult to render; and I am not certain if I have always hit the true meaning. My version is, I trust, intelligible; and as literal as I could possibly make it, without obscurity. For the particulars, see C. R.

"vised me; and thine handmaid said: 'I will speak to the king: perhaps the king
 "will grant the request of his handmaid.' For thine handmaid thought, if the 16
 "king will but listen to my first request, to preserve his handmaid out of the hands
 "of the man, who would exterminate me and my son together, from God's
 "inheritance; that then the king's determination, with regard to his own son, would 17
 "also be favourable. For like an angel of GOD is my lord-king, in discerning
 "good and bad: and the LORD, thy GOD, is with thee." The king then an- 18
 "swered, and said to the woman: "Conceal not, from me, I pray thee, what I am
 "now going to ask thee." The woman said: "Let my lord-king speak it." The 19
 "king said: "Is not the hand of Joab with thee in all this?" The woman answered,
 "and said: "As thou livest, my lord-king! it is precisely as my lord-king hath
 "said: for it was thy servant Joab, who advised me, and put all those words in
 "the mouth of thine handmaid, so as to give this turn to the discourse: all this 20
 "Joab did. But my lord is wise; as wise as an angel of GOD; to know every
 "thing on earth."

THE king then said to Joab: "Lo! now I grant this request: go, then, and 21
 "bring back the young man Abshalom." Joab fell prostrate on the ground, and 22
 "made obeisance, and thanked the king, and said: "This day thy servant is con-
 "vinced, that I find favour in thine eyes, my lord-king! by the king's having
 "fulfilled the request of his servant."—So Joab set out, and went to Geshur, and 23
 brought Abshalom to Jerusalem: when the king said: "Let him turn into his own 24
 "house; but let him not yet see my face." So Abshalom turned into his own
 house, and saw not the king's face.

Now, in all Israel there was no one so much praised for his beauty as Abshalom: 25
 from the sole of his foot to the crown of his head, there was no blemish in him.
 When he polled the hair of his head, which he did from time to time, because it 26
 burthened him, the weight of the hair of his head was two hundred shekels, ac-
 cording to the royal standard. To Abshalom were born three sons; and a daughter, 27
 whose name was Tamar. She was a beautiful woman; † and became the wife of
 Rehoboam, the son of Solomon. |

WHEN Abshalom had remained two full years at Jerusalem, without seeing the 28
 king's face, he sent for Joab, that he might send him with a message to the king. But 29
 Joab refused to come; and, when again he sent to him a second time, he still refused
 to come. † Abshalom, therefore, said to his servants: "Lo! night to my monument 30

VARIOUS READINGS.

V. 27. † SEP. JOB.—V. 30. † SEP. STR. ARAB.

EXPLANATORY NOTES.

V. 19. Is not the hand of Joab with thee? i.e. hath not Joab suggested all this?

V. 26. From time to time. Perhaps, from year to year.
See C. R.

Ib. Two hundred shekels, about 112 ounces troy.

V. 30. Night to my monument. Probably, a pillar, or obelisk, which he had erected as a memorandum of himself, before he had any son; or after his sons were dead. They seem to have died in their infancy; hence their names are not mentioned, v. 27.

"there is a field of Joab's, in which he hath barley: go, and set fire to it." And Abshalom's servants set fire to the field. † And the servants of Joab came to him, with their garments rent, and said: "The servants of Abshalom have set
 31 "fire to thy field." | On this, Joab arose and went to Abshalom, unto his house,
 32 and said: "Why have thy servants set fire to my field?" Abshalom answered Joab:
 "Lo! I had sent to thee, saying: Come hither, that I may send thee *with a mes-*
 "*sage*, to the king; to say *in my name*: 'Why came I from Geshur? better I were
 "still there; *if I am not to see the king's face*.' Now, therefore, let me see the king's
 33 "face: and, if there be any crime in me, let him put me to death." So Joab
 went to the king, and told him this: and Abshalom was called for; and he went
 to the king, and with his face to the ground made obeisance: and the king em-
 braced him.

§ 14. *The Ingratitude and Rebellion of Abshalom, &c.*

1 AFTER this, Abshalom got, for himself, chariots, and horses, and fifty men to
 2 run before him. And Abshalom was wont to rise early, and place himself on the
 way-side, that led to the *palace*-gate; and when it happened that any man, who
 had a law-suit, came to the king for justice, Abshalom would call to him, and say:
 "Of what city art thou?" and on his answering: "Thy servant is of such, or
 3 "such a tribe of Israel:" Abshalom would say to him: "Truly, thy cause is good,
 4 "and just: but there is no one *deputed* by the king, to hear thee." Abshalom
 would further say: "Would GOD, that I were made a judge in the land; that to
 "every man, who should come with a suit or cause to me, I might do justice!"—
 5 Moreover, as often as any man approached him, to make him obeisance, he would
 6 put forth his hand, and take him, and embrace him. After this manner did Ab-
 shalom to all the Israelites, who came to the king for justice: thus Abshalom stole
 the hearts of the men of Israel.

7 AFTER || four years had *thus* passed, Abshalom said to the king: "Let me, I pray
 "thee, go to Hebron, to acquit myself of a vow, which I made to the LORD.
 8 "For while I abode at Geshur, in Syria, thy servant made a vow to the LORD,

VARIOUS READINGS.

V. 30. † SEP.—CH. XV. v. 7. || SO SYR. ARAB. and some copies of VULG. and so JOSEPHUS. The REST, *forty*.
 See C. R.

EXPLANATORY NOTES.

V. 32. I have added the words in Italics, because I suspect they were originally in the text; of which there is still a vestige in the Greek version. At any rate, they are certainly to be understood. See C. R.

Ch. xv. ver. 7. *To Hebron*. Why to Hebron? The ark of the Lord was then at Jerusalem; which consequently seemed to be the proper place to acquit himself of his

vow. The solution that occurs to me is this: Hebron was the birth-place of Abshalom; and a principal Levitical town; where, no doubt, it was usual to offer sacrifices. For the Mosaic law, had never been religiously observed; as we see from the whole tenor of the Jewish history.

"saying: 'If the LORD shall ever bring me back to Jerusalem, then I will worship
"the LORD.'" The king said to him: "Go, in peace." So he set out, and 9
went to Hebron.

BUT Abshalom had sent spies, throughout all the tribes of Israel, saying: "As 10
"soon as ye shall hear the sound of the trumpet, then ye shall say: 'Abshalom is
"king at Hebron.'" Now, with Abshalom, there went from Jerusalem two hun- 11
dred invited men: but these went in their simplicity, and knew nothing of the
matter. Abshalom had also sent for Abithophel a Gilonite, David's counsellor, 12
from Gilo, his city, *to be present*, whilst he offered sacrifices. Thus was the con-
spiracy strengthened; and the people with Abshalom continually increased.

THERE came a messenger to David, saying: "The hearts of the men of Israel 13
are after Abshalom." Then David said to all his servants, who were with him, at 14
Jerusalem: "Arise, and let us flee; else we shall not escape from Abshalom: make
"haste to depart, lest he suddenly overtake us, and bring evil upon us, and smite
"the city with the edge of the sword." The king's servants answered the king: 15
"Whatsoever my lord-king chooseth *to do*, lo! thy servants *are ready to execute*."
So the king went forth, followed by all his household: only ten concubine-wives 16
he left to keep the house. The king, and all *the rest of his* || household, went forth, 17
and stopped at Beth-amerhak. There all his servants were mustered before him: 18
all the Cherethites, and all the Phelethites, and all the Gathites (six hundred men),
who had followed him from Gath, were mustered over before the king. Then to 19
Ithai, the Gathite *chief*, the king said: "Why shouldest thou go along with us?
"return to thine own place, and remain with the *new* king: for thou art a
"stranger, nay, an exile, who camest but yesterday: can I, then, make thee wander 20
"about with us? I, who must go whither I best can! Return thou, and take back
"with thee thy brethren: † and may the LORD shew thee true kindness, for thy
"true kindness to me." But Ithai answered the king, and said: "As the LORD 21
"liveth, and as my lord-king liveth; in whatsoever place my lord-king shall be,
"be death or life my lot, there also will I assuredly be." Then David said to Ithai: 22
"Pass on, then." So Ithai, the Gathite, || passed on. Now the king, and all his
men, and all who accompanied him, | the whole people, wept with a loud voice, as 23

VARIOUS READINGS.

V. 17. || *al. servants, al. people.* See C. R.—V. 20. † SEP. VULG. The present TEXT has, for all this, only
two words, which our COMMON and other VERSIONS render, *mercy and truth be with thee.* See C. R.—
V. 22. || So SEP. when corrected, and rightly pointed. The REST, *passed on, with all his men and his little*
ones. And the whole country, &c.

EXPLANATORY NOTES.

V. 18. *The Cherethites and Phelethites.* These were the who with their chief Ithai had left their country, and joined
body-guards of David. David; either since his accession to the throne, or while
Ib. *The Gathites.* These seem to have been Philistines, he lived at Ziklag.

they passed along. Thus the whole people, with the king, crossing the torrent
 24 Kidron, passed on, the way of the wilderness. *Along with them went*, also, Zadok
 and all the Levites, who were with him; carrying the ark of the covenant || of the
 LORD ||; and when they set down the ark, Abiathar sacrificed *before it*, until the
 25 people had wholly passed out of the city. The king then said to Zadok: "Carry
 "back the ark of || the LORD, | into the city: if I shall find favour in the eyes of
 "the LORD, he will bring me back, and make me see again both it, and its place
 26 "of residence. But if thus he shall say: 'I am no more pleased with thee:' lo!
 27 "here I am: let him do to me, as shall seem right in his own eyes." To Zadok,
 the priest, the king moreover said: "Markest thou? Return quietly into the city:
 "ye have with you, your two sons; Ahimaaz thine own son, and Jonathan the
 28 "son of Abiathar: lo! I will linger in the passage of the wilderness, until there
 29 "come certain information to me, from you."—So Zadok and Abiathar brought
 back the ark of || the LORD | to Jerusalem, and there abode.
 30 DAVID now went up the sloping side of Mount-Olivet: weeping, as he went
 on, having his head covered, and his feet bare. And all the people with him,
 31 every one having his head covered, went weeping on, as they went up. *Here*,
 one told David, saying: "Ahithophel is among the conspirators, with Absalom."
 And David said: "Make foolish, O LORD! * I pray thee, the counsel of Ahitho-
 32 "phel." As soon as David came to the top of the mountain, he there worshipped
 || the LORD ||: when, lo! Hushai, an Arachite, with his garment rent, and with
 33 dust upon his head, came to meet him. To him David said: "If thou pass on
 34 "with me, thou wilt be a burthen to me: but if thou wilt return to the city, and
 "say to Absalom: * 'I am thy servant, O king! as I have been thy father's ser-
 "vant, so will I be thy servant:' thou mayest then defeat, for me, the counsel of
 35 "Ahithophel. Thou hast, there, with thee, the priests Zadok and Abiathar: so
 "whatsoever thou mayest hear, from the king's house, thou shalt tell it to the
 36 "priests, Zadok and Abiathar: lo! with them are their two sons; Ahimaaz the son
 "of Zadok, and Jonathan the son of Abiathar: by these ye can send to me, every
 37 "thing that ye may hear." So Hushai, the friend of David, went back to the
 city, as Absalom entered Jerusalem.

VARIOUS READINGS.

V. 24. || So SEP. CHALD. ARAB. and 3 MSS. al. GOD. 1 MS. has LORD GOD.—V. 25. || So CHALD. al. GOD.
 See C. R.—V. 29. || So CHALD. ARAB. al. GOD.—V. 31. * My GOD, SEP.—V. 32. || So CHALD. and some
 copies of SEP. GOD. See C. R.—V. 34. * Thy brothers are gone along with the king: and thy father is gone
 without me: so now I am thy servant, O king! suffer me to live, as I have been, &c. SEP. but wanting in some
 copies. See C. R.

EXPLANATORY NOTES.

V. 23. *The torrent-Kidron.* A temporary rivulet on the torrent, or its channel.
 east side of Jerusalem; which is dry most part of the Ib. *Sacrificed.* The Hebrew word is ambiguous, and has
 been commonly rendered *went up*: a rendering, that appears
 to me inadmissible. See C. R.

V. 24. *Set down the ark.* Probably on the bank of the

WHEN David was a little past the top of *Mount-Olivet*; lo! Zibah, the steward
of Mephibosheth, met him; with a couple of saddled asses, loaded with two hun-
dred loaves of bread, an hundred bunches of dried grapes, an hundred clusters of
figs, and a skin of wine. The king said to Zibah: "What are these for?" Zibah
answered: "The asses are for the king's household, to ride upon; and the bread
and clusters of fruit, for the young men to eat; and the wine, to be drunk by
those, who may be faint in the wilderness." "And where," said the king, "is
thy old master's son?" "Lo! at Jerusalem, he remaineth!" replied Zibah to
the king: "for he said: 'The house of Israel may, now, restore to me my grand-
father's kingdom.'" Then said the king to Zibah: "Lo! to thee I give all that
belongeth to Mephibosheth." || Zibah, making obeisance, said: | "May I find
favour in thine eyes, my lord-king!"

WHEN king David came to Bahurim, lo! thence came out a man of the family
of the house of Saul, whose name was Shimei Ben-Gerah. This man came out,
reviling all the way, and threw stones at David, and at the servants of king David;
at all the people, and all the valiant men, on his right hand and on his left. And
thus said Shimei, while he reviled: "Get off, get off, thou man of blood, thou law-
less man! The LORD now returneth on thee all the blood of the house of Saul,
in whose stead thou hast reigned: and the LORD delivereth the kingdom into the
hands of thy son Abshalom. Lo! thine evil fate attendeth thee: for a man of
blood thou art." On this, Abishai Ben-Zeruia said to the king: "Why should
that dead dog revile my lord-king? Let me pass over, I pray thee, and take off
his head." But the king said: "Why, sons of Zeruia! will ye take concern in
mine affair? Let him revile on: if the LORD hath said to him: 'Revile David:'
who shall say: 'Why dost thou so?'" To Abishai, and to all his servants,
David moreover said: "Lo! mine own son, of mine own body begotten, seeketh
my life! how much more naturally that Benjaminite revileth me! Let him alone,
and let him revile; since the LORD hath bidden him. It may be, that the LORD
will regard my distress; and that the LORD will bounteously recompense me,
for the revilings of this day." So David and his men marched on; while Shimei,
going along the side of the opposite hill, went on reviling David; and throwing
stones and dirt at him.—The king, and all the people with him, being come to
Aphim, refreshed themselves there.

ABSHALOM and all the people, the men of Israel, had now come to Jerusalem: 15
Ahithophel was also with him: when Hushai, the Arachite, David's friend, came 16
to Abshalom. And Hushai said to Abshalom: "Long live the king! long live

VARIOUS READING.

CH. XVI. v. 4 || I have followed a reading which seems to have been that of SEP. and CHALD. The pre-
sent TEXT runs thus: "Zibah said: 'I make obeisance: may I,' &c. And so JEROM appears to have read
in his copy. See C. R.

17 "the king!" Abshalom said to Hushai: "Is this thy kindness to thy friend?
18 "Why wentest thou not with thy friend?" "Nay," said Hushai to Abshalom,
"whomsoever the LORD and this people, and all the men of Israel choose; his
19 "will I be, and with him will I remain. Besides, whom am I to serve, if not
"his own son? As I have served thy father, so thee I will serve."

20 ABASHALOM now said to Ahithophel: "Give counsel, among you, what we
21 "should do." Ahithophel said to Abshalom: "Cohabit with thy father's concu-
"bines, whom he hath left to keep the house; that, all Israel hearing how odious
"thou hast made thyself to thy father, all those who are with thee, may be con-
22 "firmed in their resolution." So, a tent being erected for Abshalom on the top of
the house, Abshalom, in the sight of all Israel, cohabited with his father's concu-
23 bines: for the counsel which, in those days, Ahithophel gave, was the same, as
if one had consulted a divine oracle: such was every counsel of Ahithophel, in
the estimation of both David and Abshalom.

1 AHITHOPHEL then said to Abshalom: "Let me select twelve thousand men,
2 "and I will, this very night, set out and pursue David. I shall come upon him
"when he is weary, and weak-handed, and terrify him; and while all the people
3 "who are with him flee, I will smite the king only. And the whole people I
"will bring back to thee, † as a bride is brought to her husband; | every man
4 "whom thou wishest for, the whole people of the LORD, in peace."—This pro-
5 posal seemed good to Abshalom, and to all the elders of Israel. But Abshalom said:
"Let us next call Hushai the Arachite, and let us likewise hear, what he hath to
6 "say." So Hushai came to Abshalom; and Abshalom spoke to him, saying:
"After this manner hath Ahithophel counselled: shall we follow his counsel or
7 "not? Speak thou." To Abshalom Hushai, then, said: "The counsel which
8 "Ahithophel hath given, is, on this occasion, improper. For thou knowest," said
Hushai, "that thy father and his men are brave, and stern as a bear of the forest,
"bereaved of her whelps. Besides, thy father is an experienced warrior; who
9 "will not lodge with the people. He is undoubtedly now concealed in some pit,
"or other such place. If it should happen, then, that some of these *your men*
"should fall at the first onset, all who hear of it will say: 'There is a slaughter
10 "among the people who follow Abshalom:' thus, even the brave, and the lion-

VARIOUS READING.

CH. XVII. v. 3. † SEP. See C. R.

EXPLANATORY NOTES.

V. 21. *Cohabit, &c.* The harem of a vanquished oriental prince becomes the property of his conqueror. By this public act, Abshalom declared himself the professed enemy of his father; and made the breach between them seemingly irreparable.

V. 22. *In the sight of all Israel;* i. e. so publicly, that all Israel knew it.

Ch. xvii. ver. 3. *As a bride, &c.* i. e. as quietly; without tumult or bloodshed. For my rendering of this whole verse, see C. R.

“hearted man will be dismayed: for all the Israelites know, that thy father is a
 “brave man, and hath brave men with him. I, therefore, counsel, that all the
 “Israelites be convened to thee, from Dan to Beer-sheba; numerous as the sand on
 “the sea-shore: and that thyself go, in person, to battle. Thus, in whatsoever
 “place he may be found, we will beset him, and fall upon him, like as the dew
 “falleth upon the ground: and of him and all the men who are with him, not one
 “shall escape. Or, if he get into a *walled* city, then shall all the men of Israel bring
 “ropes to that city, and drag it into the *next* torrent; until not the smallest stone
 “be found in it.” Then Abshalom and all the men of Israel said: “The counsel
 “of Hushai, the Arachite, is better than the counsel of Ahithophel.” For the LORD
 so directed it, to defeat the better counsel of Ahithophel; that the LORD might
 bring evil upon Abshalom.

THEN Hushai said to Zadok and Abiathar, the priests: “So, and so, Ahithophel
 “counselled Abshalom and the elders of Israel; and so and so I counselled. Now,
 “therefore, send quickly this message to David: ‘Lodge not this night in the
 “plains of the wilderness, but speedily pass over *the Jordan*: lest the king, and all
 “the people with him, be swallowed up.’” Now Jonathan and Ahimaaz were
 waiting at En-rogel; for they durst not be seen coming into the city. So a dam-
 sel went and told them; and they went to tell king David. But a young man,
 having spied them, told Abshalom.—Those two, marching speedily, came to the
 house of a man, in Bahurim, who had a cistern in his court. Into it they went
 down; and the woman *of the house* took a cloth and laid it over the mouth of the
 cistern, and spread on it pounded grain; that the thing might not be known. So
 when Abshalom’s servants came to the woman’s house, and said: “Where are
 “Ahimaaz and Jonathan?” the woman answered them: “They are just now gone
 “over the water.” So when they had searched *for them*, and could not find *them*,
 they returned to Jerusalem. As soon as they were gone, the others came up out
 of the cistern, and went and told king David, and said to him: “Arise, and quickly
 “cross the water: for so and so hath Ahithophel counselled against you.”—
 Then David and all the people that were with him arose, and passed over the
 Jordan. By the morning light, there was not one who had not passed over the
 Jordan.

EXPLANATORY NOTES.

V. 13. *Bring ropes, &c.* to work engines proper for the demolition of a town.

V. 14. *The better counsel*, i. e. better for Abshalom’s purpose.

V. 17. *En-rogel*, a well nigh to Jerusalem.

Th. A damsel, &c. She might use the pretext of going out to draw water.

V. 19. *Pounded grain*. Probably barley, which, wetted with water, was pounded in a stone mortar until it quitted

the husk, and then exposed to dry. I am not sure, however, that this is the true meaning of the Hebrew word. Josephus says, she spread *flakes of wool* on the cloth. See C. R.

V. 20. *They are just now gone over, &c.* This very difficult passage is variously rendered. The word which I translate *just now* is by some thought to mean *the dry bed of a torrent*. These make the woman say: *They are gone over that water brook*. See C. R.

23 Now when Ahithophel saw, that his counsel was not followed, he saddled his ass, and set out, and went home to his own city; and, having given orders concerning his household, he hanged himself and died, and was buried in the sepulchre of his father.

24 DAVID was now come to Mahanaim; when Abshalom, and all the men of Israel who were with him, passed over the Jordan. And Abshalom made Amasai chief
25 captain of the host, instead of Joab. This Amasai was the son of an Ishmaelite man, whose name was Jether, who had cohabited with Abigail the daughter of
26 Ishai, and sister to Zeruia. So the Israelites with Abshalom encamped in the land of Gilead.

27 WHEN David arrived at Mahanaim, Shobi Ben-Nahash from Raba-of-the Ammonites, and Machir Ben-Ammiel from Lodebar, and Barzilai the Gileadite
28 from Rogelim, brought beds, and basons, and earthen ware; with wheat, and barley,
29 and flour, and parched corn, and beans, and parched lentils, and palm-honey, and butter, and sheep, and cow-milk cheeses; for David and the people with him to eat: for they said: "The people must, in coming through the desert, be hungry, " and weary, and thirsty."

1 DAVID now mustered the people that were with him, and set captains of thou-
2 sands and captains of hundreds over them. A third part of the people David sent forth under the command of Joab; a third part under the command of Abishai Ben-Zeruia, Joab's brother; and a third part under the command of Ithai, the Gathite. But when the king said to the people: "I, too, will go forth with you,
3 " myself:" the people answered: "Thou shalt not go forth: for, should we fly, " they [*the enemy*] will not much regard it; nor will they regard it much, if the " half of us be slain: for thou, in their estimation, art equivalent to ten thousand of
4 " us: it is, therefore, better that thou succour us from the city." The king said to them: "I will do what to you seemeth best." So the king stopped at the side
5 of the gate, while all the people went forth by hundreds and by thousands. Now to Joab, and to Abishai, and to Ithai, the king gave a charge, saying: "Spare, for

VARIOUS READINGS.

V. 25. || So P. P. 1 Chron. 2. 17. with some copies of SEP. The REST vary. The present TEXT, with CHALD. SYR. and most copies of SEP. have *Israelite*. VULG. and some GREEK copies have *Jewessite*. See C. R. Ib. || al. *Ithar*. Ib. || So P. P. 1 Chron. 2. 16, with some copies of SEP. The REST, *Nabab*. See C. R. —V. 27. || So the TEXT, with CHALD. and VULG. The REST vary strangely. See C. R.

EXPLANATORY NOTES.

V. 23. *When Ahithophel saw, &c.* He does not seem to have hanged himself, merely, because his counsel was not followed: but because he dreaded the consequences of Hushai's counsel.

V. 24. *To Mahanaim.* Mahanaim was a place of strength, and one of the most considerable towns on the

east side of the Jordan.

Ch. xviii. ver. 3. *For thou art equivalent, &c.* There is here a slight variety of reading in the original, and in the ancient versions. I have followed that which I judge the best. The others may be seen in C. R.

"me, the young man Abshalom." And this charge concerning Abshalom the king gave to all the captains, in the hearing of the whole people.

So the people went out into the field, against the Israelites. || The battle was in the forest of Ephraim; where | the people of Israel were routed by the servants of David; and there was, that day, there, a great slaughter, of twenty thousand men. For the battle was, thence, diffused over the face of the whole country; and the forest, that day, devoured more people, than the sword devoured. Abshalom, too, was overtaken by the servants of David: for, Abshalom riding on a mule, the mule went under the thick boughs of a turpentine-tree, so that his head was entangled in the turpentine-tree, and himself suspended between the heavens and the earth; the mule, that was under him, slipping away. A certain man saw this, and informed Joab, and said: "I saw Abshalom hanging in a turpentine-tree." "And why," said Joab to the man who told him, "didst thou not, on seeing him, smite him to the ground? I would have given thee ten || shekels of silver, and a girdle." The man said to Joab: "Were a thousand shekels of silver to be counted into mine hand, I would not put forth mine hand against the king's son: for, in our hearing, the king charged thee, and Abishai, and Ittai, saying: 'Beware of hurting the young man Abshalom.' Nor, had I, || by taking his life, obtained a reward, | could any thing be hidden from the king: and thyself would stand up against me." "Not so," said Joab, "I will begin *the deed* before thee." So saying, he took with him three darts, and thrust them through the heart of Abshalom, while he was yet alive, in the midst of the turpentine-tree: and ten young men, Joab's armour-bearers, surrounded, and smote Abshalom, and slew him. Joab, then, sounded the trumpet; and the people, thus restrained by Joab, returned from pursuing the Israelites.—They then took Abshalom, and threw him into a deep pit, in the forest; and laid a very great heap of stones over him.—Meanwhile, all the Israelites fled, every one to his own home.—Now Abshalom, in his life-time, had made and erected for himself, in the king's dale, a monument: for he said: "I

VARIOUS READINGS.

CH. XVIII. v. 6. || So TEXT, with SEP. CHALD. and VULG. But SYR. has only, *The battle being joined*. ARAB. has: *And when they came up with them, they engaged them; and, the battle raging, &c.* See C. R.—V. 11. || *fifty*, JOS.—V. 13. || So I render partly from the present printed TEXT, and partly from a conjectural emendation. Another reading of more than 20 MSS. and CHALD. SYR. ARAB. VULG. is commonly rendered thus: *made a lie against my own life, &c.* See C. R.

EXPLANATORY NOTES.

V. 6. *In the forest of Ephraim.* Was this a forest on the east side of the Jordan; so called from a defeat of the Ephraimites in the days of Jephthah? Or had Abshalom retreated from Gilead and repassed the Jordan; before he risked a battle? Or, finally, is the word *Ephraim* an interpolation; and should we read *in a forest*? See VAR. READ. and C. R.

V. 8. *The forest, &c.* It was, probably, full of pits and quagmires: and many might, like Abshalom, be entangled among the trees and bushes.

V. 14. *Not so; I will begin, &c.* i. e. I will be the first to pierce him.—Some would render: *Not so will I delay, with thee.* And Houbigant thinks the true reading is: *Not so; I will stab him before thee.* See C. R.

"have no son; to keep my name in remembrance:" so he called the monument after his own name; and it is, unto this day, called Abshalom's monument:

19 AHIMAAZ BEN-ZADOK, now, said to Joab: "Let me run, I pray thee; and an-
20 nounce to the king, that the LORD hath avenged him of his enemies." But
Joab said to him: "Thou shalt not, this day, bear any tidings. Another day
"thou mayest bear tidings; but this day thou must not bear tidings, because the
21 king's son is dead."—Then to Chusfi Joab said: "Go thou; and tell the king
22 "what thou hast seen." Chusfi bowed to Joab, and ran. On this, Ahimaaz again
said to Joab: "At any rate, let me also run after Chusfi." Why wouldst thou
23 "run, my son," said Joab, "since thou hast no convenient tidings to bear?" "But
"howsoever," said he, "let me run, I pray thee!" "Run then," replied Joab.
—So Ahimaaz ran, by the way of the plain, and passed Chusfi.

24 DAVID was sitting between the two portals of the city-gate; when the sentinel,
who was walking on the wall, at the top of the gate, raised his eyes and looked;
25 and saw a man running alone. And the sentinel cried out, and told the king: and
the king said: "If he be alone, he bringeth tidings." While he was rapidly ap-
26 proaching, the sentinel saw another man running: and calling to the king at the
gate, he said: "Lo! another man cometh running alone." The king said: "He,
27 "too, bringeth tidings." Again the sentinel said: "The running of the foremost
"appeareth, to me, like the running of Ahimaaz Ben-Zadok." "He is a good
28 "man," said the king, "and bringeth good tidings."—Ahimaaz accosted the king,
and said: "Success!" Then, prostrating himself before the king, he said: "Blessed
"be the LORD, thy GOD, who hath suppressed those men who had rebelled against
29 "my lord-king." The king said: "Is the young man Abshalom safe?" Ahi-
maaz answered: "When the king's servant Joab sent off thy servant, I saw a great
30 "tumult; but what was the cause I know not." "Turn aside," said the king,
31 "and stand by there." So he turned aside, and stood still: when, lo! now came
Chusfi. And Chusfi said: "My lord-king hath good tidings to hear: for the
"LORD hath, this day, avenged thee of all those, who rose up against thee." But
32 the king said to Chusfi: "Is the young man Abshalom safe?" Chusfi answered:
"May the enemies of my lord-king, and all who rise up against thee for evil's
33 "sake, be as that young man is!" At this the king was much moved, and went
up into a chamber, over the gate, and wept: and thus, as he went, he said: "O
"my son, Abshalom! my son! my son, Abshalom! Oh! that I had died, for thee,
"Abshalom! my son! my son!"

VARIOUS READINGS.

V. 23. † SEP.—V. 33. † wept, SYR. ARAB.

EXPLANATORY NOTE.

V. 20. *Thou shalt not, this day, &c.* Joab was unwilling would be disagreeable to David, and might eventually hurt to send the high-priest's son on a message, which he knew Ahimaaz, who was probably a favourite of Joab.

BUT when it was told to Joab, that, lo ! the king was weeping and mourning 1
for Abshalom ; and that the victory of that day was turned into a subject of mourn- 2
ing for all the people (for when the people, that day, heard it said, that the king 3
grieved for his son, they stole away into the city, like people who steal away,
through shame, when they have fled in battle) ; and that the king had covered his 4
face, and was crying with a loud voice : " O my son, Abshalom ! O Abshalom, my
" son, my son ! " Joab, *learning all this*, went to the king, and said : " Thou 5
" hast, this day, affronted all thy servants, who have now saved thy life, and the 6
" lives of thy sons and daughters, and the lives of thy wives and concubines ; by
" testifying love for thine enemies, and hatred to thy friends. For thou hast, this
" day, made it clear, that *thy* chiefs and *thy* servants are of no account with thee :
" I, now, see well, that if Abshalom were alive, and all of us, this day, dead, then
" *all* would have seemed right to thee. Now, therefore, arise, go forth, and speak 7
" to thy servants in a winning manner ; for by the LORD I swear, that if thou go
" not forth, not a man will remain with thee, this night : which will be to thee a
" greater evil, than any evil that hath befallen thee, from thy youth until now." 8
On this the king arose, and sat at the gate ; and when it was told to the people that
the king was sitting at the gate, the whole people presented themselves to the king.

§ 15. David's Return to Jerusalem, &c.

THE Israelites having fled, every man to his own home ; the whole people, 9
throughout all the tribes, reproached one another, saying : " King † David saved
" us from the hands of our enemies, and delivered us out of the hands of the Phi-
" listines : yet now he is a fugitive from the land, † and from his kingdom, | on
" account of Abshalom ; and Abshalom, whom we anointed king over us, is dead 10
" in battle : why then are ye silent, about bringing back the king ? "

MEANWHILE, king David sent to Zadok and Abiathar, the priests, this message : 11
" Speak ye to the elders of Judah, saying : ' Why will ye be the last to bring back
" the king to his own home ; seeing that the purpose of all Israel hath already 12
" reached the king, in his *present* residence ? Ye are my brethren, mine own bone 13
" and flesh ! why then will ye be the last to bring back the king ? ' Say also to
" Amasai : ' Art not thou mine own bone and flesh ? God do so and so to me,

VARIOUS READINGS.

CH. XIX. v. 9. † SEP. Ib. † SEP.

EXPLANATORY NOTES.

Ch. xix. ver. 8. The last member of this verse belongs to the next : although it hath absurdly been separated from it.

V. 11. *Why will ye be the last, &c.* He wished his own tribe to take the lead in bringing about his restoration.

Ib. *The purpose of all Israel, &c.* i. e. exclusive of the

Judahites. This is a delicate reproach.

V. 13. *Say also to Amasai, &c.* This conduct of David has appeared, with regard to Joab, both ungrateful and impolitic. Hence some moderns would render the word here translated *in the room of*, by *next to* : I think, without sufficient reason. See c. x.

14 "and more besides, if thou be not, *henceforth*, under me, the chief captain of the host, in the room of Joab."—Thus he gained the hearts of all the men of Judah, to a man. And they sent word to the king, saying: "Return thou, with all thy servants."

15 So the king returned: and, when he came to the Jordan, the men of Judah had come to Gilgal, to meet the king, and to conduct him over the Jordan. Shimei Ben-Gerah, too, the *fore-mentioned* Benjaminite of Bahurim, had hastened to come down with the men of Judah, accompanied by a thousand men of Benjamin: also Zibah, the domestic of Saul, with his fifteen sons and his twenty servants.—These 18 *last* facilitated the king's passage over the Jordan; || and were very serviceable in bringing | over the king's household, and in doing whatever else was agreeable to him.

WHEN the king was come over the Jordan, Shimei Ben-Gerah fell down at his 19 feet, and said: "Let not my lord impute to me *my* guilt; nor resent the injury which thy servant did to thee, on the day that my lord-king went out of Jeru- 20 salem; let not the king take it to heart: for thy servant is conscious of his crime: hence, lo! I am, this day, come the foremost of the whole house of Joseph, to 21 go down to meet my lord-king." But Abishai Ben-Zeruia objected, and said: "Shall not Shimei be put to death, for his having reviled the LORD's anointed?" 22 David said: "Why, ye sons of Zeruia! will ye concern yourselves with mine affairs; to make me this day an object of odium? No man in Israel shall, this 23 day, be put to death: for I am sensible that I am, this day, king over Israel." The king then said to Shimei: "Thou shalt not die:" and swore to him, *that he should not*.

24 MEPHIBOSHETH, the *grand-son* of Saul, came also down to meet the king. He had neither bathed his feet; * nor trimmed his beard, nor washed his clothes; 25 from the day of the king's departure, until the day of his safe return. But on his coming down || from Jerusalem to meet the king, the king said to him: "Mephi- 26 bosheth! why wentest thou not with me?" He answered: "My servant, my lord-king! betrayed me: for thy servant said: 'Let an ass be saddled for me,

VARIOUS READINGS.

V. 18. || I have followed the reading of SEP. which I am persuaded was that of the original HEBREW. The present TEXT has been rendered: *And a ferry boat went over to bring, &c.* without any authority, I think; but merely to save the credit of a corrupted TEXT.—V. 24. * *nor pared his nails*, SEP.—V. 25. || The word *from*, is not in the present TEXT, nor in any ANTIENT VERSION: but a single letter was easily dropped: and the context requires *from*, not *to*. See C. R.

EXPLANATORY NOTES.

V. 17. *These last, &c.* I refer this to Zibah and his servants, for reasons that appear to me just; which see in C. R.

Ib. *Facilitated the king's passage, &c.* lit. *made the Jordan easy before the king*. Josephus and some of the antient translators understood this of throwing a bridge over it.

Jerom supposes that they only forded it before him; and pointed out the proper place. I have used a term applicable to both interpretations.

V. 20. *The whole house of Joseph*, i. e. all Israel, exclusive of the tribe of Judah, and perhaps of Simeon. See C. R.

"on which I may ride, and go to the king: for thy servant is lame. † My servant | 27
 "hath calumniated me to my lord-king: but my lord-king is like an angel of God:
 "do what is agreeable to thee. For all my *grand-father's* family deserved death 28
 "from my lord-king: yet thou placedst thy servant among those who ate at thine
 "own table. What further right, then, have I to complain to the king?" The 29
 king replied: "Talk no more on the subject: I say, divide, thou and Zibah, the
 "estate." But Mephibosheth said to the king: "Nay, let him have the whole; 30
 "since my lord-king is coming safely home."

BARZILAI, the Gileadite, had also come, from Rogelim, to cross the Jordan 31
 with the king, and to see him over. Now Barzilai was a very aged man, eighty 32
 years old. He had supplied the king with provisions, while he resided at Mahanaim: for he was a very wealthy man. The king, therefore, said to Barzilai: 33
 "Come along with me; and I will supply all thy needs at Jerusalem." But Bar- 34
 zilai said to the king: "How long have I to live, that I should go up with the
 "king to Jerusalem? I am, this day, eighty years old: can I discern good or bad? 35
 "can thy servant relish what he eateth or drinketh? can I any more attend to the
 "voice of men-fingers or women-fingers? why, then, should thy servant be further
 "burthenome to my lord-king? † why would the king thus reward my services?
 "Let me just cross the Jordan with || the king: then, let thy servant, I pray thee, 36
 "return; that I may die in mine own city, by the sepulchre of my father and
 "mother. But, lo! here is thy servant Chimam: let him go along with my lord-
 "king; and to him do thou what shall seem right to thee." The king answered: 38
 "Chimam shall go along with me; and I will do to him whatsoever shall be agree-
 "able to thee; and I will do for thyself whatever thou shalt desire of me."—So all the 39
 people crossed the Jordan; and when the king was come over the Jordan, he em-
 braced Barzilai, and blessed him: and *Barzilai* returned to his own home.—The 40
 king, then, proceeded to Gilgal, accompanied by Chimam.

§ 16. *Quarrel between the Men of Judah and the other Israelites; and a new Rebellion
 the Consequence.*

THUS far, the whole people of Judah, and a part of the men of Israel, had con-
 ducted the king: when all the *other* Israelites came to the king, and said to him: 41
 "Why have our brethren, the men of Judah, stolen thee away; and, *without us*,
 "brought over the Jordan the king, and his household, and all his adherents?" 42

VARIOUS READINGS.

V. 27. † SYR. ARAB. See C. R.—V. 35. † transposed from the end of v. 36.—V. 36. || *my lord-king*, SYR. and
 L. MS. One MS. has, *before the king*.

EXPLANATORY NOTES.

V. 35. *Can I discern good or bad?* He means not moral
good or evil; but the good or bad things of life; as he
 afterwards explains himself.

V. 37. *Chimam*. His son, no doubt.

V. 40. A part of the men of Israel, namely, a thou-
 sand Benjaminites. Comp. v. 17.

42 The men of Judah, all, answered the men of Israel: "Because the king is our near
 43 "kinsman: why would ye be angry on this account? Have we so much as eaten at
 "the king's cost? or hath he bestowed on us any gift?"* But the men of Israel
 replied to the men of Judah: "We have ten shares in the king: we are therefore
 "more interested for David, than ye. Why then have ye so slighted us, as not
 "first to advise with us, about bringing back our king?" But the men of Judah
 1 overbearing, by words, the men of Israel; and there happening to be there a tur-
 bulent man, whose name was Shebah Ben-Bichri, a Benjaminite; he blew a trum-
 pet, and said: "We have no share in David: no portion in the son of Ishai: every
 2 "man to his own home, O Israelites!" On this every man of Israel, revolting
 from David, followed Shebah Ben-Bichri: but the men of Judah kept close to their
 king, and escorted him from the Jordan unto Jerusalem.

3 WHEN king David came to his own house, at Jerusalem, he took the ten con-
 cubine wives, whom he had left to keep the house, and placed them in a ward-house,
 where he maintained them; but never cohabited with them: so they lived, like
 widows, shut up unto the day of their death.

4 THE king now said to Amasah: "Convoke to me the men of Judah, in three
 5 "days; and be here present thyself." So Amasah went to convoke the Judahites.
 6 But, as he tarried beyond the precise time, that had been appointed, David said to
 || Joab: "Shebah Ben-Bichri may, now, do us more harm, than Abshalom did.
 "Take, then, thy master's servants, and pursue him, lest he get possession of fenced
 7 "cities, and so evade our search." So there went out with Joab his own men,
 and the Cherethites and the Phelethites: all the brave men went out of Jeru-
 salem, in pursuit of Shebah Ben-Bichri.

8 WHEN they were come to the great stone, at Gibeon, Amasah met them. Now
 the garment which Joab wore, was bound about with a girdle, in which a sword,
 9 in its sheath, hung by his side. But he let it fall out, as he marched along. Then
 Joab said to Amasah: "Art thou well, my brother?" and with his right hand
 10 took Amasah by the beard, to kiss it. But Amasah observed not the sword, that

VARIOUS READINGS.

V. 42. * Or hath he relieved us of taxes? SEP.—CH. XX. v. 6. || So SYR. and ARAB. And so JOSEPHUS.
 It is strange that all the other VERSIONS, as well as the present TEXT, have *Abishai*. See c. r.

EXPLANATORY NOTES.

V. 43. *We have ten shares in the king, &c.* i. e. "We
 "are ten tribes, while ye and Simeon are but two: we have
 "therefore a greater claim to take the lead in whatever
 "regards the choosing or restoring of a king, than ye have."
 We constantly see a very strong jealousy between the tribe
 of Judah and the other tribes: and of these the posterity
 of Joseph always takes the lead.

Ch. xx. ver. 2. The words in Italic are added, to pre-
 vent a misconception of the passage: which otherwise
 might seem to import, that the men of Judah who escorted

the king were those only who resided between the Jordan
 and Jerusalem.

V. 4. *The king now said to Amasah, &c.* He had pro-
 mised to make him general of the army, in the room of
 Joab; and meant now to fulfil his promise; when he should
 see him accompanied by such a number of Judahites, as
 might be superior to Joab's party.

V. 9. *To kiss it.* Kissing the beard is still a mark of
 great respect in the East. See c. a.

was in the *other* hand of Joab; so, with it, he smote him in the groin, and shed his bowels out upon the ground: he needed not to repeat the blow. Thus died *Amasah*.—Joab, and his brother Abishai, then pursued Shebah Ben-Bichri; while one of Joab's young men stood by Amasah (who was weltering in his own blood), and said: "Whosoever wisheth well to Joab, whosoever is for David; let him follow Joab." But when the man saw, that the whole people stopped, and that every one, as he came up, stood still, he removed Amasah from the high-way, into the fields, and threw a garment over him. On his being removed from the high-way, the whole people followed Joab, in pursuit of Shebah Ben-Bichri.

He had, *by this time*, gone, through all the tribes of Israel, unto Abel-beth-Maacha; and all the || discontented had assembled and gone after him. So Joab and his men went, and besieged him in Abel-beth-Maacha. They had already raised a mound, facing the outer wall of the city; and the whole people, who were with Joab, were battering the wall, to throw it down; when a wise woman exclaimed, from the city: "Hear! hear! I pray you, say to Joab: 'Come hither, and let me speak with thee.'" When he was come nigh to her, the woman said: "Art thou Joab?" He answered: "I am." She said to him: "Listen to the words of thine hand-maid." "I listen," said he. She then spoke thus: "There is an old saying: 'Make first sure inquiry, and then act accordingly.' We are peaceable, faithful Israelites: thou seekest to destroy a mother-city in Israel! why wouldest thou devour the inheritance of the LORD?" Joab answered, and said: "Far be it from me to devour, or destroy. Not so the case: but a man of Mount Ephraim, Shebah Ben-Bichri by name, hath revolted against the king, against David! him only deliver up, and I will depart from the city." The woman said to Joab: "Lo! his head shall be thrown over the wall to thee." The woman then, in her wisdom, went *to persuade* all the people: and they cut off the head of Shebah Ben-Bichri, and threw it out to Joab: and, on his blowing the trumpet, his men withdrew from the city, every man to his own home. And Joab returned unto Jerusalem, to the king.

Now Joab was over the whole host of Israel; and Benaiah Ben-Jehoiadah over the Cherethites and the Phelethites. Adoram was tax-master: Jehoshaphat Ben-

VARIOUS READING.

V. 14. || I have followed the reading of *SEF.* making it an appellative noun. The present *TEXT* is variously rendered. By most it is taken for a proper name, *The Berites*. See c. 2.

EXPLANATORY NOTES.

V. 14. *Unto Abel-beth-Maacha*. A town at the northern extremity of the portion of Naphthali, in the Antilebanon; on the river Chrysorroas. See the map, and c. 2.

V. 18. *There is an old saying, &c.* This old saying has much puzzled interpreters, and been variously paraphrased. Whether I have well rendered, the learned will judge. See c. 2.

V. 19. *The inheritance of the LORD*. Every portion of Israel was supposed to be a part of the LORD's inheritance, or domain.

V. 21. *A man of Mount Ephraim*. He was a Benjamite: but a part of Mount Ephraim belonged to that tribe.

- 25 Ahilud recorder : || Sheraiah scribe : and Zadok and Abiathar were the *high-priests*.
26 Irah, too, the Jairite, was a priest of David's.

§ 17. *A Famine of three Years Duration, &c.*

- 1 IN the days of David, there was a famine of three years, year after year : when David consulted the LORD ; and the LORD answered : " It is on account of Saul
" and of his sanguinary house ; because he slaughtered the Gibeonites." † Now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, to whom the children of Israel had sworn *not to extirpate them* : but whom Saul,
2 in his zeal for the children of Israel and Judah, had endeavoured to destroy. | King David, then, called for the Gibeonites, and said to them : " What must I do for
3 " you ? and with what shall I make an atonement ; that ye may bless the LORD's
4 " inheritance ?" The Gibeonites said to him : " Neither silver nor gold we
" claim from Saul or his house : nor for us shalt thou put to death any man of
5 " Israel." He answered : " Whatsoever ye require, I will do for you." They replied to the king : † " Let seven men, of the posterity of | that man, who would
" have consumed us, and who meditated our utter extirpation in all the districts of
6 " Israel, be delivered to us, that we may hang them up before the LORD, || on the
7 " LORD's hill at Gibeon-of-Saul." The king said : " I grant it."—The king, however, spared Mephibosheth, the son of Jonathan Ben-Saul, on account of the sacred
8 oath that was between them ; between David and Jonathan Ben-Saul. But the king took the two sons of Rizpha Bath-Ahiah, whom she had borne to Saul, Armoni and Mephibosheth ; and the five sons of || Merab, whom she had borne to
9 Adriel Ben-Barzilai, the Meholahite : *all* these he delivered into the hands of the Gibeonites, who hanged them up on the LORD's hill, before the LORD. Thus the seven fell together ; and were put to death in the harvest season ; at the very
10 beginning of the barley harvest.—But Rizpha Bath-Ahiah took sackcloth, and spread

VARIOUS READINGS.

- V. 25. || So SYR. ARAB. and P. F. ch. 8. 17. The REST vary. See C. R. CH. XXI. v. 1. † transposed from v. 2, for the sake of order.—V. 5. † transposed from v. 6.—V. 6. || A conjectural emendation ; but founded in analogy, and confirmed by P. F. v. See C. R.—V. 8. || Here is an example of evident though early corruption, not only in the TEXT, but in all the most ancient VERSIONS : which have *Michal* instead of *Merab*. See C. R.

EXPLANATORY NOTES.

Ch. xxi. ver. 3. *That ye may bless the LORD's inheritance*, i. e. may pray for the prosperity of the land ; your claim on Saul being satisfied.

V. 6. *That we may hang them up, &c.* The Hebrew is of a dubious meaning ; and may signify *suspension* or *execution* of any kind. Jerom renders the word *crucified*. See C. R.

ib. *On the LORD's hill*. The same, I think, mentioned 1 Sam. 10. 5. where there was a society of prophets, and most probably a place of worship ; for the restrictive law of

Moses, on this head, was never duly observed.

V. 9. *At the very beginning of the barley harvest*. This period seems to be taken notice of, to shew the perseverant zeal of Rizpha ; who watched the dead bodies until the first fall of rain ; which at that season rarely fell during three months. See C. R.

V. 10. This attention to the unburied bodies of friends was not peculiar to the Jews. It was equally customary among the Greeks and Romans ; and is perhaps natural to all nations. See C. R.

it under her upon the rock, from the beginning of harvest until water from the heavens dropped upon them; and suffered neither the fowls of the air to perch on them by day, nor the beasts of the field to invade them by night. When it was told to David, what Rizpha Bath-Ahiah, Saul's concubine, had done; * he went and took the bones of Saul and the bones of his son Jonathan from the men of Jabesh-Gilead; who had stolen them from the market-place of Beth-shean, where the Philistines had hanged them up, at the time of their defeating Saul on Mount-Gilboa. Thence David brought the bones of Saul and the bones of his son Jonathan; which, together with the bones of those lately hanged, were now buried in the land of Benjamin, at Zela, in the sepulchre of Kish, Saul's father.—Thus, all that the king had commanded being performed, the LORD was reconciled to the land.

§ 18. War with the Philistines. David's Worthies.

AGAIN the Philistines made war on the Israelites; when David went down with his servants, to fight against the Philistines. But David being now feeble, Ishiboneb, who was of the Raphaite race, the bras of whose spear weighed three hundred shekels, and who was begirt with a new sword, thought to kill David: but Abishai Ben-Zeruia succoured him, and smote the Philistine, and killed him.—On this occasion, David's men adjured him, saying: "Thou shalt no more come out, with us, to battle; lest thou extinguish the lamp of Israel."

THERE was yet, after this, another battle with the Philistines, at || Gezer; when Sibchai, a Hushathite, slew || Saphai, who was of the Raphaite race.

AGAIN there was a battle with the Philistines || at Gob; | when Elhanan Ben-Jair-oregim, a Bethlehemite, slew † Lahami, brother to | Goliath, the Gathite, the staff of whose spear was like a weaver's beam.

THERE was yet another battle at Gath; where a gigantic man presented himself; who had six fingers on each hand, and on each foot six toes, in number twenty-four. This man, defying the Israelites, was slain by Jonathan the son of David's

VARIOUS READINGS.

V. 11. * They (the dead bodies) were now dissolved: and Dan the son of Joab, of the race of the giants, (Raphaïtes) had taken them away, SEP. but wanting in some copies. If this be not an interpolation, it would come in better after v. 10. See C. R.—V. 18. || So JOSEPHUS and P. P. 1 Chron. 20. 4. The present TEXT, CHALD. and VULG. have Gob. Most copies of SEP. with SYR. ARAB. have Gash. Other copies of SEP. with 50 MSS. have Nob. See C. R. Ib. || al. Saph. See C. R.—V. 19. || Here again 40 MSS. have Nob. In the different copies of SEP. we find Nob, Rob, and Ram. The words are wanting in SYR. ARAB. and P. P. 1 Chron. 20. 5. Ib. † supplied from 1 Chron. 20. 5.

EXPLANATORY NOTES.

V. 14. Zela. The Greek translator and Jerom make an appellative noun of Zela, and render in the side, which may be understood either of the bones being interred beside those of Kish; or beside one another.

V. 20. In number twenty-four, i. e. his fingers and toes together; for which the Hebrew has but one term. So in Latin, Italian, French, and Spanish, the toes are called the fingers of the foot.

22 brother Shimeah.—Those four, of the Raphaite race of Gath, fell by the hands of David and his servants.

8 † Now these are the names of the worthies, who belonged to David :

9 ‖ JOSHEB-BESHEBETH, an Hachmonite, was the chief of *the first three*. He, at one time ‖ brandishing his spear, | broke through ‖ eight hundred men.—Next to him, and one of the *first three* worthies, was

10 ELEAZAR BEN-DODI, an Ahohite. He was with David, † at Phas-damim ; where, the Philistines being assembled to battle, and the men of Israel giving way ; he resisted and smote the Philistines, until his hand (which had stuck to the sword) was weary : and, *by him*, that day, the LORD wrought a great deliverance : the people only followed him to the spoil.—Next to him, was

11 SHAMAH BEN-AGAH, an Hararite : who, when the Philistines had assembled at Lehi (where was a spot of ground full of ‖ lentils), and when the people were fleeing from the Philistines, placed himself in the midst of the field, and smote the Philistines : thus, *by him*, the LORD wrought a great deliverance.—Those three (the chief of the thirty) had gone down to David, ‖ unto the rock | at the cave of Adulam ; when the Philistines were encamped in the vale of Rephaim. Now, while David was in *that* strong hold (a garrison of Philistines being then posted at Beth-lehem), he longed, and said : “ Who will give me a draught of water, from the well of Beth-lehem, that is by the *city-gate* ? ” On which, those three worthies broke through the host of the Philistines ; and, having drawn water out of the well that was by the gate of Beth-lehem, they took and brought it to David.

† David, however, would drink none of it : but poured it out, *as a libation*, to the LORD. For he said : “ GOD preserve me from doing so : † shall I drink | the life-

VARIOUS READINGS.

V. 22. † The following part of this section is transposed from ch. xxiii. beginning by v. 8.—CH. XXIII v. 8. ‖ al. *Josheb-baam*. Ib. ‖ So P. P. I Chron. 11. 11. The present TEXT in Sam. is unintelligible ; although the corruption seems to be of a very old date. See c. 2. Ib. ‖ JOSEPH. has 900, but P. P. I Chron. 11. 11. has only 300.—V. 9. † Partly supplied and partly corrected from I Chron. See c. 2.—V. 11. ‖ It is *barley* in I Chron. Which is the better reading, it is hard to say. See c. 2.—V. 13. ‖ I follow the reading of P. P. I Chron. 11. 15. The present reading in Sam. is, *unto the harvest*, commonly rendered *in the harvest-time*.

See c. 2.—V. 16. † ARAB. and six MSS.—V. 17. † supplied from I Chron. 11. 19.

EXPLANATORY NOTES.

Ch. xxiii. ver. 8. The catalogue of David's worthies, or singularly brave men, is corrupted and confused. From a minute comparison of Samuel with Chronicles, and with the ancient versions, has the present arrangement been made.

V. 9. *The chief of the first three*. In order to understand this, the reader must observe that of the thirty-seven brave men here mentioned, there were six more distinguished than the rest ; and, of these six, one *ternary*, or *trio*, were deemed superior to the second *ternary*.

Ib. *Broke through*. So I render the word which is com-

monly translated *slain*. Shakespeare would have said : *carved out his passage*. See c. 2.

V. 10. *The people only followed him to the spoil*. He left them nothing to do, but to take the booty.

V. 12. *Placed himself in the midst of the field*, to defend it against the plunderers. It was generally when the fields were full of grain, that such incursions were made.

V. 13. *The chief of the thirty* ; i. e. the most distinguished persons of the whole. The round number *thirty* is put for *thirty-seven*.

“blood of these men, who have gone *for it*, at the risk of their lives?” So he would not drink it.—Such deeds did those three worthies.—*Next to them*, was

ABISHAI BEN-ZERUIA, Joab’s brother, the chief of *the second* three. He, 18 brandishing his spear, broke through three hundred men; and *hence* had *the first* name among the *second* three: of the three he was the most honourable, and their 19 chief; yet he came not up to the *former* three.—*Next to him*, was *

BENAIHA BEN-JEHOIADAH (the son of a wealthy man of Kabzeel), great in 20 exploits. He slew two large lions of Moab: he also, in the time of snow, went down, and slew *another* lion in a pit. He, moreover, slew an eminent Egyptian: 21 and though the Egyptian had a spear in his hand, he [*Benaiah*] went up to him with a staff; and, pulling the spear out of the Egyptian’s hand, slew him with his own spear.—Such deeds did Benaiah Ben-Jehoiadah; and, *hence*, had a name 22 among the *second* three: he was more honourable than the *following* thirty; but he 23 came not up to the *first* three.—Him David made his own adjutant.

|| THE names of king David’s *other* thirty worthies were: |

ASHAEL, Joab’s brother.

ELHANAN BEN-DODI, of Beth-lehem.

SHAMAH, an Harodite.

ELIKAH, an Harodite.

HELEZ, a Phelonite.

IRAH BEN-IKESH, a Thekoite.

ABREZER, an Anathothite.

|| Sibchai, an Hushathite.

ZALMON, an Ahohite.

MAHARAI, a Netophathite.

|| HELED BEN-BAANAH, a Netophathite.

ITHAI BEN-RIBAI, of Gibeon-of-Benjamin.

BENAIHA, a Phirathonite.

|| HURAI of Nahal-gaash.

VARIOUS READINGS.

V. 19. * I greatly suspect that one worthy has been here dropped out of the TEXT both of Sam. and Chron. as one, namely *Shamah*, has certainly been dropped out of the latter.—We evidently want one worthy of the second ternary; unless with Kennicott we make him out of *Asbael*; which the TEXT, I think, does not authorize us to do. See c. r.—V. 24. || So SEP. and equivalently ARAB. The present TEXT, with VULG. has, *among the thirty* was. See c. r.—V. 27. || al. *Mebuni*.—V. 29. || al. *Heleb*.—V. 30. || al. *Hethi*.

EXPLANATORY NOTES.

V. 20. *Two large lions*; lit. *lions of God*; which most interpreters render *lion-like men*. But I see little reason for making them any thing but lions of an uncommon size: to kill which required uncommon strength and bravery. See c. r.

V. 23. *His own adjutant*. I have, after Michaelis, ventured this modern military term, as it appears fully to express the meaning of the original. From another reading, however, we might render, *over his guard*: and, in reality, he was over the Cherethites and Phelethites.

- 31 ABI-ALBON, an Arbathite.
 || ARMOTH, a Barhumite.
 32 ELIHABAH, a Shaalbonite.
 * * * || Ben-Hashem, † a Gizonite. |
 33 JONATHAN BEN-SHIMEAH, a Hararite.
 AHAM BEN-||SHACHAR, an || Ararite.
 34 ELIPHALET BEN-AHASBAI, a Maachathite.
 ELIAM BEN-AHITHOPHEL, a Gilonite.
 35 || HEZRAI, a Carmelite.
 || NAARAI † BEN-ARBAI, | an || Arabite.
 36 || JOEL BEN-NATHAN, from Zoba.
 || BANIAH, a Gadite.
 37 ZELEK, an Ammonite.
 NAHARAI, a Berothite; armour-bearer to Joab-Ben-Zeruia.
 38 IRAH, an Ithrite.
 GAREB, an Ithrite.
 39 URIAH, an Hethite.—In all thirty-seven.

§ 19. *A Pestilence of three Days, &c.*

- 1 THE LORD being again incensed at the Israelites, he set David against them,
 2 by suggesting to him the thought of numbering Israel and Judah.—To Joab, then,
 the chief of his host, the king said: "Go, now, through all the tribes of Israel,
 "from Dan to Beer-sheba, and make a muster of the people, that I may know
 3 "their number." But Joab said to the king: "May the LORD, thy GOD, aug-

VARIOUS READINGS.

- V. 31. || al. *Azmaveth*.—V. 32. * * * A name has been dropped before *Ben-Hashem*; unless *Ben-Hashem*, or *Beni-Hashem*, be itself the whole name. See c. r. Ib. || al. *Jashen*. Ib. † from Chron.—V. 33. || al. *Sbarar* and *Sarad*. Ib. || al. *Aradise*.—V. 35. || al. *Hezro*. Ib. || al. *Phaarai*. Ib. † from 1 Chron. 11. 37. Ib. || al. *Arachite*.—V. 36. || al. *Igal*. Ib. || al. *Bani*. See c. r.

EXPLANATORY NOTES.

V. 39. *In all thirty-seven*. Josephus says they were thirty-eight; but as he names only the first five, we can draw no help from him as to the rest. In Chronicles the number is still greater, amounting to fifty-three at least. See the notes on 1 Chron. 11. 10, &c.—It may be wondered that Joab is not here mentioned: but, as Michaelis well remarks, it is only personal strength and superior bravery, not rank and subordination, that are here attended to. Joab was general in chief; but might be much inferior to those worthies in personal valour.—Some interpreters, however, think he is to be understood as at the head of the list. See Kennicott's Second Dissertation on the State of the Hebrew Text.

Ch. xxiv. ver. 1. *He set David against them, &c.* In

Chronicles, it is Satan (the adversary) who suggests this idea to David. It comes, however, to the same thing. In the Hebrew theology, God is immediately, or mediately, the author of every event, good or bad. The writer of Chronicles seems only to have softened the expression by making Satan the immediate agent. See Preface to the Book of Job.—For the rest, it is not easy to see in what David's guilt consisted. It is plain, however, from the context, that the measure was unpopular; and disagreeable even to the courtiers themselves. Perhaps David wished to wage new wars, and make new conquests, at the expence of the people's tranquillity; and may be to impose a capitation tax. See c. x. and compare 1 Chron. ch. 20.

"ment the people (howsoever many they be) an hundred fold; and may the eyes
"of my lord-king behold *the increase!* But why would my lord-king foster such a
"purpose?" However, the king's will prevailed over Joab and the *other* chiefs of 4
the host. So Joab, and the chiefs of the host, went out from the presence of the
king, to make a muster of the people of Israel.

THEY passed over the Jordan, and encamped to the right of Aroer, a city with- 5
in the torrent of GAD; and toward Jazer. They went thence to Gilead, and to 6
the land of Thahthim-Hadshi. Thence they went to Dan-Jaan. They then went
about to Zidon, and came thence to the strong hold of Tyre, and to all the cities 7
of the Hevites and Chanaanites. They then proceeded to the south of Judah, unto
Beerseba. And when they had gone through the whole land, they came to Je- 8
rusalem, at the end of nine months and twenty days.—And Joab gave in to the 9
king, the sum of people mustered. There were in Israel, || eight hundred thou-
sand valiant men, who drew the sword; and the men of Judah were || five hundred
thousand men.

BUT David's heart smote him, after he had numbered the people: and David 10
said to the LORD: "I have grievously sinned, by what I have done: now, there-
"fore, O LORD! I beseech thee, remit the iniquity of thy servant: for very
"foolishly I have acted."—As soon as David arose next morning; the word of 11
the LORD came to the prophet Gad, || David's seer, | saying: "Go, and say to 12
David: 'Thus saith the LORD: Three things I offer thee; make thine own choice
"of one of them; that it I may do to thee.'" This, Gad came to tell to David, 13
and said to him: "Shall a famine of || three years befall thee, in thine own land?
"Or wilt thou flee three months before thine enemies, they still pursuing thee?
"Or wilt thou have a pestilence of three days in thy land? Consider now, and
"see, what answer I must return to him who sent me."—Then to Gad David said: 14
"I am much perplexed: let us fall, I pray, into the hands of the LORD; for many
"are his mercies: but let me not fall into the hands of men." † Thus David chose
the pestilence.

VARIOUS READINGS.

CH. XXIV. v. 9. || *nine*, JOSEPHUS. *Ib. four*, JOSEPHUS. In 1 Chron. 21. 5. the sums are *eleven hundred*
thousand for Israel; and *four hundred and seventy* for Judah.—The author of Chronicles adds, that in this
number, the tribes of Levi and Benjamin were not included. See 1 Chron. 21. 6.—V. 11. || *wanting in*
STR. and ARAB—V. 13. || *So SEP. and P. P.* 1 Chron. 21. 12; which I take to be the true reading. The
REST with JOSEPHUS have *seven*. See c. R.—V. 14 and 15. † *SEP.*

EXPLANATORY NOTES.

V. 5. *Encamped, &c.* Joab seems to have been accom-
panied with an army, to enforce the king's will.

Ib. To the right of Aroer. This is not Aroer on the
Arnon, but *Aroer by Raba*; on the west side of the tor-
rent Jabok, called here *the torrent of Gad*, because it passed
through the territory of that tribe.

Ib. Within the torrent: that is, as I understand it, on

the interior side of the torrent. The encampment was be-
tween *Aroer* and *Jazer*: whence, as from a centre, they
made a survey and muster of the Reubenites and Gadites.
See c. 2. and the map.

V. 10. *David's heart smote him*, i. e. he felt a strong
remorse. I have retained the Hebrewism, as more empha-
tical than any substitute.

15 † It was now the time of the wheat-harvest; when the LORD sent a pestilence
upon Israel, from the morning until || mid-day; and there died, of the people, from
16 Dan to Beer-sheba, seventy thousand men. The angel † of God | had already
stretched his hand over Jerusalem, to smite it; when the LORD, relenting from
his displeasure, said to the angel, who destroyed the people: "Enough! stay thine
"hand."—The angel of the LORD was, then, by the threshing-floor of Araunah, a
17 Jebusite. Now when David beheld the angel, who was smiting the people, he
addressed himself to the LORD, and said: "Lo! I am the sinner; I have done
"the iniquity: but that flock!—what have they done? Let thine hand, I pray thee,
18 "be against me, and against my father's house." That same day *the prophet* Gad
came to David, and said to him: "Go, build an altar to the LORD on the thresh-
19 "ing-floor of Araunah, the Jebusite." David went, as the LORD had commanded,
20 according to the words of Gad. When Araunah, looking up, saw the king and
his servants coming to him; he came forward; and, prostrating himself on the
21 ground before the king, he said: "Why is my-lord king come to his servant?"
David said: "To buy from thee that threshing-floor; to build *on it* an altar to
22 "the LORD, that the pestilence may be averted from the people." Araunah then
said to David: "Let my-lord king take, and offer up whatsoever pleaseth him;
"Lo! here are oxen for an holocaust; and threshing-instruments and oxen-gear for
23 "wood." All these Araunah * proffered to the king; and said to him: "May the
24 "LORD thy GOD be propitious to thee!" But the king said to Araunah: "Nay;
"I will assuredly buy it from thee, at the price: for I will not offer up holocausts
25 "to the LORD my GOD, out of that which costeth me nothing." So David bought
the threshing-floor and the oxen for || fifty shekels of silver.—There, David builded
an altar to the LORD, and offered holocausts and eucharistic sacrifices. Thus
the LORD was entreated for the land, and the plague ceased in Israel.

§ 20. *David's Psalm of Thanksgiving, &c.*

1 DAVID, when the LORD had delivered him from the hands of Saul and all his
enemies, addressed to the LORD the words of this SONG; and said:
2 " * O LORD! my rock, my fortress, my deliverer:

VARIOUS READINGS.

V. 15. † SEP. *ib.* || I have followed SYR. and ARAB. who have both *until the sixth hour*. So equivalently
SEP. *until dinner-time*. And so JOSEPH. Others render: *until the appointed time*. See C. R.—V. 16. † SEP.—
V. 23. * *The king*. So the present printed TEXT. But this is wanting in SEP. SYR. ARAB. and 4 MSS. It
is also wanting in some copies of CHALD. and VULG. See C. R.—V. 24. || In Chron. the sum is *six hun-*
dred. JOSEPHUS, however, has only *fifty*.—CH. XXII. ver. 2. * *I love thee, O LORD, my strength!* SYR.
ARAB. and P. P. Psalm 18. 1. and, partly, ONE of De Rossi's MSS. See C. R.

- " My GOD, my castle; in whom I trust : 3
 " My shield, my salvation-horn, my tower, || my refuge ; |
 " My Saviour, who savest me from violence.
 " || PENETRATED with terror, I invoked the LORD : 4
 " And from mine enemies I was rescued.
 " The || billows of death had environed me : 5
 " Torrents impetuous on me rushed :
 " The cords of Hades were enfolding me ; 6
 " Laid for me were the snares of death :
 " In my distress, I invoked the LORD ; 7
 " To my GOD I cried aloud :
 " From his palace he listened to my voice ;
 " My cry touched his ears.
 " THE earth, then, shook and trembled : 8
 " The foundations of the || mountains trembled and shook :
 " For, his ire being moved, from his nostrils came smoke ; 9
 " And from his mouth devouring flame :
 " Thence were enkindled flakes of fire.
 " HE bent the heavens, and descended ; 10
 " A cloud of darkness was under his feet :
 " Upon a cherub he rode, and flew ; 11
 " He || glided on wings of wind.
 " He placed darkness around him, for his covert ; 12
 " His pavilion was collected waters, condensed clouds.
 " FROM the splendour of his presence † the clouds were dispelled : | 13
 " || Enkindled were flakes of fire. |
 " From the heavens the LORD thundered ; 14

VARIOUS READINGS.

V. 3. || wanting in P. P. Psalm 18. 2.—V. 4. || A conjectural reading from the interchange of two very similar letters. The reading of the present TEXT has been variously rendered. The most analogous translation is: *Praising, I invoked the LORD, &c.* See C. R.—V. 5. || al. *cords*. See C. R.—V. 8. || So SYR. ARAB. VULG. and 2 MSS. with P. P. Pf. 18. 7. The REST, *heavens*.—V. 11. || al. *appeared*.—V. 13. † supplied from P. P. Pf. 18. 12. lb. || So the TEXT, with SEP. CHALD. VULG. But P. P. with SYR. and ARAB. have *into hail and flakes of fire*. i. e. The clouds were turned into hail and thunder. And perhaps this is the better reading. See C. R.

EXPLANATORY NOTES.

Ch. xlii. ver. 3. *My castle*. The word is commonly rendered *rock*; but it is not the same word which is so rendered in ver. 2. In the Samaritan dialect it denotes a *castle*; and the radix leads to that signification. For the sake of discrimination I might have rendered it *crag*; but I believe this word is becoming obsolete. See C. R.

V. 4. *The billows of death, &c.* This is as strong a metaphorical description of deep distress, as ever was delineated. See C. R.

V. 8. *The earth....trembled, &c.* The supposed approach of the Divinity is here painted in glowing colours, according to oriental ideas. Comp. Judges 5. 4.

- 15 " The MOST HIGH uttered his voice ;
 " || His shafts he shot, and scattered ;
 " His lightnings he multiplied, and dispersed. |
 16 " Of the || sea were seen the channels,
 " Discovered were the foundations of the globe,
 " || At thy rebuke, O LORD !
 " At thy blast-breathing anger. |
 17 " FROM above he stretched forth *his hand*, and took me up ;
 " He drew me out of many waters.
 18 " From my powerful foes he rescued me ;
 " From those who, because stronger, contemned me :
 19 " In the day of my distress, they surprised me ;
 " But the LORD was my leaning-staff.
 20 " He brought me out into a wider space :
 " He rescued me because he was pleased with me.
 21 " The LORD requited me, according to mine innocence ;
 " According to the cleanness of my hands, he repaid me :
 22 " For the ways of the LORD I had kept ;
 " From my GOD I had never impiously rebelled.
 23 " For all his decrees were before me,
 24 " And his statutes I never rejected.
 " With him I was sincere ; and guarded myself from iniquity.
 25 " Hence, the LORD hath repaid me according to mine innocence ;
 " According to || the cleanness of mine hands | in his sight.
 26 " To the godly man, thou shewest thyself good ;
 " With the sincere, thou dealest sincerely ;
 27 " With the pure, thou art also pure ;
 " But with the stubborn, thou too art stubborn.

VARIOUS READINGS.

- V. 15. || This is the reading of SYR. ARAB. and P. P. PL. 18. 14. The REST have, *Shafts he shot and scattered them, lightning and dispersed them.* See C. R. and the explanatory note.—V. 16. || *al. waters.* See C. R.
 lb. || So SYR. ARAB. and P. P. PL. 18. 15. The REST, *at the rebuke of the LORD, at his &c.* See C. R.—
 V. 25. || So SEP. SYR. ARAB. VULG. and P. P. PL. 18. 24. The REST, *my cleanness.*

EXPLANATORY NOTES.

V. 15. *His shafts he shot, and scattered.* The description of a thunderstorm, which in Palestine is exceedingly tremendous. In the *text*, after *scattered* and *multiplied* is the word *them* : but I have omitted it in the version, that it might not appear to the reader that it related to any thing else than *shafts* and *lightnings* : as indeed some of the ancient translators seem to have understood it : to the great weakening of the poetical imagery. See C. R.

V. 16. *At thy blast-breathing anger.* Lit. *At the blast of the wind of thy nose.* But the wind or breath of the nose denotes *ire* and *indignation*.

V. 17. *Many waters.* i. e. Great tribulation. We say "a sea of trouble, of sorrow," &c.

V. 19. *My leaning-staff.* I know not whether this word has yet been anglicized; but as it expresses the original better than any other term, I have used it; especially as it can hardly be misunderstood.

V. 27. *Thou too art stubborn.* This and some of the preceding epithets ascribed to God appear harsh and indecorous in our ideas; but in the Hebrew they mean nothing more, than that God treateth mortals according to their merit or demerit in his sight. In this and similar passages it is very difficult to find in modern languages proper terms to express the original.

- " People that are humble, thou favest ; 28
 " But the haughty, thou humblest with disdain.
 " 'Tis thou, O LORD ! who || lightest my lamp : 29
 " The LORD, † my GOD, | enlighteneth my darkness.
 " *Enlightened* by thee, I can run over || fences ; 30
 " Through my GOD, I can leap over walls :—
 " A GOD, whose conduct is irreprehensible ; 31
 " Fire-tried is the word of the LORD :
 " He is a shield to all who trust in him.
 " WHO, indeed, is a God, beside the LORD ? 32
 " Who is a firm rock, beside our GOD ?
 " The GOD, who || girdeth me | with strength, 33
 " And enableth me to march without impediment :
 " Who maketh my feet equal to those of hinds, 34
 " And, on high places, enableth me to stand firm :
 " Who traineth my hands to war ; 35
 " And || maketh my arms like a bow of brass. |
 " WITH thy saving shield thou coverest me ; 36
 " † Thy right hand is my support ; |
 " || Thine indulgent bounty | maketh me great.
 " An ample space thou makest for my steps, 37
 " That mine ancles may not stagger.
 " I PURSUE mine enemies, and overtake them ; 38
 " I turn not, until they be completely routed.
 " I maul them so, that they cannot rise : 39
 " They fall down beneath my feet.
 " For thou girdest me with strength for the battle ; 40
 " To me thou makest mine adversaries bend.
 " The necks of my foes thou givest me to tread on : 41
 " That mine enemies I may utterly destroy.

VARIOUS READINGS.

V. 29. || So SYR. ARAB. with 12 MSS. and P. P. Pl. 18. 28. The *TEXT*, *art.* Ib. † SYR. ARAB. and 1 MS. with P. P. Pl. 18. 28.—V. 30. || I have followed a conjectural emendation. The present reading denotes *border* or *troops*. But the parallelism is thereby lost ; and the change was easy. See C. R.—V. 33. || So SYR. ARAB. VULG. and P. P. Pl. 18. 32. The *TEXT* of Sam. is corrupted. See C. R.—V. 35. || So SYR. ARAB. VULG. The *TEXT* both here and in Pl. 18. has a reading which to me is unintelligible ; but which Translators usually render : *so that a bow of brass is broken by mine arms*. See C. R.—V. 36. † SYR. ARAB. and P. P. Psalm 8. 35. Ib. || The word in the *TEXT* has been rendered *gentleness*, *correction*, *affliction*. I think it can signify none of these ; but whether a better rendering than mine may not yet be found, I am in doubt. See C. R.

EXPLANATORY NOTE.

V. 28. *But the haughty*, &c. There is a little variety in meaning, which I have fully though not literally expressed. the texts of Sam. and Psalms : but both have the same See C. R.

- 42 "THEY || cry for help; but there is none to save:
 "To the LORD *they* cry, but he answereth not.
- 43 "So I bruise them as small as the dust || of the earth: |
 "Like the dirt of the lanes I stamp them * down.
- 44 "Thou deliverest me || from those who contend with me; |
 "And placest me at the head of nations.
- "A people, whom I knew not, are become my subjects:
 45 "As soon as they hear *my mandates*, they obey me.
- 46 "Foreign nations yield to me a feigned submission:
 "Foreign nations shrink with fear,
 "And tremble from their fastnesses.
- 47 "LIVE the LORD! and blessed be my Rock!
 "Exalted be the GOD who saveth me!
- 48 "The GOD, who avengeth my cause;
 "Who subdueth nations under me;
- 49 "Who rescueth me from mine enemies.
 "THOU hast raised me above mine opponents;
 "From the man of violence thou hast delivered me:
- 50 "Thee, therefore, O LORD, will I praise; among the nations.
 "To thy name will I psalmodize.
- 51 "O *thou*, the great safeguard of thy king;
 "And favourer of thine anointed—
 "Of David, and of his seed, for ages to come!"

1 THE following, also, though posterior, are the words of David.

- "THUS saith David, the son of Ishai;
 "Saith the man, who was exalted to be
 "The anointed of the GOD of Jacob:
 "Who harmonized the psalmody of Israel.
- 2 "THE spirit of the LORD speaketh by me,
 "And his word is on my tongue.

VARIOUS READINGS.

V. 42. || al. *look*. See c. R.—V. 43. || al. *before the wind*. See c. R. lb. * and *crumble*. Present TEXT, but wanting in SEP. SYR. ARAB. and P. P. Pf. 18. 42.—V. 44. || al. *from the contentions of my people*. I have followed the present TEXT: but not the Masoretical punctuation. For these and some other small variety of reading, see c. R.

EXPLANATORY NOTES.

V. 46. I have followed the order in the Psalter. In the Text of Samuel, the second line of this verse precedes the first; and makes a part of ver. 45. See c. R.
 lb. *Foreign nations*. Those even who were not entirely conquered by David, but dreaded his power.
 Ch. xxiii. ver. 1. *The following*, &c. The common rendering is: *These too are the last words of David*. But that I think cannot be the meaning. They seem a supplement to the foregoing song, composed some time after. See c. R.
 lb. *Who harmonized the psalmody of Israel*. Comp. ch. i. 18. and 1 Chron.

- " To me, the God of Israel hath said, 3
 " The Rock of Israel hath promised ;
 " A just ruler over mankind ;
 " Who will rule in the fear of God.
 " Not like the grafs of the earth, (which, 4
 " When the morning fun riseth clear and cloudless,
 " Glistereth from the *previous* rain)
 " Shall be my house before God. 5
 " For with me he hath made a perpetual covenant,
 " In every point regular, and sure.
 " For every sort of welfare is mine ;
 " And mine every wish he hath accomplished.
 " WHEREAS lawless men, all of them, 6
 " Are like briars, to be thrust out,
 " (For with the hand they may not be taken,
 " But the man, who would meddle with them, 7
 " Must be provided with an axe and spear-shaft)
 " And to be burned, on the spot, with fire."

EXPLANATORY NOTES.

Ch. xxiii. v. 4. *Not like the grafs, &c.* There is great beauty in this metaphor.—That grafs, which from the dews and showers of the night appears so glossy and glistering, at the rising of the sun, shall soon decay and wither before his meridian rays : but not so the house of David, &c. See c. i.
 V. 6, 7. The parenthesis must be read as such ; and the last line joined to the second.

END OF THE SECOND BOOK OF SAMUEL.

THE FIRST BOOK OF K I N G S,

OTHERWISE CALLED

THE THIRD BOOK OF KINGS.

David's old Age.

I K I N G S. I.

Adoniah's Party.

§ 1. *Adoniah's Attempt to be King frustrated; and Solomon anointed.*

1 **D**AVID was now old, and so far advanced in days, that, although they co-
2 vered him up in *bed*-clothes, he got no warmth. His servants, therefore,
said to him: "Let a young woman, a virgin, be sought out for my-lord king; and
"let her wait upon him, and nurse him, and lie in his bosom; that my-lord king
3 "may get warmth." So they sought for a beautiful young woman, and found
4 Abithag, a Shunamite; whom they brought to the king. She was a most beau-
tiful young woman; and nursed the king, and waited on him: but the king had
no carnal commerce with her.

5 MEANWHILE, Adoniah, the son of Hagith, was elated with the thought of
being king; and had prepared for himself chariots and horsemen, and fifty per-
6 sons to run before him. From his earliest days, his father had never grieved
him, by saying: "Why dost thou so?" He was, moreover, a very handsome
7 man; and, by birth, the next to Abshalom. His designs were communicated to
8 Joab Ben-Zeruia; and to the priest Abiathar; who sided with him. But the priest
Zadok, and Benaiah Ben-Jeoiah, and the prophet Nathan, with || Shimei and
his companions, David's worthies, were not of Adoniah's party.

9 ADONIAH, then, having slaughtered sheep, and oxen, and buffalos, at the

VARIOUS READING.

CH. I. ver. 8. || I am inclined to think that the primitive reading was *Shamab*; the same mentioned 2 Sam.
23. 11. who, Eleazar being perhaps dead, might be now at the head of David's worthies. As for *Rei*,
which in almost all the versions stands after *Shimei* as a proper name, he is no where else mentioned. I
have therefore, changing only the points, and transferring a letter, translated appellatively, with *ser*.
compl. which I think has given the true rendering.

EXPLANATORY NOTES.

Ch. i. ver. 2. *His servants.* His physicians, says Jose- V. 3. *A Shunamite.* From *Shunem*, a city in the tribe
phus. of Issachar. See Josh. 19. 18.

* stone of Zoheleth, by En-rogel; invited *thither* all his brothers, the king's sons, and all the chiefs of Judah, the king's vassals: but the prophet Nathan, Benaiah † Ben-Jeoiadah | and the *other* worthies, and his brother Solomon, he invited not.—On this, Nathan spoke to Bathsheba, Solomon's mother, saying: "Hast thou not heard that Adoniah, the son of Hagith, is king? and that our lord, David, knoweth it not? Come now, therefore, let me, I pray thee, give thee counsel; that thou mayest save thine own life, and the life of thy son Solomon. Go in, immediately, to king David, and say to him: 'Didst not thou, my-lord king, swear to thine hand-maid, saying: Thy son Solomon shall assuredly be king after me, and shall sit upon my throne? Why, then, is Adoniah king?' Lo, while there thou shalt be still talking with the king, I too will come in after thee, and confirm thy words."—Bathsheba, then, went into the bed-chamber unto the king. Now the king was very old, and Abishag, the Shunamite, was ministering to him. When Bathsheba had bowed, * and made obeisance to the king, the king said † to her: | "What wouldest thou?" She said to him: "My-lord † king! Thou swore to thine hand-maid, by the LORD, thy GOD, † saying: 'Thy son Solomon shall assuredly be king after me, and shall sit upon my throne:' yet, lo! Adoniah is now king; although thou, my-lord king, knowest it not. For he hath slaughtered oxen, and buffalos, and sheep in abundance; and hath invited all the king's sons, and the priest Abiathar, and Joab the chief captain of the host; but thy servant Solomon he invited not. And now, my-lord king! the eyes of all the Israelites are *fixed* on thee; that thou wouldest tell them, who is to sit upon the throne of my-lord king, after him. Otherwise, as soon as my-lord king shall sleep with his forefathers, I and my son Solomon shall be deemed obnoxious persons." She was yet talking thus with the king, when the prophet Nathan arrived. And they told the king, saying: "Lo! the prophet Nathan *is here*." And Nathan, being come into the king's presence, bowed himself to the ground, and said: "Hast thou, my-lord king! said: 'Adoniah shall be king after me, and shall sit upon my throne?' For, this day, he went down to *En-rogel*, and hath slaughtered oxen, and buffalos, and sheep in abundance; and hath invited all the king's sons, and the captains of the host, and the priest Abiathar: and lo! they are eating and drinking in his presence, and saying: 'Long live the king, Adoniah!' But me, thy servant, and the priest Zadok, and Benaiah Ben-Jeoiadah, and thy servant Solomon * he invited not. Is this thing done by my-lord king? and hast thou never told thy || servant, who should sit upon the

VARIOUS READINGS.

V. 9. * *great*, SYR. ARAB.—V. 10. † SYR. ARAB. and 4 MSS.—V. 16. * *to the ground*, 1 MS. Ib. † SYR. ARAB. VULG. and 29 MSS.—V. 17. † Some copies of SEP. SYR. and 22 MSS. Ib. † SEP. ARAB. and 1 MS.—V. 26. * *His brother*, 1 MS.—V. 27. || *al. servants*. See C. R.

28 "throne of my-lord king, after him?"—King David interrupted him, and said :
 "Call to me Bathsheba."—So she came into the king's presence, and stood before
 29 the king. The king then swore, and said : "As the LORD liveth, who hath
 30 "rescued me out of every distress; even so, as I *before* swore to thee, by the
 "LORD, the GOD of Israel, saying : 'Assuredly, thy son Solomon shall be king
 "after me, and shall sit upon my throne, in my stead;' even so will I certainly
 31 "do this day." Bathsheba bowed herself to the ground, and made obeisance to the
 king, and said : "Long live my-lord, king David!"

32 KING David then said : "Call to me the priest Zadok, the prophet Nathan, and
 "Benaiah Ben-Jeoiadah." When these were come into the king's presence,
 33 the king said to them : "Take with you the servants of your lord, and make my
 34 "son Solomon ride upon mine own mule, and take him down to Gihon : and,
 "there, let the priest Zadok and the prophet Nathan anoint him king over Israel :
 35 "and blow ye the trumpet, and say : '*Long* live king Solomon !' Ye shall then
 "come up *hither* with him, that he may come and sit upon my throne : for he
 "shall be king, in my stead ; and him I appoint to be ruler over Israel and over
 36 "Judah."—Benaiah Ben-Jeoiadah answered the king, and said : "Amen ! so || say
 37 "the LORD, the GOD of my-lord king ! As the LORD hath been with my-lord king,
 "even so be he with Solomon ; and make his throne more exalted than that of my-
 38 "lord, king David !"—So the priest Zadok, and the prophet Nathan, and Benaiah
 Ben-Jeoiadah with the Cherethites and the Phelethites, went down, and made
 39 Solomon ride on king David's own mule, and took him to Gihon. And the priest
 Zadok took, out of the tabernacle, an horn of oil, and anointed Solomon. The
 trumpet was then blown ; and all the people said : "*Long* live king Solomon !"
 40 And all the people came back with him, playing on flutes, and making such loud
 rejoicings, that the earth was rent with their sound.

41 THIS was heard by Adoniah and all the guests who were with him, just as
 they were finishing their repast. When Joab heard the sound of the trumpet, he
 42 said : "Why such noise and tumult in the city ?" He was yet speaking, when,
 lo ! Jonathan, the son of the priest Abiathar, arrived : to whom Adoniah said :
 43 "Come in ; for thou art a worthy man, and bringest good tidings." Jonathan

VARIOUS READING.

V. 36. || *do*, SYR. ARAB. and 3 MSS. Perhaps also SEP. See C. R.

EXPLANATORY NOTES.

V. 33. *Take with you the servants of your Lord* ; i. e. the Cherethites and Phelethites, who were the king's own guards. See ver. 38. and comp. 2 Sam. 8. 18. and 23. 23.

Ib. *Gihon*. Josephus says it was a fountain without the city. The Syr. Arab. and Chald. translators make it the same with *Siloa*. See C. R. and comp. 2 Chron. 32. 30.

V. 36. *Amen ! &c.* I have retained the Hebrew word, as being familiar to an English ear. Every one knows, that its meaning is *So be it !*

Ib. *So say, &c.* i. e. May the Lord ratify and confirm all this !

answered, and said to Adoniah: "Nay; our lord, king David, hath made Solomon king. With him the king sent the priest Zadok, and the prophet Nathan, and Benaiah Ben-Jeoiadah with the Cherethites and the Phelethites; and they made him ride upon king David's own mule; and the priest Zadok and the prophet Nathan anointed him king, at Gihon: and thence they are come up rejoicing, so that the city rings again: this is the noise that ye hear. Moreover, Solomon sitteth on the royal throne; and when the king's servants came to bless our lord, king David, they said: 'God make the name of Solomon greater than thine own name; and his throne more exalted than thy throne!' And the king bowed himself, upon the bed.—Thus, also, said the king: 'Blessed be the LORD, the GOD of Israel, who hath, this day (mine own eyes seeing it), given me a successor to sit upon my throne!'"—

ALL the guests, who were with Adoniah, were now terrified, and arose, and went, every man his own way. Adoniah, dreading Solomon, also arose; and went, and laid hold on the horns of the altar. And some one told Solomon, saying: "Lo! Adoniah dreadeth king Solomon; for, lo! he hath laid hold on the horns of the altar, saying: 'Let king Solomon, this day, swear to me, that he will not slay his servant with the sword.'—Solomon said: "If he will shew himself a worthy man, not an hair of || his head shall fall to the ground: but if wickedness be found in him, he shall die."—Solomon then sent messengers, who brought him down from the altar; and he came and bowed himself to king Solomon: and Solomon said to him: "Go to thine own house."

§ 2. David's last Charge to Solomon—and his Death.

THE day of David's death was now approaching; when he thus charged his son Solomon: "I am going (said he) the way of all the world: so, be thou valiant, and shew thyself a man. Thou shalt keep the charge of the LORD, thy GOD; so as to walk in his ways; to observe his statutes, his commandments, his decrees and his covenants; that, as it is written in the law of Moses, thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself. That the LORD may confirm his promise which he made concerning me, saying: 'If thy sons take heed to their way, so as honestly to walk before me, with all their heart and with all their soul; some one of thy posterity shall never fail to be on the throne of Israel.'"

VARIOUS READING.

V. 52. || So CHALD. SYR. ARAB. and 1 MS. The REST, *him*. See C. R.

EXPLANATORY NOTE.

V. 47. *To bless our lord*, i. e. to wish him joy: to congratulate him.

5 "MOREOVER, thyself knoweth, how Joab Ben-Zeruia hath used me; what
 "he did to two chiefs of the hosts of Israel; to Abner Ben-Ner, and to Amasai
 "Ben-Jether: *both* whom he slew; and, in peace, shed the blood of war!
 "With the blood of war he stained the girdle about his loins, and the shoes on his
 6 "feet! Thou shalt, therefore, act according to thy wisdom, and shalt not let his
 7 "hoar head go, in peace, down to the grave.—But shew kindness to the sons of
 "Barzilai the Gileadite; and let them be of those who eat at thine own table: for
 8 "so they supported me when I fled from before thy brother Absalom.—Thou
 "hast, also, with thee Shimei Ben-Gerah, a Benjaminite of Bahurim, who
 "grievously reviled me, on the day I was going to Mahanaim: but, as he
 "came down to meet me at the Jordan, I swore to him by the LORD, saying:
 9 "'I will not put thee to death by the sword:' but now, thou, who art a wise man,
 "and knowest what ought to be done to him, wilt not acquit him, but wilt in
 "blood bring his hoar head down to the grave."

10 So David slept with his forefathers, and was buried in the city of David. Now
 11 the days, that David reigned over Israel, were forty years: seven years he reigned
 in Hebron; and thirty-three years he reigned in Jerusalem.

§ 3. *The first Acts of Solomon's Reign.*

12 WHEN Solomon sat upon the throne of his father David, and his kingship was
 13 firmly established; Adoniah Ben-Hagith went to Bathsheba, Solomon's mother;
 14 who said: "Comest thou peaceably?" He answered: "Peaceably: I would
 15 "(said he) speak a word to thee." "Speak," said she. "Thou knowest," said
 he, "that the kingship was mine; and all the Israelites regarded me as their
 "future king: the kingship, however, is turned *another way*, and is my
 16 "brother's; because by the LORD's appointment it was his. Let me now ask of
 17 "thee one request; reject me not." She said to him: "Speak out." "I pray
 "thee," said he, "speak to king Solomon (for thee he will not reject), that he
 18 "may give me, for a wife, Abishag the Shunamite." Bathsheba answered:
 19 "Well, I will speak for thee to the king."—Bathsheba then went to king Solo-
 mon, to speak for Adoniah: and the king rose up to meet her, and bowed to
 her. He then sat down upon his throne, and caused a throne to be placed for
 20 the king's mother; and she was seated on his right hand. She then said: "One
 "small request I crave of thee: reject me not." The king said to her: "Ask,
 21 "my mother; for I will not reject thee." "Then let Abishag the Shunamite,"

EXPLANATORY NOTE.

Ch. ii. ver. 17. *Speak to the king, &c.* This was a most imprudent step in Adoniah. The whole haram of an eastern king was a part of the regal succession. It was treason for a subject to claim any wife or virgin, who had been once in

that cloister. Hence Solomon's positive denial of the request, though presented by the queen mother. Besides, the king himself might be in love with Abishag: nay, I am persuaded that she is the *Shulamite* of his song.

said she, "be given for a wife to thy brother Adoniah." But king Solomon answered, and said to his mother: "And why askest thou *only* Abishag the Shunamite for Adoniah? Ask also the kingship for him (seeing he is mine elder brother), for him, *I say*, and for the priest Abiathar, and for Joab Ben-Zeruia." King Solomon, then, swore by the LORD, saying: "May GOD do so and so to me, and more besides, if Adoniah have not uttered this proposal against his own life! Nay, as *the* LORD liveth, the LORD, who hath established me, and placed me on the throne of my father David, and who, as he promised, hath given me progeny, Adoniah shall, this day, die."—King Solomon gave, then, a commission to Benaiah Ben-Jeoiadah; who fell upon *Adoniah*, and put him to death.

To the priest Abiathar the king then said: "Be gone to Anathoth, unto thine own estate; for although thou too deservest to die, I will not at this time put thee to death; because, in the days of my father David, thou borest the ark || of the LORD; and because in all my father's distresses thou hadst thy share of distress."—Thus Solomon thrust out Abiathar from being *high* priest to the LORD; to fulfil the word of the LORD, which he had spoken at Shilo, concerning the house of Eli.

WHEN Joab heard of *all* this, he fled unto the tabernacle of the LORD, and laid hold on the horns of the altar: for Joab had sided with Adoniah, || although he had not sided with Abshalom. It was told to king Solomon, that Joab had fled unto the tabernacle of the LORD, and was beside the altar. * And || Solomon sent *thither* Benaiah Ben-Jeoiadah, saying: "Go, despatch him." Benaiah went to the tabernacle of the LORD, and said to him: "Thus saith the king: 'Come forth.'" "Nay," said he: † "I will not come forth, | but here will I die." This Benaiah reported to the king, saying: "So said Joab, and such was his answer to me." The king then said to him: "Do as he hath said; dispatch him *there*, and bury him; that thou mayest remove, from me and from my father's house, the innocent blood which Joab shed. The LORD will turn his blood upon his own head; since he assaulted and slew two men more righteous and better than himself; whom, without the knowledge of my father David, he slew with the sword; Abner Ben-Ner, chief of the host of Israel, and Amasah Ben-Jether, chief of the host of Judah. Their blood shall fall upon the head of Joab, and upon the heads of his posterity, for ever: but on David, and on his

VARIOUS READINGS.

CH. II. v. 26. || *of the covenant of the LORD*, SEP. See C. R.—V. 28. || *and had not sided with Solomon*, SEP. SYR. ARAB. VULG. but NO HEB. OR CHALD. MS. Yet this reading is not at all improbable. But see C. R.—V. 29. * There is here an addition in SEP. which see in C. R. Ib. || *king Solomon*, I MS. and SYR. and ARAB. have only *the king*.—V. 30. † SEP. SYR. VULG. and I MS. See C. R.

EXPLANATORY NOTE.

V. 24. *Given me progeny*; lit. *made to me a house*. A pure hebraism.

“posterity, and on his house, and on his throne, there shall, for ever, be
 34 “peace from the LORD.”—Then Benaiah Ben-Jeoiadah went and fell upon
 Joab and slew him; and he was buried at his own house in the wilderness.
 35 —In his stead, over the host, the king put Benaiah Ben-Jeoiadah: and, in stead of
 Abiathar, the king put the priest Zadok.

36 * THE king, next, sent and called for Shimei; to whom he said: “Build for
 “thyself an house at Jerusalem, and there dwell; nor thence go any whither out:
 37 “for on the day in which thou shalt go out, and pass over the brook Kidron;
 “know thou for certain, that thou shalt assuredly die: thy blood shall be on thine
 38 “own head.” * Shimei said to the king: ¶ “Just is the sentence: as my-lord
 “king hath said, | so will thy servant do.”—So Shimei dwelled in Jerusalem
 39 || many days: | but, at the end of three years, it happened, that two of Shimei's
 servants ran away unto Achish Ben-Maachah, king of Gath. And some one told
 40 Shimei, saying: “Lo! thy servants are in Gath.” On this, Shimei arose, and
 41 saddled his ass, and went to Gath, unto Achish, to seek his servants.—When it was
 told to Solomon, that Shimei had gone from Jerusalem to Gath, and || had returned; |
 42 the king sent and called for Shimei, and said to him: “Did I not adjure thee by
 “the LORD, and protest to thee, saying: ‘On the day, in which thou shalt, || any
 “whither, go out abroad; | know thou for certain, that thou shalt assuredly die:’
 “|| and didst not thou say to me: ‘Just is the sentence which I have heard?’ |
 43 “Why then hast thou not observed that divine oath, and the charge with which I
 44 “charged thee?” To Shimei the king, moreover, said: “Thou knowest all the
 “evil (of which thy heart must be conscious) that thou didst to my father David.
 45 “Therefore, the LORD returneth thy wickedness upon thine own head: while
 “king Solomon shall be blessed; and the throne of David be, for ever, established
 46 “in the presence of the LORD.”—The king then gave orders to Benaiah Ben-
 Jeoiadah; who went and put him instantly to death.

1 THE kingship being thus confirmed in the hands of Solomon, he made affinity
 with Pharaoh, king of Egypt, and took, for a wife, Pharaoh's daughter; whom he
 brought into the city of David, until he should finish the building of his own house,

VARIOUS READINGS.

V. 36. * Now while David was yet alive, he had given a charge to Solomon, saying: “Thou hast also with thee
 Shimei, &c.” as in ver. 8, 9; and then thus: *The king, therefore, sent, &c.* So SEP. in which the whole
 passage, including ten verses, is placed after ver. 1. of the next chapter. See C. R.—V. 37. * And the king
 made him swear that day, SEP. but wanting in COMPL. See C. R.—V. 38. ¶ Just, my-lord king, is the sentence
 which thou hast pronounced, SEP. SYR. ARAB. See C. R. Ib. ¶ three years, SEP.—V. 41. ¶ had brought back
 his servants, SEP. See C. R.—V. 42. ¶ go out of Jerusalem, and pass over the brook Kidron, SYR. ARAB. See
 C. R. Ib. ¶ wanting in SEP. VAT. and ALD.

EXPLANATORY NOTE.

Ch. iii. v. 1. This verse, in the Greek version, is at the end of ch. iv. and, in general, the arrangement is different in
 both chapters. See C. R.

and the house of the LORD, and the wall of Jerusalem around.—† On this occasion, Pharaoh, king of Egypt, came up, and took, and burned Gezer, and *subdued* the Chanaanites, that were in Mergab; and gave those places to Solomon, as a dowry to his daughter, Solomon's wife.—Solomon rebuilt Gezer. |

§ 4. *Solomon's Vision at Gibeon, &c.*

THE people still sacrificed on hillock-altars: for, until those days, no house had been builded to the name of the LORD. And, although Solomon loved the LORD, walking according to the statutes of his father David, yet he sacrificed, and burned incense on high-places.—The king, then, went to Gibeon, to sacrifice there, that being the great high-place: and, on the altar there, Solomon offered a thousand victims.

At Gibeon the LORD appeared to Solomon, in a dream by night; and God said: "Ask, what I shall give to thee." Solomon answered: "To thy servant David, my father, thou shewedst great favour, according as he walked before thee in sincerity, justice, and uprightness of heart toward thee: this great bounty thou hast also reserved for him; thou hast given him a son, sitting on his throne, as at this day *he doth*. Since, then, O LORD, my God, thou hast made thy servant king in the stead of my father David; and as I am a very young man, and know not how to conduct myself; and as thy servant is in the midst of thine own chosen people; a great people, who for multitude can be neither numbered nor supposed; give, therefore, to thy servant a discerning mind, to do justice to thy people; that I may discern between right and wrong: for how, else, could I do justice to this thy so great a people?"—The request, which Solomon made, was pleasing to the LORD; and God said to him: "Because thou hast made this request, and hast not asked for thyself either many days, or riches, or the lives of thine enemies; but hast asked for thyself discernment to administer justice; lo! thine own request I grant thee; I give thee so wise and discerning a mind, that as thy like hath not been, before thee; so, after thee, thy like shall not arise. I, moreover, give to thee, what thou hast not asked, both riches and glory; such as none of the kings of the earth shall have the like with thee, during all thy days. And if thou wilt walk in my ways, so as to observe my statutes and my commandments, as thy father David did; then will I lengthen thy days."—Here the dream ended; when Solomon awoke, † and arose, | and came to Jerusalem; where,

VARIOUS READINGS.

CH. III. v. 1. † SEP. See C. R.—V. 15. † SEP. See C. R.

EXPLANATORY NOTE.

V. 2. *The people still sacrificed on hillock-altars.* These were either natural or artificial eminences, on which the antient inhabitants of the land were wont to sacrifice to their gods. Moses had ordered them to be destroyed; but the injunction

was never strictly complied with. The object of worship was only changed: and even after the building of the temple, hillock-altar worship was tolerated under good and pious kings. Comp. ch. 15. 14: 22. 42: 2 K. 12. 3: 14. 4: 15. 4.

standing † beside the altar that was | before the ark of the covenant of the LORD,
he offered up holocausts and eucharistic sacrifices; and made a feast † for himself
and | for all his servants *.

16 *It was* on this *occasion* that two women (harlots) came to the king, and stood
17 before him: when one of the women said: "Oh! my-lord; I and this woman
18 "dwell in one house; and, in the house with her, I bore a child: and, on the third
"day after I had borne my child, this woman happened, likewise, to bear a child.
"Now we were alone together; there was no stranger with us in the house; we
19 "two only were in the house. In the night, then, died the son of this woman, be-
20 "cause she had overlaid him: but she arose at midnight, when thine hand-maid
"was asleep; and, taking my son from beside me, laid him in her own bosom;
21 "and laid her own dead son in my bosom. When I arose in the morning, to
"suckle my son, lo! he was dead: but when, at day-light, I examined him, lo! it
22 "was not my son, whom I had borne." The other woman said: "Nay, mine is
"the living son, thine is the dead son." "Not so," said the former: "the dead is
23 "thy son, and the living is my son." Thus they debated before the king. Then
thus spoke the king: || "One saith: | 'This living son is mine, and the dead son
"is thine;' while || the other saith: | 'Nay, thine is the dead son, and mine is the
24 "living son:'—bring (said the king) a sword." When they had brought a sword
25 before the king, the king said: "Divide the living child in two; and give an half
26 "to one, and an half to the other." But the woman, whose the living child was,
yearning with maternal affection for her son, addressed the king, and said: "Ah!
"my-lord! give her the living child, and on no account slay him." The other
27 woman said: "Let him be neither mine, nor thine; divide him."—On this, the
king answered, and said: "To that *other* give the living child, and on no account
"slay him: for she is his mother."

28 WHEN all the Israelites heard of this decision, which the king had given, they
revered the king; because they saw that there was in him a divine wisdom, to ad-
minister justice.

§ 5. *Solomon's principal Officers. The flourishing State of his Kingdom; and his great
Wisdom.*

1 THUS king Solomon was king over all Israel: and his principal officers were
these:

VARIOUS READINGS.

V. 15. † SEP. See C. R. Ib. † SEP. See C. R. Ib. * The ARAB. adds, *a great entertainment*. And so VULG.
seems to have also read. See C. R.—V. 23. || *Thou sayest*, SEP. Ib. || *thou sayest*, SEP. The whole verse is
wanting in SYR. and ARAB.

AZARIAH (son of Zadok the priest), Elihoreph, and Ahiah (sons of || Shishah), 2
were the scribes :

JEOSHAPHAT Ben-Ahilud was the recorder : 3

BENAIHAH Ben-Jeoiadah was over the host : 4

ZADOK and Abiathar were the *high-priests* :

AZARIAH Ben-Nathan was over the *prefects of provinces* : 5

|| ZABUD Ben-Nathan was the king's own priest :

AHISHAR was over the household ; and 6

ADONIRAM Ben-Abdah was over the tribute.

SOLOMON had, moreover, twelve *prefects of provinces*, over all Israel, who made 7
provision for the king and his household : each of them had the charge of making
provision for one month in the year. These were their names : 8

* * * Ben-Hur was *prefect* in Mount-Ephraim.

* * * Ben-Dekar in Makaz, Shaalbim, Beth-shean, Elon † and Beth-hanan. 9

* * * Ben-Hefed in Aruboth : to him also belonged Socho and the whole land 10
of Hephher.

* * * Ben-Abinadab had the whole region of Dor. He, *afterwards*, married So- 11
lomon's daughter Thaphath.

BAANAH Ben-Ahilud had Thanaach, Megido, and all Beth-shean below Jezreel 12
(by Zarthana), and from Beth-shean to Abel-mehola and to beyond Jokneam.

* * * Ben-Geber was *prefect* in Ramoth-Gilead. To him belonged the towns 13
of Jair-Ben-Manassez, in Gilead ; and the region of Argob, in Bashan : sixty great
cities, with walls and brazen || bolts.

AHINADAB Ben-Ido had Mahanaim. 14

AHIMAAZ was *prefect* in Naphthali : he, too, had for a wife a daughter of So- 15
lomon, Bashmath.

BAANAH Ben-Hushai was *prefect* in Asher, and in || Baaloth. 16

VARIOUS READINGS.

CH. IV. ver. 2. || al. *Shushab*.—V. 5. || al. *Zachur*. See c. r.—V. 9. † So VULG. and 11 MSS. The present
TEXT with CHALD. makes but one name, *Elon-beth-hanan*. As to the other ANT. vv. see c. r.—
V. 13. || *gates and bolts*, SYR. ARAB.—V. 16. || al. *Alath*. See c. r.

EXPLANATORY NOTES.

Ch. iv. ver. 2. *Scribes*. Better, perhaps, *clerks of court*. They wrote down causes, examined witnesses, and sometimes distributed justice. See c. r.

V. 3. *Recorder*. Historiographer.

V. 4. *The high-priests*. Abiathar had been high-priest during the reign of David : but was disgraced by Solomon for taking part with Adoniah. He still, however, retained the title ; and had probably a share in the ministry. Comp. ch. i. 25 : 2. 35.

V. 5. *The king's own priest* : lit. *the king's priest-companion*. Some think that the word here translated *priest* should be rendered *prince* : for what reason I know not. A king

might have his own priest as well as his own prophet. Zadok and Abiathar were national priests : but we find also provincial and family priests : why not then a king's priest ? But I decide nothing. Those who dislike my rendering may choose among the following : a *priest*, the *king's friend*—a *prince*, the *king's friend*—the *king's intimate friend*. See c. r.

V. 7. *Prefects*. They were stationary officers, appointed in different districts to levy the royal revenues.

V. 8. *These were their names*. The first or proper names of five of these prefects have been lost ; and that at an early period, as they occur not in any of the ancient versions. See c. r.

- 17 JEOSHAPHAT Ben-Pharuh, in Issachar.
 18 SHIMEI Ben-Elath in Benjamin.
 19 GEBER Ben-Uri in that part of the land of Gilead, which had belonged to the Amorite king Sihon, and to Og king of Bashan: he was the only prefect in that land. *
 21 || SOLOMON had dominion over all the kingdoms, from the river *Euphrates* unto the land of the Philistines and unto the border of Egypt: they paid tribute and were subject to Solomon, all the days of his life. |
 22 SOLOMON's provision, for one day, was thirty cores of fine flour, and sixty
 23 cores of common flour; ten fattened beeves; twenty beeves from the pasture, and
 24 an hundred sheep: beside deer, antelopes, hart-beests, and fattened fowls. For he
 had dominion over all the country and kings on this side the river *Euphrates*, from
 25 Thiphfah unto Gaza: and was at peace with all his || neighbours around.—So the
 Judahites and Israelites, from Dan to Beer-sheba, dwelled securely: every man
 under his own vine, and under his own fig-tree, all the days of Solomon.
 26 SOLOMON had || four thousand stalls of chariot-horses, and twelve thousand
 27 saddle-horses. And the *foresaid* prefects made provision, each in his month, for
 28 king Solomon, and for all who frequented king Solomon's table: barley, also, and
 straw they brought for the horses and other cattle, unto the places where *these* were
 kept; each according to his charge.
 29 AND GOD gave to Solomon a wisdom and discernment exceeding great; and a
 30 largeness of mind, like the sand on the sea-shore. For the wisdom of Solomon sur-
 31 passed the wisdom of all the orientals, and the wisdom of all Egypt. He was
 wiser than all other men; than Ethan the Ezrahite; than Heman, Chalchol and
 Dardah, the sons of Mahol: so that his name was famous in all the nations around.

VARIOUS READINGS.

- V. 19. * *The Judahites and Israelites were as numerous as the sand on the sea-side; eating and drinking, and rejoicing.* This verse, which is wanting in SEP. has so much the air of an interpolation, that I have rejected it from the TEXT. Houbigant places it after v. 28. Were it at all admissible, I would place it after v. 25. At any rate it comes in here most awkwardly. Houbigant transposeth hither vv. 27 and 28. which indeed makes a better connection; but seems not necessary. See c. x.—V. 21. || wanting in SEP. See c. x.—V. 24. || Some copies have *subjects*. See c. x.—V. 26. || So P. P. 2 Chron. 9. 25. The present TEXT, here, with all the ant. vv. has *forty*; a number incredible and disproportionate. See c. x. and compare ch. 10. 26.

EXPLANATORY NOTES.

- V. 19. *He was the only prefect in that land.* Although I have thus rendered, with our common version, Michaelis and Dathe; I am far from being certain that it is the true meaning. Houbigant, from a conjectural emendation, makes out the following sense: *Each prefect governed in his own district.* Were I to make any change, it would be merely in the punctuation; and then I would render: *Beside one chief prefect in the land of Judah.* The Vatican Greek is favourable to this version. The Syriac and Arabic versions seem to favour Houbigant. See c. x.
 V. 21. In some editions of the Hebrew Bible this verse begins a new chapter. I have followed the common division. See c. x.
 Ib. *Unto the land of the Philistines*; i. e. comprehending that land.
 V. 22. *Thirty cores, &c.* The core, or homer, contained ten ephas. The epha, about ten of our pecks. See the Tables.
 V. 27. I have already observed that this and the following verse are by Houbigant put after v. 19. And that indeed seems to be their proper place. Perhaps a better arrangement of the whole two might be made. See c. x.
 V. 29. *Largeness of mind, &c.* We should say, a most capacious and comprehensive mind.

—He uttered three thousand proverbs: his songs were a thousand and five: 32
 he treated on trees, from the cedar of Lebanon, to the hyssop that groweth out of 33
 the wall: he also treated on beasts, on fowls, on reptiles, and on fishes.—And men 34
 of all nations came to hear the wisdom of Solomon, from all the kings of the earth
 who had heard of his wisdom.

WHEN Hiram, king of Tyre, heard that Solomon had been anointed king of 1
Israel, in stead of his father, he sent to him his servants (*ambassadors*): for Hiram 2
 had, at all times, been a loving friend to David. Then Solomon sent word to 3
 Hiram, saying: "Thou knowest, that my father David could not build an house 4
 "to the name of the LORD, his GOD, on account of the wars that beset him on 5
 "every side; until the LORD put his enemies under the soles of his feet. But, now, 6
 "the LORD, my GOD, hath given me rest, on every side; there is neither enemy, nor 7
 "evil occurrence. Lo! then, I purpose to build an house to the name of the LORD, my 8
 "GOD; as the LORD promised to my father David, saying: 'Thy son, whom, in 9
 "thy stead, I will place on thy throne, shall build an house to my name.'—Now, 10
 "therefore, give thou orders to hew for me cedar-trees, out of Lebanon. My ser- 11
 "vants shall aid thy servants; and for thy servants I will give thee wages, accord- 12
 "ing to all that thou shalt demand: for thou knowest, that, among us, there are 13
 "none, who have skill to hew timber, like the Zidonians."

WHEN Hiram heard these words of Solomon, he was overjoyed, and said: 7
 "Blessed, this day, be the LORD; who hath given to David a wise son, to reign 8
 "over that numerous people!"—So Hiram sent word to Solomon, saying: "I 9
 "have attended to thy message: I will do all that thou desirest, with respect to 10
 "cedar-trees, and fir-trees. My servants shall bring them down from Lebanon 11
 "unto the sea; and I will transport them, by sea, in floats, unto the place, which 12
 "thou shalt appoint to me: there I will cause them to be discharged, to be 13
 "received by thee: but thou must accomplish my desire, in giving bread for my 14
 "household."—Thus Hiram gave to Solomon cedar-trees, and fir-trees, † accord- 15
 ing to | all that he desired. And Solomon gave to Hiram, for food to his house- 16
 hold, twenty thousand cores of wheat and || twenty cores of pure oil. For to So- 17
 lomon the LORD gave wisdom, as he had promised him: so there was * peace 18
 between Hiram and Solomon; they two made a mutual league.

SOLOMON, now, raised a levy out of all *Israel*; and the levy was thirty thousand 19
 men. Of these he sent to Lebanon, by turns, ten thousand every month: a month 20
 they were at Lebanon; two months at home. Adoniram was over the levy.—

VARIOUS READINGS.

CH. V. v. 10. † Some copies of SEP. VULG. and 9 MSs. See C. R.—V. 11. || *twenty thousand*, SEP. SYR. ARAB.
 See C. R.—V. 12. * *a continual*, SYR.

EXPLANATORY NOTE.

Ch. v. ver. 13. *A levy*; namely, of the remaining Chamanites. Comp. ch. 9. 15, &c.

15 Solomon had, moreover, seventy thousand *men* who carried burthens, and eighty
 16 thousand stone-hewers in the mountains: beside his chief overseers of the work,
 three thousand and || three hundred, who directed the people who laboured in the
 17 work.—Those *workmen*, at the king's command, brought great, costly, squared
 18 stones, to lay the foundation of the house. Thus the artificers of Solomon, and
 the artificers of Hiram, and the Ghiblites, hewed and prepared timber and stones,
 to build the house.

§ 6. *The building of the Temple, &c.*

1 IT was in the year || four hundred and eighty, | after the departure of the chil-
 dren of Israel from the land of Egypt, and in the fourth year of Solomon's reign
 over Israel, in the month of Zif (which is the second month), that the house of the
 2 LORD began to be builded.—Now the house, which Solomon builded for the
 LORD, was in length sixty cubits, in breadth twenty cubits, and in height || thirty
 3 cubits. The length of the porch, before the temple, was, according to the breadth
 4 of the house, twenty cubits; and its breadth, from the house, ten cubits.—For the
 5 house he made oblique window-lights: and, contiguous to the wall of the house,
 he builded galleries, round about. Round about, contiguous to the wall, of both
 6 the temple and the oracle, he builded side-cells. The nethermost gallery was five
 cubits broad; the middlemost was six cubits broad; and the third was seven cubits
 broad: for, on the outside of the wall of the temple, he made rebatements round
 7 about, that the *gallery-beams* might not be fastened in the wall of the house. For,
 when the house was building, it was builded of stones prepared before they were
 brought thither; so that neither hammer, nor pick, nor any other iron tool, was
 8 heard in the house, while it was building.—On the south side of the house there
 was an entrance to the middle gallery; and by a winding stair they went up to the
 9 middle, and thence to the third gallery.—Thus he builded the house, and finished
 10 it; and covered it with beams and boards of cedar. And round the whole house
 he builded the galleries, *each* five cubits high: these rested on the house by beams
 of cedar.

11 WHILE the temple was building, the word of the LORD came to Solomon, saying:

VARIOUS READINGS.

V. 16. || In Chron. the number is *five hundred*. The copies of SEP. vary. See C. R.—V. 18. * *during three*
years, SEP.—CH. VI. v. 1. || Josephus has 592; and this, according to Michaelis and others, is the true
 date. See C. R.—V. 2. || *twenty-five*, SEP. See C. R.

EXPLANATORY NOTES.

V. 18. *The Ghiblites, or Gabalites*, inhabited the side of Lebanon; and were consequently the fittest to be employed in felling wood there. Comp. Josh. 13. 5. and Ezek.
 27. 9. V. 5. *Galleries*; which were divided into a number of side-cells; as below: it is unknown how many, as their length is not mentioned. See C. R.

“ With respect to this house, which thou art building ; if thou wilt walk according 12
 “ to my statutes, and execute my decrees, and observe my commandments (by
 “ walking according to them) ; then will I perform my engagement to thee, which
 “ I promised to thy father David ; and I will dwell among the children of Israel : 13
 “ mine own people, the Israelites, I will not forsake.”

WHEN Solomon had finished the building of the house, its walls, within, he 14
 lined with boards of cedar : from the floor up to the ceiling, he lined with cedar
 wood the inside of the walls : and the floor of the house he covered with planks of 15
 fir.—At the further end of the house he lined twenty cubits, both floor and walls, 16
 with boards of cedar : this he constructed to be the inner ORACLE, the most holy
 place : thus forty cubits were left for the outer house, or temple.—The cedar of 17
 the inner house was carved into gourds with opening flowers : all was cedar ; no 18
 stones were seen. This inner house he destined to be the ORACLE, in which was 19
 to be placed the ark of the covenant of the LORD. The front of the ORACLE was 20
 twenty cubits in length ; its breadth was twenty cubits, and its height was twenty
 cubits. This ORACLE, and the cedar altar of incense, he overlaid with pure gold :
 the whole of the inner house Solomon overlaid with pure gold. Before the ORACLE 21
 he made a partition-beam, with golden chains ; which beam he overlaid with gold.
 The whole inner house he completely overlaid with gold ; and the whole altar, that 22
 was by the ORACLE, he overlaid with gold.

WITHIN the ORACLE, he made two cherubs of resinous wood, ten cubits high. 23
 Each cherub had, on each side, a wing ; a wing of five cubits : so that the length 24
 of both cherubs, from the extremity of the one wing to the extremity of the other 25
 wing, was ten cubits. The height of the one cherub was ten cubits ; and so was 26
 that of the other : both the cherubs were of one measure and of one size. The 27
 cherubs he placed in the inner house ; and the wings of the cherubs were so ex-
 panded, that a wing of the one touched one of the walls, and a wing of the other
 touched the other wall : while their other two wings touched one another at the
 middle of the house. Those cherubs he overlaid with gold.—Cherubs, and palm 28
 trees with opening flowers, he also carved upon all the walls of the house ; both 29
 within and without the ORACLE. The floor of the house, too, both within and 30
 without the ORACLE, he overlaid with gold.—For the entrance of the ORACLE he 31
 made doors of resinous wood. The lintel of the door-posts was a fifth part of the
 breadth of the house. The two door-leaves were of resinous wood, on which were 32
 carved cherubs, and palm-trees with opening flowers. The door-leaves he over-laid
 with gold. For the doors of the temple he also made door-posts of resinous wood, 33
 which occupied the space of a fourth part of the breadth of the house. The two door- 34

EXPLANATORY NOTE.

V. 31. *The lintel, &c.* The Original Text has here been deemed unintelligible ; and I am not sure if I have hit upon the meaning. See c. x.

leaves were of fir-wood; each of which turned on two circular hinges. On those doors were carved cherubs, and palm-trees with opening flowers; fitted to the carved work and platted with gold.—He also builded the inner court, of three rows of squared stones and a row of cedar beams.

IN the fourth year of Solomon's reign, in the month of Zif, was laid the foundation of the house of the LORD; and in the eleventh year, in the month of Bul (which is the eighth month), was the house finished, in all its parts, and exactly according to its projected form: so it was seven years in building.

BUT Solomon was thirteen years more, in completing the building of his own houses. He, *first*, builded the house, called, of the forest of Lebanon. Its length was an hundred cubits, its breadth fifty cubits, and its height thirty cubits. *It was raised on* || four rows of cedar pillars, with cedar beams upon the pillars; and covered above with cedar *planks*, upon the beams; which lay upon || sixty pillars, fifteen in a row. There were three rows of windows; and, in those three rows, light was opposite to light. The apertures and posts of the windows were square, and light was opposite to light, in three rows. He then builded the porch, with pillars: its length was fifty cubits, and its breadth thirty cubits. The porch was before the pillars, and over these were thick planks.—He also made the porch of the throne, where he was to administer justice, *hence called* the judgment-porch; which he lined with cedar from the floor to the ceiling: and his own apartment, in which he there sat, was a court-hall behind the porch, and of similar workmanship.—Solomon also made for Pharaoh's daughter, whom he had married, an apartment, similar to this porch.—All those *buildings*, from the foundation unto the coping, were of costly stones, cut after a model, inside and outside sawed with saws: [and outwardly, unto the great court.] The foundation was of large costly stones;

VARIOUS READINGS.

CH. VII. v. 2. || *three*, SEP.—V. 3. || SO ARAB. which from v. 2. appears to be the true reading: unless, with SEP. WC read *three rows* in v. 2. See C. R. The REST have *forty-five*.

EXPLANATORY NOTES.

V. 36. *The inner court.* Or court of the priests, where was placed the sacrifice-altar. Comp. 2 Chron. 8. 9.

Ib. *A row of cedar beams.* Better, perhaps, a *balustrade of cedar*. See C. R.

Ch. vii. ver. 1. The first twelve verses of this chapter are in the Greek placed at the end of it: and that by some is thought to be their proper place. I would rather place them, with Josephus, at the end of chap. viii. See C. R.

V. 2. *The house of the forest of Lebanon.* Probably so called from a forest, or rather grove, of cedars brought thither from Lebanon. Those who imagine that the house itself was builded at Lebanon, seem not to have considered the context. See C. R.

V. 6. This quadrangular building opposite to the great

house, and in a line with it, was for the reception of those who came to wait upon the king, or who did duty about the palace.

Ib. *The porch was before the pillars, &c.* The present Hebrew text is to me unintelligible; and so are all the versions of it, that I have seen. By a small alteration, which I trust will appear to be reasonable, I have made sense of it. The porch was probably in the form of a piazza. The pillars were placed at some distance from the wall, either on one side only, or all around; and that space was covered with a thick flooring, to keep out the rain and afford a shady walk. Before those pillars was the open part of the porch; as Convent Garden is before the pillars of the piazza there. See C. R.

V. 9. The words within brackets appear to me an interpolation. See C. R.

stones of ten cubits, and stones of eight cubits; and, above *these*, were *other* costly 11
stones, cut after a model; with a coping of cedar.—The great court, round about 12
(both the inner-court of the house *, and the porch of the house), was of three
rows of cut stones, and a row of cedar beams.

§ 7. *The Brass-Work done by Hiram, a Brasier of Tyre.*

KING Solomon sent for Hiram, from Tyre. He was the son of a widow- 13
woman of the tribe of Naphthali (though his father was a Tyrian), a brasier full of
wisdom, skill and knowledge to work all sorts of brass-work: and he came to king
Solomon, and wrought all his works.—He cast two pillars of brass *, each pillar 15
eighteen cubits high; and a line of twelve cubits was the circumference of each
pillar *. He also made two capitals of molten brass, to be placed on the tops of 16
the pillars: the height of the one capital was five cubits, and the height of the
other capital was five cubits. For the capitals, which were on the tops of the 17
pillars, † he made | net-works of wreathed listels, || a net-work | for the one capital,
and || a net-work | for the other capital. Then, to cover the capitals that were 18
on the tops of the pillars, he made two rows of pomegranates, round about the
net-work of each capital. The capitals, that were on the top of the pillars [in the 19
porch], had four cubits of lily-work: and, above *that*, about the swelling which 20
was by the net-work, the capitals had also rows of pomegranates, round about;
two hundred on each capital.—Those pillars he set up in the temple: when he set 21
up the right-side pillar, he called its name Jachin; and, when he set up the left-side

VARIOUS READINGS.

V. 12. * *of the LORD*. This is, in my mind, so manifest an interpolation, that I have not hesitated to throw it out. Houbigant thinks that a small conjectural emendation might reconcile it to the context; thus: *like to the inner court of the house of the LORD*, &c. The whole comma is wanting in the Roman copy of SEP. See the note below, and c. R.—V. 15. * *for the porch of the house*, SEP. See c. R. Ib. * *their thickness, from the hollow part, was four inches*, most copies of SEP. and from Jerem. 52. 51. we learn that this was the real thickness.—V. 17. † SEP. SYR. ARAB. See c. R. Ib. || *twice*. So SEP. which alone has preserved the right reading. The REST have the word *seven*, which is unintelligible. See c. R.

EXPLANATORY NOTES.

V. 10. *Stones of ten cubits, &c.* This was probably their length only.

V. 12. What is in a parenthesis may be an interpolation; but if it be not, it must be referred to the court mentioned ver. 7 and 8, and the porch without it: both were included in the *great court*. The temple, at any rate, has nothing to do here.

V. 13. This whole section is, in the Greek version, placed immediately after ch. vi. See the note on ch. vii. ver. 1.

V. 17, &c. It has been justly observed by Michaelis and others; that although the ornaments of those pillars are minutely described, yet it is not easy to find equivalent terms in modern languages. We still want a good treatise on oriental architecture.

V. 18. The Hebrew words in this verse that correspond to *pillars* and *pomegranates*, have, by changing places, turned the text into nonsense. Indeed the whole of this and the next verse is strangely misarranged and mutilated. I have endeavoured to render it intelligibly. See c. R.

V. 19. *Four cubits*. This was the lower part of the capital. The net-work then was but of one cubit. The words in brackets appear to be an interpolation. See c. R.

V. 21. *Jachin... Boaz*. I believe the right name of the former is *Yachan*, which is that of the Greek version: the English of which is, *It shall stand*. The other signifies *Strength*, or *Strongly*. Perhaps the artist meant the latter a continuation of the former: *It shall stand, firmly*. See c. R.

22 pillar, he called its name Boaz. Upon the tops of the pillars was placed the lily-work: thus the work of the pillars was completed.

23 He also made a molten sea, the diameter of which, from the one brim to the other, was ten cubits; and its height was five cubits; and a line of thirty cubits
24 compassed it around. Under its brim, round about, were knops, ten in every cubit; encompassing the sea round about: the knops were in two rows, cast in the
25 same fusion with itself.—It stood upon twelve oxen; three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; and the sea was so placed above them, that all their hinder
26 parts were inward. *The sea* was an hand-breadth thick; and its brim, like the brim of a cup, was wrought with flowers of lilies. It contained || two thousand baths.

27 He also made ten laver-stands of brass. The length of each stand was four
28 cubits; its breadth was also four cubits; and its height was three cubits.—The workmanship of the stands was this: they had frame-bands; and those frame-bands
29 were between the legs. On the frame-bands, between the legs, were lions, oxen, and cherubs; and on the legs of the stand, both above and below the lions and the
30 oxen, were joints of wonderful workmanship.—Every stand had four brazen wheels, with brazen axles.—At its four corners were underfettors, molten under-
31 fettors, under the laver, by each of the joints.—Its mouth, within its capital, was one cubit high: this mouth was round: but its mouth, *without*, was a cubit and
32 an half *high*; not round but square, with engravings on its frame-bands.—Under the frame-bands were the four wheels, the axle-trees of the wheels being fixed to
33 the stand. The height of the wheels was a cubit and an half: the work of the wheels was like the work of a chariot-wheel: their axles, their naves, their felloes,
34 and their spokes were all molten.—The four underfettors of the stand were a part of the stand itself.—At the top of the stand was a circle, at the height of half a cubit, supported by arms and frame-bands, that rose from the top of the stand:
35 and, on the plates of its arms and frame-bands, were engraven cherubs, and lions, and palm-trees, || by each of the joints, around. |—After this manner were the ten
36 stands made; all of them had the same cast, measure, and size.

38 He also made ten brazen lavers: each laver contained forty baths; being four

VARIOUS READINGS.

V. 26. || *three*, P. P. 2 Chron. 4. 5. See C. R.—V. 36. || I have followed, here, a conjectural reading: the present makes no sense; at least I understand it not. See C. R.

EXPLANATORY NOTES.

V. 23. *A molten sea*. A large vessel of brass, called a *sea* from the great quantity of water which it contained. Such exaggerations are common in all languages. See C. R.

V. 24. *Knops*. I have retained this general word, because I am not certain what is the precise meaning of the original. Some render it *cucumber*. See C. R.

V. 26. This verse seems better placed, in the Greek, after ver. 24.

Ib. *Two thousand baths*. About 15,000 gallons.

V. 29. *Joints of wonderful workmanship*. If I were allowed to conjecture, from the Arabic, I would render it *firm workmanship*. See C. R. The whole description, indeed, is in some measure conjectural: nor can I assure the reader that I have always conjectured rightly. Let him who thinks he can give a more intelligible version.

cubits in diameter.—Upon every one of the ten stands, he placed one laver. Five 39
of the stands he placed at the south side of the temple, and five at the north side of
the temple; and the sea he placed at the south-east corner of the temple.—Hiram 40
also made the other lavers, and the shovels, and the sprinkling-basons.

THUS Hiram completed all the work, which he did for king Solomon, for the
house of the LORD: the two pillars; and the bowls of the capitals that were on 41
the tops of the two pillars; and the two net-works, to cover the two bowls of the
capitals that were on the tops of the pillars; and four hundred pomegranates for 42
the two net-works, two rows of pomegranates for each net-work, to cover the two
bowls of the capitals that were on the tops of the pillars;—the ten stands, and the 43
ten lavers on the stands; one sea, and twelve oxen under the sea; and the pans, 44
and the shovels, and the sprinkling-basons—all these utensils, which Hiram made 45
for king Solomon, for the house of the LORD, were of polished brass.—In the plain 46
of the Jordan the king caused them to be cast, in the clay-ground between Succoth
and Zarthan.—All those utensils Solomon left *unweighed*: so very great was the 47
quantity of brass, that its weight was not enquired into.

SOLOMON made, also, all the other utensils of the house of the LORD: the 48
golden altar; and the golden table, upon which was placed the presence-bread; and 49
the chandeliers of pure gold (five on the right side and five on the left side, before
the ORACLE) with their flowers and lamps and snuffers of pure gold; the bowls, 50
also, and the sprinkling-basons, and the knives, and the spoons, and the censers of
pure gold; and golden hinges for the doors of the inner house, the most holy place,
and for the doors of the outer house or temple.

WHEN, thus, was completed the whole work, which Solomon made for the 51
house of the LORD; Solomon brought in, also, the silver and the gold, and the
vases, which his father David had hallowed; and placed them among the treasures
of the house of the LORD.

§ 8. *The Dedication of the Temple, &c.*

KING Solomon, now, called together unto him, at Jerusalem, † all the elders 1
of Israel; *that is*, all the heads of tribes, the patriarchal chiefs of the children
of Israel; that they might bring the ark of the covenant of the LORD out of Zion,
the city of David. All the *chief* men of Israel being thus assembled about Solomon, 2
at the festival of *booths*, in the month of Ethanim, or seventh month; the priests, 3

VARIOUS READING.

CH. VIII. v. 1. † SEP. SYR. ARAB. VULG. and 50 MSS.

EXPLANATORY NOTES.

V. 39. The stands and lavers were placed, not within the temple, but in the court before the temple. See c. x.

V. 41. The bowls. Called *swellings*, or *bellies*, in ver. 20.

V. 45. *Polished brass*. The ancient translators generally understood it to be a finer sort of brass; known by the name of *Corinthian*. See c. x.

accompanied by all the elders of Israel, took up the ark † of the covenant of the
 4 LORD; | and brought away both the ark of the † covenant of the | LORD, and the
 convention-tent; with all the hallowed utensils that were in the tent—all these the
 5 priests and Levites brought away: while king Solomon and the whole collected
 assembly of Israelites with him, were sacrificing, before the LORD, sheep and oxen.
 6 so many, that they could not be numbered nor supputed.—Thus the priests brought
 the ark of the covenant of the LORD into its place in the ORACLE, or most holy
 7 place of the house, under the wings of the cherubs: for the cherubs, spreading
 forth their two wings over the place of the ark, overshadowed both the ark and its
 8 poles; so that although the poles, being longer *than the ark*, were visible from the
 inside of the holy ORACLE, they were not visible from the outside: there they re-
 9 main unto this day.—In the ark was nothing, but the two tables of stone, which
 Moses, at Horeb, had placed there; when the LORD made a covenant with the
 children of Israel, || on their coming | out of the land of Egypt.

10 Now, so soon as the priests were come out of the sanctuary, a cloud so filled the
 11 house of the LORD, that the priests could not stand to minister, because of the
 12 cloud: for the glory of the LORD had filled the house of the LORD.—Then said
 13 Solomon: “In a thick cloud || the LORD hath said | he would dwell: assuredly,
 “*then*, I have builded for thee an house to dwell in; a fixed place for thy perpetual
 14 “residence.”—The king, then, turning about, hailed the whole assembly of Israel-
 15 ites; and, the whole assembly of Israelites standing up, he said: “Blessed be the
 “LORD, the GOD of Israel, who with his own mouth promised to my father
 16 “David, what with his own hand he hath fulfilled; saying: ‘From the day that I
 “brought out of Egypt my people, the Israelites, I have not chosen to have an
 “house, nominally builded for me, in any city of all the tribes of Israel: but I have
 17 “chosen David to be over my people.’—Now it was the wish of David, my father,
 18 “to build an house to the name of the LORD, the GOD of Israel: but the LORD
 “said to my father David: ‘In as far as it is thy wish to build an house to my
 19 “name, so far thou doest well to wish it: yet, an house thou shalt not build; but
 “thy son, proceeding from thine own loins, shall build an house to my name.’—
 20 “Now, the LORD hath fulfilled the word, which he spoke; for I, as the LORD
 “promised, am risen up in the room of my father David; and, seated on the

VARIOUS READINGS.

V. 3. † ARAB. and 1 MS. and partly SYR. See C. R.—V. 4. † 3 MS.—V. 9. || *when he brought them*, ARAB. and
 1 MS. See C. R.—V. 12. || *Thou, O LORD, hast said*, SYR. and ARAB. followed by Houbigant. See C. R. and
 the note below.

EXPLANATORY NOTE.

Ch. viii. ver. 12. *Then said Solomon: “In a thick cloud,”*
 &c. He alludes to Levit. 16. 2: where the LORD saith:
 “In the cloud over the lid of the ark, I appear.”—For the
 rest, Solomon here addresses himself to GOD, although he

uses the third person: hence the Syriac and Arabic trans-
 lators render the words in the second person; although they
 probably read their original as we do.

" throne of Israel, I have builded an house to the name of the LORD, the GOD of
 " Israel ; wherein I have assigned a place for the ark, in which is the covenant of 21
 " the LORD, which he made with our forefathers, when he brought them out of
 " the land of Egypt."

SOLOMON, then, placing himself before the altar of the LORD, in the view of the 22
 whole assembly of Israelites, spread forth his hands toward the heavens, and said : 23
 " O LORD, GOD of Israel ! there is no god, either in the heavens above, or on the
 " earth below, like thee ; who keepest thy bounteous covenant with thy servants
 " who, with all their heart, walk before thee : who hast kept with my father David 24
 " the promise which thou madest to him ; and what thou spokest with thy mouth,
 " hast with thy hand fulfilled, as this day *sheweth*. Now, therefore, O LORD, GOD 25
 " of Israel ! keep, *also*, with thy servant, my father David, that *other* promise which
 " thou madest to him, saying : ' Some one of thy posterity shall never fail to sit,
 " in my presence, on the throne of Israel ; provided that thy children take heed to
 " their way, so as to walk before me, as thou hast walked before me.' Now, then, 26
 " O † LORD, GOD of Israel ! let thy promise, I pray thee, be verified, which thou
 " madest to thy servant, my father David.—But will GOD indeed, then, dwell on 27
 " the earth ? Lo ! the heavens, the highest heavens, are not sufficient to contain
 " thee : how much less this house, which I have builded !—Yet, have thou regard 28
 " to the prayer of thy servant, and to his supplication, O LORD, || my GOD ! | so
 " as to listen to the request and prayer, which thy servant this day maketh in thy
 " presence ; that, night and day, thine eyes may be open toward this house ; to- 29
 " ward the place of which thou hast said : ' It shall bear my name ; ' so as to listen
 " to the prayer, which thy servant may make toward this place. Listen thou to 30
 " the supplication of thy servant, and of thy people the Israelites, when they shall
 " pray toward this place : hear thou *them*, in thine own dwelling-place, in the
 " heavens ; and, when thou hearest, forgive.

" If any man offend his neighbour, and if *the latter* put him to his oath, and the 31
 " oath be made before thine altar, in this house ; then hear thou, in the heavens, 32
 " and do justice to thy servants ; condemning the guilty, by making his guilt fall
 " upon his own head ; and justifying the righteous by dealing with him according
 " to his righteousness.

" If thy people, the Israelites, be defeated by the enemy, for having sinned 33
 " against thee ; and shall turn again to thee, and confess thy name ; and pray and

VARIOUS READINGS.

V. 26. † SEP. SYR. ARAB. VULG. and 38 MSS.—V. 28. || GOD of Israel, SEP.

EXPLANATORY NOTES.

V. 22. *Placing, &c.* I have preferred the word *placed* to V. 23. *Walk before thee* ; i. e. strive to please thee A pure
standing ; because we know from 2 Chron. 6. 13. that he was kneeling upon a scaffold three cubits high. Hebraism.

- 34 "make supplication to thee, in this house; then, hear thou, in the heavens, and
 "forgive the sin of thy people, and bring them back into the land, which thou
 "gavest to their forefathers.
- 35 "If, for their having sinned against thee, the heavens be shut up, and there be
 "no rain; if they shall pray towards this place, and confess thy name, and turn
 36 "from their sin, when thou hast afflicted them; then hear thou, in the heavens,
 "and forgive the sin of thy servants and people, the Israelites: shew them the good
 "way, in which they ought to walk, and send rain upon thine own land, which
 "thou hast given to thy people for an inheritance.
- 37 "If there be, in the land, famine, pestilence, blight, mildew, locust, or cater-
 "pillar; if their enemies besiege them || in any of their cities; | whatsoever be the
 38 "calamity, whatsoever the disease: hear thou, in thine own dwelling-place, the
 "heavens, every prayer and supplication made by any of thy people, who, con-
 39 "scious of his own ailment, shall spread forth his hands toward this house: and
 "be thou propitious, and do and deal with every man according to his deserts, and
 "as thou knowest his heart: for thou, thou only, knowest the hearts of all the
 40 "children of Adam:—that they may revere thee, as long as they live in the land,
 "which thou gavest to our forefathers.
- 41 "WITH respect even to the stranger, who is not of thine own people, the Is-
 42 "raelites; but cometh from a distant country for the sake of thy name; for they
 "have heard of thy great name, thy strong hand, and thy extended arm; if he
 43 "shall come, and pray at this house, hear thou in thy dwelling-place, the heavens;
 "and do whatsoever the stranger invoceth thee for; that all the nations of the
 "earth may acknowledge thy name, so as to revere thee, like the people of Israel;
 "and that they may be convinced that this house, which I have builded, is dedi-
 "cated to thy name.
- 44 "If thy people go out to battle, against their enemies, whithersoever thou mayest
 "send them; and if they shall pray to thee, toward the city which thou hast
 45 "chosen and the house which I have builded to thy name: then hear thou, in the
 "heavens, their prayer and supplication, and support their cause.
- 46 "If they sin against thee (for what man sinneth not?), and thou, being irritated
 "against them, deliver them up to the enemy, so that they be carried away cap-
 47 "tives into the enemy's country, far or near: if, in the land whither they are car-
 "ried captives, they seriously reflect and repent; and supplicate thee in the land of
 "their captives, saying: 'We have sinned and been perverted, we have acted

VARIOUS READING.

- V. 37. || The present TEXT reads literally, *in the land of their gates*. I have followed the reading of SER. SYR. ARAB. which I take to be the genuine one. S:

EXPLANATORY NOTE.

- V. 47. *In the land of their captives*. I have risked this new term, as more expressive of the Hebrew; and as being perfectly analogous to English grammar.

“impiously:”—and return unto thee, with all their heart and with all their ſoul, 48
 “in the land of their enemies, who had led them away captives; and ſhall pray to
 “thee, toward their own land which thou gaveſt to their forefathers; *toward* the
 “city which thou haſt choſen, and the houſe which I have builded to thy name:
 “then hear thou, in thy dwelling-place, the heavens, their prayer and ſupplication; 49
 “and ſupport their cauſe: and forgive thy people what ſin they may have com- 50
 “mitted againſt thee, and all their tranſgreſſions by which they may have offended
 “thee; and move the compaſſion of their captives, that they may have pity on
 “them: for they are thine own people and thine own heritage; whom thou 51
 “broughteſt out of Egypt, from the miſt of an iron furnace.

“THUS may thine eyes be open to the ſupplication of thy ſervant, and to the 52
 “ſupplication of thy people, the Iſraelites; ſo as to liſten to them for whatſoever
 “they invoke thee: ſince them thou haſt ſeparated from all the nations of the 53
 “earth, to be thine own heritage; as thou ſpokeſt through the mediation of
 “thy ſervant Moſes, on thy bringing our forefathers out of Egypt, O || LORD
 “GOD!”

WHEN Solomon had made an end of praying all this prayer and ſupplication to 54
 the LORD, he aroſe from before the altar (from kneeling on his knees with his
 hands ſpread out toward heaven), and ſtood up, and bleſſed the whole aſſembly of 55
 Iſrael, ſaying: “Bleſſed be the LORD, who hath given reſt to his people, accord- 56
 “ing to all that he promiſed: not one word hath failed of all his gracious promiſe,
 “which he made through the mediation of his ſervant Moſes. May the LORD, 57
 “our GOD, be with us, as he was with our forefathers: may he never leave us nor
 “forſake us. May he incline our hearts toward him, that we may walk in all his 58
 “ways, and obſerve his commandments, his ſtatutes, and his decrees; which he
 “gave in charge to our forefathers. And may theſe my words, by which I have 59
 “made ſupplication before the LORD, be nigh, day and night, to the LORD, our
 “GOD; that he may, at all ſeaſonable times, ſupport the cauſe of his ſervant, and
 “the cauſe of his people, the Iſraelites: that all the nations of the earth may know, 60
 “that the LORD, and none elſe, is GOD.—Let your hearts, then, be perfectly 61
 “with the LORD, our GOD; ſo as to walk by his ſtatutes, and obſerve his com-
 “mandments; as at this day.”

THEN king † Solomon, with all the Iſraelites, offered ſacrifices before the LORD. 62
 —The eucharistic ſacrifice, which Solomon offered to the LORD, was twenty-two 63
 thouſand beeves, and an hundred and twenty thouſand ſheep.—Thus the king,

VARIOUS READINGS.

V. 53. || I have followed the ant. vv. and our common tranſlation. The preſent TEXT has *my-lord, the LORD*; or, as ſome would render, *my-lord JAHOWAH*. See c. R.—V. 62. † SYR. ARAB. and 4 MSS.

EXPLANATORY NOTES.

V. 51. *An iron furnace*; i. e. the hardeſt ſlavery. See the V. 52. This is the concluſion of the whole prayer, and
 note on Deut. 4. 20. ſhould not be connected with ver. 51. See c. R.

64 with all the || children of Israel, dedicated the house of the LORD.—On that day, the king hallowed the *whole* area of the court, that was before the house of the LORD: for there he offered holocausts, and donatives, and the fat of the eucharistic sacrifices; because the brazen altar, that was before the LORD, was too small to receive *all* the holocausts and donatives, and fat of the eucharistic sacrifices.—On this occasion Solomon with all the Israelites (a great assemblage, from the entrance into Hamath unto the river of Egypt) kept a festival, before the LORD, || our God, *
65
66 seven days, and seven days; fourteen days. On the eighth day, he dismissed the people; who thanked the king, and went unto their homes joyful and glad in heart, for all the good which the LORD had done for his servant David, and for his people the Israelites.

§ 9. *The LORD appeareth again to Solomon, &c.*

1 IT was after Solomon had completed the building of the house of the LORD, and the king's house, and whatsoever else was Solomon's wish and pleasure to do;
2 that the LORD appeared to Solomon, a second time: as he had *formerly* appeared to
3 him at Gibeon. And the LORD said to him: "I have heard thy prayer, and thy
"supplication, which thou hast made before me; † all, that thou hast prayed for, I
"have granted: | this house, which thou hast builded, I have hallowed; to be ever
"called by my name; and mine eyes and mine heart shall, at all times, be there.—
4 "And if thou wilt walk, before me, as thy father David walked; with a sincere and
"upright heart; so as to do according to all that I have commanded thee; † and
5 "wilt observe my statutes and decrees: then will I for ever establish thy royal
"throne over Israel, as I promised to thy father David, saying: 'Some one of thy
6 "posterity shall never fail to be on the throne of Israel.'—† But, if || ye, or your
"children, | turn away from following me, and will not observe my command-
"ments † and my statutes, which || I have | set before you; but go and serve other
7 "gods and worship them; then will I cut off the Israelites out of the land which I
"have given to them; and this house, which I have hallowed to mine own name,
"I will cast out of my sight; and Israel shall be a by-word, and subject of derision,

VARIOUS READINGS.

V. 63. || *al. house.*—V. 65. || wanting in SYR. ARAB. Ib. * *at the house which he had builded; eating and drinking and rejoicing, before the LORD, SEP.* but wanting in COMPL. CH. IX. v. 3. † SEP.—V. 4. † SEP. SYR. VULG. ARAB. and 2 MSS.—V. 6. † SEP. SYR. VULG. ARAB. and 15 MSS. and 3 printed editions. See c. R. Ib. || *Thou, or thy children,* ARAB. See c. R. Ib. † SEP. SYR. ARAB. with 4 MSS. See c. R. Ib. || *Moses, SEP.*

EXPLANATORY NOTES.

V. 65. *Seven days, and seven days, &c.* The first seven were assigned to the dedication of the temple; the other seven to the celebration of the festival of booths. See c. R. and comp. 2 Chron. 7. 8.
V. 66. *On the eighth day;* i. e. counting from the first day of the last seven; which we learn from 2 Chron. 7. 10. was the twenty-third day of the month. See c. R.
Ch. ix. ver. 3. *Mine eyes and mine heart;* i. e. my providence and good will. I have retained the Hebrew.
V. 7. *I will cast out of my sight;* i. e. I will pay no more regard to it. Comp. ver. 3.

" among all the peoples *around*: and this house shall be laid in the dirt: every one 8
 " who shall pass by it, will be astonished; and will sneer, and say: ' Why hath the
 " LORD done so, to this land and this house?' And the answer will be: ' Because 9
 " they forsook the LORD, their GOD; who had brought their forefathers out of the
 " land of Egypt *; and attached themselves to other gods, and worshipped them:
 " for that cause hath the LORD brought upon them all this evil!' " *

§ 10. *Miscellaneous Anecdotes, relative to the foregoing Period.*

AT the end of the twenty years, in which Solomon builded those two houses, 10
 the house of the LORD, and the king's house; as Hiram, the king of Tyre, had 11
 furnished Solomon with cedar-trees and fir-trees, and with gold, according to his
 wish; the king gave to Hiram twenty cities, in the land of Galilee. But when 12
 Hiram came from Tyre to see the cities which Solomon had given to him, they
 pleased him not: and he said: " What sort of cities are these, my brother, which 13
 " thou hast given to me?" And he called them the land of Chabul; *which name*
they bear at this day.—Now Hiram had sent to king † Solomon an hundred and 14
 twenty talents of gold.

Now Solomon, for the building of the house of the LORD, and his own house, 15
 and Milo, and the wall of Jerusalem, and Hazor, and Megido, and Gezer (for Pha- 16
 raoh the king of Egypt had come up and taken Gezer, and burned it with fire, and
 slain the Chanaanites who dwelled in the city, and given it as a dowry to his
 daughter Solomon's wife; when Solomon rebuilt Gezer), and nether Betho- 17
 ron, and Baalath, and Thadmor in the wilderness in the land † of Zoba; | 18
 and all the store-cities that belonged to Solomon, and cities for his chariots, 19
 and cities for his cavalry;—whatsoever Solomon wished to build, either at
 Jerusalem, or in Lebanon, or in any other part of his dominions—† he 20
 raised a levy | *from among* all the people that remained of the Amorites, Hethites,
 Pherezites, * Hevites and Jebusites; * who were not of the children of Israel;
but the posterity of those Chanaanites, who were left in the land, and whom the 21

VARIOUS READINGS.

V. 9. * *from a state of servitude*, SEP. Ib. * In SEP. follows here ver. 24. It is of little importance whether
 it be placed here or there.—V. 14. † SEP. SYR. VULG. ARAB.—V. 18. † From 2 Chron. 8. 3. See C. R.—
 V. 20. † transposed from ver. 15. for the sake of connection, as evidently referring to this verse. Ib. * *Chaanites*, SEP. Ib. * *Gargasites*, SEP.

EXPLANATORY NOTES.

V. 8. *Shall be laid in the dirt.* For this rendering, which
 arises from changing only the Masoretic punctuation, see
 c. 2. The text, as it is now pointed, runs literally thus:
And this house shall be high: every one, &c. The parallel
 place in Chron. has *this house: which was high: every one*—
 which mends not the matter much.

V. 13. *The land of Chabul.* I have not translated the
 Hebrew word, because I am ignorant of its meaning. The

Greek translator read another word; which might be rendered *border-land*. But see c. 2.

V. 15. This and the eight following verses are found in
 the Vatican copy of the Greek version after ver. 22. of
 ch. 2. In my translation, the first member of the verse is
 transposed for the sake of connection to ver. 20; to which
 it evidently must be referred.

children of Israel had not been able to exterminate—upon these Solomon laid a
 22 tribute of servitude, unto this day.—But of the children of Israel Solomon made no
 slaves: they were his soldiers, and servants; his chieftains, and captains; his cha-
 23 rioters, and horsemen.—† Now, the chief overseers of Solomon's works were ¶ five
 hundred and fifty, who directed the people who laboured in the work.

24 IT was when Pharaoh's daughter removed from the city of David unto the house
 that † Solomon had builded for her; that he builded Milo.

25 THREE times in the year Solomon offered holocausts and eucharistic sacrifices
 upon the *sacrifice-altar*, which he had constructed to the LORD; and caused incense
 to be burned on that *altar* which was before the LORD.

26 WHEN his building was finished, Solomon made a ship at Ezion-geber, which
 27 is by Eloth, on the Red Sea, in the land of Edom: and, in this ship, Hiram sent,
 28 with the servants of Solomon, his own servants, who were skilful mariners. And
 they went to Ophir, and thence fetched gold; four hundred and twenty talents;
 which they brought to king Solomon.

§ 11. The Queen of Sheba's Visit to Solomon, &c.

1 WHEN the queen of Sheba heard of the fame of Solomon (¶ through the name
 2 of the LORD), she came to try him with hard questions. And she entered Jeru-
 salem with a very great retinue; with camels bearing spices, and a great quantity of
 gold and precious stones. And when she was introduced to † king Solomon, she
 3 proposed to him all that was in her mind. And Solomon solved all her questions:
 4 there was nothing hidden from the king; he told her every thing.—Now, when
 the queen of Sheba had seen all the wisdom of Solomon; the house which he had
 5 builded, the food of his table, the station of his servants, the attendance of his mi-
 nisters with their robes, his cup-bearers *, and his manner of going up to the house

VARIOUS READINGS.

V. 23. † VULG. ARAB. and 6 MSS. Ib. ¶ *three*, P. P. 2 Chron. 8. 10. The whole verse is wanting in SEP. VAT.
 and ALD.—V. 24. † SYR. VULG. ARAB. CH. X. ver. 1. ¶ *and*, SEP. SYR. ARAB. in, CHALD. VULG. The
 whole parenthesis is wanting in P. P. 2 Chron. 9. 1.—V. 2. † SYR. VULG. with 30 MSS. and several ED.—
 V. 5. * *with their robes*, SYR. and P. P. 2 Chron. 9. 4.

EXPLANATORY NOTES.

V. 23. In ch. v. ver. 16. the number of chief overseers is said to be 3900; in 2 Chron. 11. 18. 3600; in 2 Chron. 8. 10. 350. How reconcile all this? Indeed, the numbers, not only here, but in various other parts of the Hebrew Scriptures, such as we now have them, are totally irreconcilable and inconsistent. See c. 2.

V. 24. This verse is in the Greek placed at the end of ver. 9; but without any mention of Milo. In either place it seems awkwardly introduced. See c. 2. and the note on ch. 11. ver. 27.

V. 25. This verse seems also out of its place: I would place it at the end of ch. viii. or after ch. ix. ver. 9.

V. 26. *A ship*. So the Greek version, agreeably to the Original. Others render a *fleet*. See c. 2.

V. 28. *Ophir*. About the disputed situation of this place, see c. 2.

Ch. x. ver. 1. *The queen of Sheba*. Now Marib, in the most eastern part of Arabia. See the map.

Ib. *Hard questions*; i. e. *riddles*, according to the Oriental custom of those days.

of the LORD—she was astonished, and said to the king: “ True was the report, 6
 “ which I heard, in mine own land, of thine acts, and of thy wisdom! That report, 7
 “ however, I did not believe, until I came, and saw with mine own eyes; when,
 “ lo! the half (*I found*) had not been told to me: thy wisdom, and thy greatness,
 “ surpasses the report which I had heard! Happy thy || men! happy these thy ser- 8
 “ vants! who constantly attend thee, and hear thy wisdom. Blessed be the LORD, 9
 “ thy God, who has been pleased to set thee upon the throne of Israel: the LORD,
 “ through his everlasting love to Israel, hath appointed thee king, to exercise equity
 “ and justice!”—She then gave to king † Solomon an hundred and twenty talents 10
 of gold, a great store of spices, and precious stones: there came no more such
 abundance of spices, as the queen of Sheba gave to king Solomon.—† *On the other* 13
hand Solomon gave to the queen of Sheba whatsoever she desired and asked; beside
 what he gave to her, as his own royal donation.—So she returned, and went to her
 own country; she and her servants. |

THE same ship of Hiram's that brought gold from Ophir, brought also from 11
 Ophir great plenty of almug-wood, and precious stones. Of the almug-wood, the 12
 king made a balustrade for the house of the LORD, and for the king's house; also
 harps and psalteries for the singers; such almug-wood hath not come, nor been
 seen, unto this day.

Now the weight of gold, that *thus* came in to Solomon in one year, was six 14
 hundred and sixty-six talents of gold: exclusive of *what he drew* from the miners, 15
 and from the traffic of the spice-merchants, and from all the kings of Arabia, and
 the governors of the land.—*Of all this* king Solomon made two hundred shields of 16
 pure gold; each shield containing six hundred shekels of gold; and three hundred 17
smaller shields of pure gold; each shield containing three minas of gold. These
shields he placed in the house of the forest of Lebanon.—The king also made a 18
 great throne of ivory, which he overlaid with the purest gold. The throne had six 19
 steps; and the top of the throne, behind, was round. On each side of the seat-
 place was an arm-stay; and by the arm-stays stood two lions; and upon the six 20
 steps, on the one side and on the other, stood twelve lions: the like had not been
 made in any kingdom.—All the drinking vessels of king Solomon were also of 21
 gold; and all the utensils of the house of the forest of Lebanon were of pure gold:

VARIOUS READINGS.

V. 8. || *women*, SEP. SYR. ARAB. See C. E.—V. 10. † SYR.—V. 13. † transposed.

EXPLANATORY NOTES.

- V. 11. *Ophir*; which Josephus calls *the land of gold*; supposed to be the eastern shore of Africa. See C. E.
 Ib. *Almug-wood*. Supposed to be the *sandal* or *fantal* tree. V. 17. *Three minas*; or 300 shekels. Comp. 2 Chron. 9. 16.
 V. 15. *Miners*; lit. *searchers*, or *spies*. I take it to have

been men employed to search in streamlets and mountains for particles of gold. Perhaps they may have been *searchers* in another sense: like our custom-house searchers. See C. E.

22 none of silver; which in the days of Solomon was reckoned of no value. For the king had at sea a ship of Tharshish, which, with a ship of Hiram's, went once in three years to Tharshish, bringing gold, and silver, and ivory, and apes, and peacocks.

23 THUS king Solomon, in riches and wisdom, exceeded all the kings of the earth; and all the † kings of the earth were eager to see Solomon, and to hear his wisdom; which GOD had put into his mind: and every one of them brought his present; utensils of silver, and utensils of gold; and garments, and armour, and spices, and horses, and mules; and that, year by year.—Thus Solomon collected chariots and horsemen: he had a thousand and four hundred chariots, and twelve thousand horsemen; which he stationed in the chariot-cities, and, with himself, at Jerusalem.—In Jerusalem, the king made silver as abundant as stones; and cedars he made as abundant as the sycamores in the vale.—Now horses, for Solomon, were chiefly brought from Egypt; and, particularly, from Kōa. The king's agents took them from Kōa, at a certain price: a set of chariot-horses were purchased from Egypt, for six hundred shekels of silver; and a single horse for a hundred and fifty: at the same price at which they were purchased for all the kings of the Hethites, and for all the kings of Syria.

§ 12. Solomon's Perversion, and Idolatry.

1 BUT Solomon loved, beside Pharaoh's daughter, many other alien women; Moabites, * Ammonites, Edomites, Zidonians, Hethites *—of the nations, of whom the LORD had said to the children of Israel: "Ye shall not cohabit with them, nor let them cohabit with you: they will assuredly turn away your hearts after their own gods:"—of such was Solomon enamoured. He had seven hundred principal wives, and three hundred concubines: and his wives perverted his heart. Thus it was, that, when Solomon grew old, his wives turned away his heart after other gods; nor was his heart so perfectly with the LORD, his GOD, as was the heart of his father David. For Solomon went after Ashtaroath, the goddess of the Zidonians; and after † Chamosh, the god of the Moabites; and after || Moloch, the idol of the Ammonites.—Thus Solomon did evil in the eyes of the LORD, and

VARIOUS READINGS.

V. 24. † SEP. SYR. partly ARAB. and P. P. 2 Chron. 9. 23. See C. R. CH. XI. ver. 1. * Syrians, SEP. Ib. * and Amorites, SEP.—V. 5. † SYR. ARAB. See C. R. Ib. || So rightly VULG. The REST, *Milchom*. See the note below, and C. R.

EXPLANATORY NOTES.

V. 28. *And . . . from Kōa*. I have followed the most probable interpretation of this difficult passage. The rendering in our vulgar version, *and linen yarn*, is unsupported by any tolerable authority. See C. R.

Ch. xi. ver. 5. *Moloch*. The present text and most of the

antient versions have *Milchom*. But this idol is called every where in the Pentateuch *Moloch* or *Molech*; and so here, also, in the next verse but one. I have therefore uniformly written *Moloch*.

went not fully after the LORD, like his father David.—It was then, that Solomon 7
 builded, on the hill opposite to Jerusalem, an altar to Chamos the idol of Moab, 8
 and to Moloch the idol of the children of Ammon. The same he did for all his 9
 alien wives, who burned incense, and sacrificed to their own gods. So the LORD 10
 was wroth with Solomon, because his heart was turned from the LORD, the GOD 11
 of Israel, who had twice appeared to him, and had expressly commanded him, 12
 not to go after other gods; but || he observed not | that which the LORD had 13
 commanded. Wherefore, the LORD said to Solomon: “Since thus thou actest, 14
 “and observest not my covenant and my statutes, which I gave thee in charge, I 15
 “will assuredly rend from thee the kingdom, and will give it to thine own servant. 16
 “In thine own days, however, I will not do it, for the sake of thy father David: 17
 “out of the hand of thy son will I rend it. Yet, thy whole kingdom I will not 18
 “rend away: one tribe I will give to thy son, for the sake of my servant David; 19
 “and for the sake of Jerusalem, † the city | which I have chosen.” 20

So the LORD stirred up, for an adversary to Solomon, † Hadar, an Edomite; 21
 who was of the seed royal of Edom.—For, when David invaded Edom; and 22
 while Joab, the chief captain of the host, after he had smitten every male in 23
 Edom (for six months Joab remained there with the whole army of Israel, until he 24
 had cut off every male in Edom), was employed in burying the slain; Hadar, be- 25
 ing yet a boy, accompanied by certain Edomites, the servants of his father, fled 26
 toward Egypt. Setting out from Midian, they went to Pharan; and from Pharan 27
 they took with them men *for guides*, and went into Egypt; to Pharaoh king of 28
 Egypt: who gave him [Hadar] a house, appointed him victuals, and assigned to 29
 him *a tract of land*.—Hadar found so great favour with Pharaoh, that he gave 30
 him, for a wife, his own wife's sister; the sister of Thahphenes the queen. And 31
 the sister of Thahphenes bore to him, his son Genubath; whom Thahphenes 32
 weaned in Pharaoh's house. So Genubath was *brought up* in Pharaoh's house, 33
 among the sons of Pharaoh.—Now when Hadar, in Egypt, heard that David 34
 had slept with his forefathers; and that Joab, the chief captain of the host, was 35
 dead; Hadar said to Pharaoh: “Let me depart, that I may go to mine own coun- 36
 “try.” But Pharaoh said to him: “What hast thou wanted, with me; that, lo! 37

VARIOUS READINGS.

V. 10. || *to observe*, SEP. and this, perhaps, is the true reading. See C. R.—V. 13. † SEP. SYR. ARAB.—
 V. 14. || al. *Hadar*. See C. R.

EXPLANATORY NOTES.

V. 13. *One tribe*; i. e. the great tribe of Judah, including the small contiguous tribe of Benjamin. Josephus has two tribes.

V. 15. *When David invaded Edom*. The present Hebrew text has, *was in Edom*. The Greek and Syriac versions, *laid waste Edom*; which is probably the true reading.

I have used a word that is applicable to either. Comp. 2 Sam. 8. 14. and see C. R.

V. 16. *Joab*. In 1 Chron. 18. 12. it is *Abisai*, not *Joab*, that is said to have slain the Edomites. Perhaps, it was after this victory, that Joab went to complete the slaughter.

V. 19. *The queen*; i. e. the principal wife, or sultana.

"thou desirest to go to thine own country?" He answered: "Nothing: howsoever, let me go, at any rate." *

23 *ANOTHER* adversary || GOD stirred up against him [Solomon]; *namely*, Rezon
24 Ben-Eliadah; who, having fled from his master Hadarezer, king of Zoba, collected
men about him, and became the chief of an horde; who, when David slew the
other Zobites, went to Damascus and dwelled there; and || made Rezon king of |
25 Damascus. He was an adversary to Israel all the *remaining* days of Solomon; and
an abettor of the mischief done by Hadar; who being made king of || Edom; in-
26 fested the Israelites.—Jeroboam Ben-Nebat, also, one of Solomon's servants (whose
27 mother's name was Zerua, a widow-woman), rebelled against the king: and the
occasion, of his rebelling against the king, was Solomon's building Milo, and re-
28 pairing the breaches of the city of his father David. For the man, Jeroboam, being
a man of valour; and Solomon seeing him to be a youth fit for business, he set him
29 over the imposts of the whole house of Joseph *. Now it happened, that, at the
time when Jeroboam was going *thither*, from Jerusalem, he was met on the way
by the prophet Ahiah, a Shilonite *. He had clad himself with a new garment;
30 and they two being alone in the fields, Ahiah laid hold on the new garment that
31 was on him, and rent it into twelve pieces. He then said to Jeroboam: "Take
"ten pieces for thyself: for thus saith the LORD, the GOD of Israel: 'I will rend
32 "the kingdom out of the hand of Solomon; and will give ten tribes to thee (for,

VARIOUS READINGS.

V. 22. * So Hadar returned to his own country, SEP. See C. R.—V. 23. || the LORD, SEP. SYR. CHALD. ARAB. and 1 MS. at first.—V. 24. || So SYR. ARAB. VULG. The REST, *reigned*. See C. R.—V. 25. || So SEP. SYR. ARAB. and 3 MSS. The REST, *Aram*, i. e. *Affyria*. See C. R.—V. 28. * There is here, though strangely misplaced, a curious addition in SEP. ROM. and ALD. which I subjoin: *And he builded for Solomon, Sarira (Zerida); where he had thirty horse-chariots. He also builded the citadel, and enclosed the city of David out of the imposts of the house of Ephraim: but, aspiring at royalty, and Solomon seeking to kill him, he was afraid, and fled to Susah king of Egypt; with whom he remained unto the death of Solomon. And Susah gave to Jeroboam, for a wife, Ana the elder sister of his own wife Thekemina: she was high among the royal women; and she bore to Jeroboam his son Abiah.* See C. R.—V. 29. * who took him aside from the way, SEP.

EXPLANATORY NOTES.

V. 23. *Rezon*. He is supposed to be the same with *Haron*, mentioned in 15. 18.—This verse and the two following verses are in most Greek copies after ver. 14. See C. R.

V. 24. *Slew the other Zobites*. In the text there is *slew them*: but by *them* is evidently meant the other Zobites; not the horde who fled with Rezon to Damascus.

V. 28. *Set him over the imposts*, &c. He was made governor and collector of the taxes that were raised chiefly in the tribes of Ephraim and Manassah, to carry on the new buildings of Solomon: which taxes were doubtless odious to the people, especially to the house of Joseph; who were naturally jealous of the tribe of Judah, and had always a great influence over the other northern tribes. Jeroboam would

take occasion, from his situation among them, to alienate them from Solomon; and thus pave the way to royalty. If the addition in the Greek version be genuine, which I am inclined to believe, it throws considerable light on the subject. See C. R.

V. 29. *He had clad*, &c. Who? Jeroboam or the prophet? for according to the text it may be either. The Greek version, indeed, has *Abiah was clad*: and so the Syriac. The Vulgate also refers it to him. I am inclined to think that it was Jeroboam's garment that was torn in pieces: perhaps the robe of his new office. However, I have left my translation in the same ambiguity with the original. See C. R.

" || one shall remain with him, for the sake of my servant David; and for the sake
 " of Jerusalem, the city which I have chosen out of all the tribes of Israel); be- 33
 " cause || he hath forsaken me, and hath worshipped Ashtharoth the goddesses of the
 " Zidonians; Chamosh, the god of the Moabites; and Moloch, the god of the
 " children of Ammon: and hath not walked in my ways; so as to do what is right
 " in mine eyes, and to observe my statutes and decrees, like his father David. Yet, 34
 " out of his own hand I will not take any part of the kingdom: all the days of his
 " own life, I will keep him prince, for the sake of my servant David, whom I
 " favoured; because he observed my commandments and my statutes: but out of 35
 " his son's hand I will take the kingdom; and give ten tribes of it to thee: to his 36
 " son, however, I will give || one tribe, that my servant David may ever have a
 " lamp, *burning* before me, in Jerusalem; which I have chosen, to be called by my
 " name.—As for thyself, I will give thee dominion to thy utmost wish: thou shalt 37
 " be king over Israel. And, if thou wilt hearken to all that I command thee; and 38
 " wilt walk in my ways, and wilt do what is right in mine eyes; so as to observe
 " my statutes and my commandments, as did my servant David; then will I be
 " with thee, and will build for thee a sure house, as I did for David; || for to thee
 " will I give *the kingdom* of Israel; and, for that purpose, will I afflict the seed of 39
 " David; but not for ever |."—On this, Solomon sought to put Jeroboam to 40
 death: but Jeroboam arose and fled to Shishak, king of Egypt; and remained in
 Egypt, unto the death of Solomon.—Now, the rest of Solomon's history; all his 41
 deeds, and all his wisdom, are written in the chronicles of Solomon.—The time that 42
 Solomon reigned, at Jerusalem, over all Israel, was forty years. And Solomon slept 43
 with his forefathers, and was buried in the city of David, his father; and his son
 Rehoboam reigned in his stead.

§ 13. *The inauspicious Reign of Rehoboam, and the Revolt of Ten Tribes.*

REHOBAM went to Sichem: for to Sichem all the Israelites had come to 1
 make him *their* king.—Now, when Jeroboam Ben-Nebat, who was in Egypt, whi- 2

VARIOUS READINGS.

V. 32. || *two*, SEP. and this may be the true reading. It is certain that the tribe of Benjamin remained in the
 possession of Solomon's posterity, as well as the tribe of Judah: but being a small tribe, it might be here
 included in the greater. See C. R.—V. 33. || *So* SEP. SYR. ARAB. VULG. and 5 MSS. The REST, *they*. See C. R.
 —V. 36. || *two*, SEP.—V. 38. || All this is wanting in SEP. VAT. and ALD. See C. R.

EXPLANATORY NOTES.

V. 34. *Any part of the kingdom*. That this is the true meaning, see C. R.

V. 36. *A lamp*: i. e. some one of his posterity: which, being extinguished, is likened to an extinguished lamp, or coal. Comp. ch. 15. 4. and 2 Sam. 17. 7.

V. 38. *A sure house*: i. e. a firm and lasting establishment, with a perpetual posterity.

Ch. xii. ver. 1. *To make him their king*: i. e. upon certain conditions. By the Israelites are here meant *the house of Joseph*, and the other tribes connected with them.

ther he had fled from the presence of Solomon, had heard of Solomon's death, he
 3 had returned from Egypt *. Him they sent for, and invited to the assembly.—So
 Jeroboam, with the whole assembly of Israelites, came and spoke to Rehoboam,
 4 saying: "Thy father made our yoke burthensome: now, therefore, make thou
 lighter the hard service, and the heavy yoke, which thy father put upon us; and
 5 "we will serve thee." He said to them: "Depart yet for three days: then come
 6 "again to me." So the people departed.—Meanwhile king Rehoboam consulted
 with the old men, who had attended his father Solomon, while he was yet alive;
 7 and said: "How would you advise me to answer this people?" They answered
 him, saying: "If, to-day, thou wilt be a servant to this people and serve them;
 "and, in thine answer, speak good words to them; then will they be thy servants
 8 "ever after."—But he, neglecting the advice which the old men gave him, con-
 sulted with the young men, who had grown up with himself, and were his own
 9 attendants; to whom he said: "How would ye advise me to answer this people,
 "who have said to me: 'Make lighter the yoke, which thy father put upon us?'"
 10 The young men, who had grown up with him, answered him, saying: "To this
 "people, who have spoken to thee, saying: 'Thy father made our yoke heavy:
 "make thou it lighter for us;' thou must say: 'My little finger is thicker than
 11 "my father's loins! And now, whereas my father loaded you with a heavy yoke,
 "I will make your yoke heavier: my father chastised you with scourges; but I
 12 "will chastise you with scorpions.'" So, on the third day, when Jeroboam and
 all the people came to Rehoboam, as the king had appointed, saying: "Come again
 13 "to me, on the third day;" the king, neglecting the advice which the old men
 14 had given him, answered the people roughly; and spoke to them after the advice
 of the young men, saying: "My father made your yoke heavy; I will make it
 "yet heavier: my father chastised you with scourges; but I will chastise you with
 15 "scorpions." Thus, the king listened not to the people; the LORD so ordaining
 it, that he might accomplish the promise which he had made to Jeroboam Ben-
 16 Nebat, by the Shilonite, Ahiah.—When all the Israelites saw, that the king listened
 not to them, the people answered the king, saying: "What portion have we in
 "David? what inheritance in the son of Ishai? To your own homes, O Israelites!
 "and, David! look after thine own house."—So the Israelites departed to their

VARIOUS READING.

CH. XII. v. 2. * and gone to the land of Sarira (Zerida) in mount Ephraim; and thither he assembled the whole
 tribe of Ephraim, SEP. ROM. and ALD. See c. r.

EXPLANATORY NOTES.

V. 2. *Had returned from Egypt.* The present text has, *and dwelled in Egypt*: but the parallel place in 2 Chron. 10. 2. has *returned from Egypt*. And so the Vulgate here, which is the right reading. See c. r.

V. 10. *My little finger, &c.* This is a strange exaggeration. The Syriac and Arabic versions have *thumb* instead of *loins*;

a much more appropriate metaphor: but the Hebrew word in the present text, followed by all the other versions, will not bear that meaning.

V. 11. *With scorpions.* The scorpion was a cruel engine of punishment. It was, we learn from Ephraim, a long bag of leather filled with sand, and stuck full of spikes. See c. r.

own homes: but as for those children of Israel, who dwelled in the cities of Judah, 17
 Rehoboam reigned over them.—*To appease the other Israelites*, Rehoboam sent || Ado- 18
 niram, who was over the tribute: but him they overwhelmed with stones until he
 died: while king Rehoboam, with difficulty, got into his chariot, and fled to Jeru-
 salem.—Thus the Israelites revolted from the house of David, *and remain so* unto 19
 this day. For as soon as all the Israelites heard that Jeroboam had returned *, they 20
 sent, and invited him to the assembly; and made him king over all Israel: none
 adhered to the house of David, but the tribe of Judah * only.

WHEN Rehoboam arrived at Jerusalem, he assembled the whole house of Judah, 21
 with the tribe of Benjamin; an hundred and eighty thousand chosen warriors, to
 fight against the house of Israel, in order to bring back the kingdom to Rehoboam
 Ben-Solomon. But the word || of the LORD | came to the man of GOD, Shemaiah; 22
 saying: “Speak to Rehoboam Ben-Solomon, king of Judah, and to the whole 23
 “house of Judah and of Benjamin, and to the remainder of the people *of the other*
 “tribes; saying: ‘Thus saith the LORD: Ye must not go to fight against your 24
 “brethren, the children of Israel: return every man to his own home: for, from
 “me is this event.’” They obeyed the word of the LORD; and, according to the
 word of the LORD, desisted from going *to war*. *

§ 14. *History of the Reign of Jeroboam.*

JEROBOAM, then, builded Sichem, in mount Ephraim; and dwelled in it. 25
 Thence he went, and builded Phaniel.—Now Jeroboam said, in his own mind: 26
 “The kingdom may yet revert to the house of David: if this people go to sacrifice 27
 “at the house of the LORD, in Jerusalem, their hearts will be re-inclined to their
 “old master, to Rehoboam king of Judah: hence me they will murder, and will return
 “to Rehoboam king of Judah.”—So the king devised, and made two golden calves; 28
 and said to || the people: | “It is too much for you to go to Jerusalem, *to sacrifice*:
 “behold your gods, O Israelites! who brought you out of the land of Egypt.”—
 One *of these* he placed at Bethel; and the other he placed at Dan: and this was an 29

VARIOUS READINGS.

V. 18. || So SEP. SYR. ARAB. and so he is called ch. 4. 6: 5. 14. The present TEXT, with CHALD. and VULG.
 has *Adoram* or *Aduram*.—V. 20. * *from Egypt*, SEP. Ib. * *and of Benjamin*, SEP.—V. 22. || *al. of GOD*.
 See c. R.—V. 24. * Here, in the Roman and Aldine editions of the Septuagint, there are about 50 verses
 out of their place, with considerable variations from the present TEXT; the chief of which I have marked
 in their proper places. See c. R.—V. 28. || So SEP. and, equivalently, SYR. *all the Israelites*. The REST,
them.

EXPLANATORY NOTES.

V. 23. *The remainder, &c.* That is, such Israelites as were not willing to make a separation; but still adhered to the house of David. been a place of worship.—And the Danites had erected for their own tribe a molten image at Dan. Comp. 1 Sam. 10. 3. and Jud. 18. 29.

V. 29. *At Bethel ... and at Dan.* Bethel had long before

occasion of sinning: for the people went to sacrifice either before the one at Bethel, or before the other at Dan. He also erected hill-chapels: and made priests of the people indiscriminately, who were not of the children of Levi.—Jeroboam, moreover, held the feast of tabernacles on the fifteenth day of the eighth month, like to the feast that is holden in Judah: and, on the altar, which he had erected at Bethel, he offered sacrifices to the calves which he had made: and in Bethel he placed the priests of the hill-chapels which he had erected.—Thus he offered sacrifices, upon the altar, which he had erected in Bethel, on the fifteenth day of the eighth month: in a month which, of his own devising, he appointed a festival for the children of Israel; and offered sacrifices upon the altar, and burned incense.

BUT, while Jeroboam was standing by the altar, to burn incense, lo! there came to Bethel, at the LORD's command, a man of GOD, out of Judah; who exclaimed against the altar, in the words of the LORD, saying: "Altar! altar! thus saith the LORD: 'Lo! to the house of David shall be born a son (Josiah by name), who will offer upon thee the priests of these hill-chapels: and upon thee shall be burned human bones.'" And he gave, at the same time, a token; saying: "This is the token of the LORD's having spoken. Lo! the altar shall be rent, and the ashes, that are upon it, shall be shed."—When king Jeroboam heard this exclamation of the man of GOD, against the altar at Bethel; he put forth his hand, from the altar, saying: "Lay hold on him:" but the hand, which he had put forth against him, became stiff; so that he could not pull it in again. The altar was, also, rent, and the ashes were shed from the altar, according to the token, which the man of GOD had given, in the words of the LORD. Then the king requested the man of GOD, saying: "Entreat, I pray thee, the LORD, thy GOD; and pray for me; that my hand may be restored to me." The man of GOD besought the LORD; and the king's hand was restored, and became as it was before. The king then said to the man of GOD: "Come home with me, and refresh thyself; and I will give thee a reward." But the man of GOD said to the king: "Wert thou to give me the half of thine house, I would not go in with thee: nor will I eat bread, or drink water, in this place: for so it was commanded me, by the word of the LORD, saying: 'Neither eat bread, nor drink water; nor return by the same way thou shalt go.'"—So he went another way, and returned not by the way he had come to Bethel.

Now, in Bethel, there dwelled an old prophet; whose sons had gone and told him, all the deeds which the man of GOD had, that day, done at Bethel: the words, also, which he had spoken to the king, they told to their father. Their father, then, said to them: "What way went he?" (for his sons had seen what way the man of GOD, who came from Judah, had gone.) Again, he said to his sons: "Saddle the

EXPLANATORY NOTE.

V. 32. On the fifteenth day of the eighth month: i. e. a whole month later than the day appointed by the law of Moses. Comp. ver. 33.

"as, for me." So they saddled the as for him; upon which he rode, and went
 after the man of GOD; whom he found sitting under a turpentine-tree. He said 14
 to him: "Art thou the man of GOD, who camest from Judah?" "I am," said he.
 Then said the other to him: "Come home with me, and eat bread." He answered: 15
 "I cannot return with thee, nor enter thine house; nor will I eat bread, or drink 16
 "water, in this place: for I have an express command from the LORD, saying: 17
 "'Thou shalt neither eat bread, nor drink water, there; nor shalt thou return by
 "the way thou goest.'" But the other said to him: "I, too, am a prophet, as thou 18
 "art: and an angel spoke to me, in the name of the LORD, saying: 'Bring that
 "prophet back with thee, unto thine house, that he may eat bread, and drink water.'" 19
 Thus he deceived him, and || brought him back: | and he ate bread, and drank 20
 water, in his house.—But, while they were sitting at the table, the word of the LORD 21
 came to the prophet who had brought the other back: and he addressed the man 22
 of GOD, who had come from Judah, saying: "Thus saith the LORD: 'Because
 "thou hast disobeyed the behest of the LORD, and hast not observed the precept,
 "which the LORD, thy GOD, commanded thee; but hast come back, and hast 23
 "eaten bread, and drunken water, in a place, in which, it had been said to thee:
 "'Neither eat bread, nor drink water;' thy corpse shall not come into the sepulchre
 "of thy forefathers.'"—After he had eaten bread and drunken † water, an as was 24
 saddled for him; *that is*, for the prophet who had been brought back. But, when 25
 he was gone, a lion met him on the way, and slew him: his corpse was cast down
 on the way, and the as stood by it: the lion, also, stood by the corpse: when, lo! 26
 some men, passing by, saw the corpse cast on the way, and the lion standing by the
 corpse: this they came and told, in the city where the old prophet dwelled: which 27
 when the prophet, who had brought the other back, heard, he said: "It is the man
 "of GOD, who was disobedient to the charge which the LORD had given him:
 "for which the LORD hath delivered him to a lion, who hath torn him, and slain
 "him, according to the word of the LORD, that was *by me* announced to him."— 28
 He then spoke to his sons, saying: "Saddle the as for me." They saddled: and 29
 he went and found the corpse cast on the way, and the as and the lion stand-
 ing by the corpse. And the prophet took up the corpse of the man of GOD, and 30
 laid it upon the as, and brought it back: and the old prophet came to the city to
 bemoan, and bury him: and he laid his corpse in his own sepulchre, and mourned 31
 over him, saying: "Alas! my brother!" And when he had buried him, he spoke
 to his sons, saying: "When I die, then bury me in the sepulchre, in which the
 "man of GOD is buried: lay my bones beside his bones: * for the denunciation, 32

VARIOUS READINGS.

CH. XIII. v. 19. || So SEP. VULG. which I think the true reading. The REST, *he went back with him*. See c. r.—
 V. 23. † SEP. SYR. and 1 MS. The CHALD. has the verbs in the plural: *after they had eaten, &c.* and that
 may be the true reading.—V. 31. * *that my bones may be safe, with his*. See c. r. and comp. 2 Kings 23. 18.

"which, in the name of the LORD, he made against the altar at Bethel, and
"against all the hill-chapels which are in the cities of Samaria, will assuredly come
"to pass."

33 *For*, after this occurrence, Jeroboam returned not from his evil way; but
continued to make priests of the hill-chapels, from the people indiscriminate-
ly: whosoever was willing, him he initiated, and he became one of the priests
34 of the hill-chapels. This brought such guilt upon the house of Jeroboam, as to
cause it to be cut off, and extirpated from the face of the earth.

1 At that time, Abiah, the son of Jeroboam, fell sick *; and Jeroboam said to his
2 wife *: "Arise, I pray thee, and disguise thyself, that thou be not known to be
"the wife of Jeroboam; and go to Shiloh, where, lo! there is the prophet Ahiah,
3 "who told me that I should be king over this people; and take with thee ten loaves
"of bread *, and cakes *, and a pot of honey; || and go to him, that he may tell
4 "thee what shall become of the child." Jeroboam's wife did so: she arose and
|| went to Shiloh, and came to the house of Ahiah. Now Ahiah could not see; for his
5 eyes were set, through age. But the LORD had said to Ahiah: "Lo! the wife of
"Jeroboam cometh to consult thee about her son, who is sick: thus, and thus shalt
6 "thou say to her: for, on her coming in, she will feign herself another."—So as soon
as Ahiah heard the sound of her feet, as she came in at the door, he said: "Come
"in, thou wife of Jeroboam! Why feignest thou thyself another? for to thee I
7 "have a hard message. Go, tell Jeroboam: Thus saith the LORD, the God
"of Israel: 'Although I exalted thee from among the vulgar, and made thee chief
8 "over my people Israel; and rent the kingdom from the house of David, and gave
"it to thee; yet thou hast not been like my servant David, who observed my
"commandments, and followed me with his whole heart, by doing that only
9 "which is right in mine eyes: but hast done evil above all that were before thee;

VARIOUS READINGS.

CH. XIV. ver. 1. * *with a very great sickness.* SEP. Ib. * *Ano*: "Arise, go and consult GOD about the child;
"whether he will outlive this sickness?" Now there was a man in Shiloh, whose name was Ahiah; a man of
sixty years, in whom was the word of GOD. Jeroboam, therefore, said to his wife: "Arise, and take with thee
"loaves," &c. SEP. See C. R.—V. 3. * *for the man of GOD,* SEP. Ib. * *for his children, and grapes,* SEP.
Ib. || *wanting in* SEP.—V. 4. || *took with her loaves, and two cakes, and grapes and a pot of honey for Ahiah.* Now
the man was old and dim-sighted. And while she was coming into the city to Ahiah the Shilonite, Ahiah said to his
servant: "Go and meet *Ano*, the wife of Jeroboam, and say to her: 'Come in, and stand not there; for thus saith the
"LORD: I send hardships upon thee.'" And she went in to the man of GOD; and Ahiah said to her: "Why hast
"thou brought to me loaves, and grapes, and cakes, and a pot of honey? Thus saith the LORD: 'Lo! thou art going
"from me: and it shall be, that on thine entering the city, thine hand-maids will come out to meet thee, and say:
"The child is dead: and the child shall be moaned thus: Alas! O LORD! for in him was found some good
"with respect to the Lord.'" SEP. All these various readings from ver. 1. are taken from the Roman edition
of the SEP. See C. R.

“ for thou hast gone and made to thyself other gods, molten idols, to provoke mine
 “ indignation ; and hast cast me behind thy back : lo ! therefore, I will bring evil 10
 “ upon the house of Jeroboam ; and will cut off the whole male posterity of Jero-
 “ boam, howsoever secure and sequestered in Israel : the remnant of the house of
 “ Jeroboam I will sweep away, as one sweepeth away dung, until it be completely
 “ gone. Him of Jeroboam’s posterity, who dieth in the city, the dogs shall eat ; 11
 “ and him, who dieth in the fields, the birds of the heavens shall devour : for the
 “ LORD hath so said. Arise thou, then, and go to thine own home ; for, as soon 12
 “ as thy feet shall enter into the city, the child will die. And him, indeed, all Israel 13
 “ will lament, and bury : but he only of Jeroboam’s posterity shall obtain a grave ;
 “ because in him was found somewhat good, with respect to the LORD, the GOD
 “ of Israel, in the house of Jeroboam.—The LORD will raise up, to himself, a king 14
 “ of Israel, who will, one day, and that soon, extirpate the house of Jeroboam. Nay, 15
 “ the LORD will, *one day*, smite Israel, like as a reed is shaken in the water ; and
 “ will exterminate the Israelites out of this good land which he gave to their fore-
 “ fathers ; and disperse them beyond the river : because they have made to them-
 “ selves *idol-groves*, provoking the wrath of the LORD.—† The LORD, therefore, 16
 “ will give up the Israelites, on account of the sins of Jeroboam ; who, by sinning,
 “ caused the Israelites to sin.”—The wife of Jeroboam arose, and departed, and 17
 went to Thirza : but when she was come to the threshold of the house-door, the
 child died. Him they buried ; and for him all Israel mourned ; according to the 18
 word of the LORD, which he had spoken by his servant the prophet Ahiah *.—
 The rest of the acts of Jeroboam ; how he warred, and how he reigned, are writ- 19
 ten in the chronicles of the kings of Israel.—The days of Jeroboam’s reign were 20
 twenty and two years : when he slept with his forefathers ; and his son Nadab
 reigned in his stead.

§ 15. *History of the Reigns of Rehoboam, Abiah and Asah; Kings of Judah.*

MEANWHILE, Rehoboam, Ben-Solomon, reigned in Judah.—Rehoboam 21
 was forty-one || years old, when he began to reign ; and he reigned, at Jerusalem,

VARIOUS READINGS.

V. 16. † SEP. ARAB. VULG. and 4 MSS.—V. 18. * *the Shilonite*. SYR.—V. 21. || *fifteen*. Fragment in SEP.
 VAT. See the note below, and C. R.

EXPLANATORY NOTES.

Ch. xiv. ver. 10. *Howsoever secure, &c.* I am not quite
 certain that I have rightly translated this comma : but it is
 the best translation I can make. Comp. Deut. 32. 36. and
 see C. R.
 V. 15. *Beyond the river*, i. e. the Euphrates : but this
 event did not happen until the reign of Phehah. See
 2 Kings 15. 29.
 V. 18. *Him they buried*. I have preferred this arrange-
 ment as more emphatical, and more allusive to the predic-
 tion.
 V. 21. *Forty-one years*. This number is highly impro-
 probable ; although in all the copies, and antient versions ; ex-
 cept in the above fragment mentioned among the various
 readings. Some modern critics think the true number is
 twenty-one. Houbigant is for fourteen. I suspect the ori-
 ginal reading was *twenty-two*. See C. R.

(|| the city which, of all the tribes of Israel, the LORD had chosen to be named his own city |) forty-one years.—His mother's name was Naama, an Ammonitess.—In his reign the Judahites did evil in the eyes of the LORD; and, by the sins which they committed, provoked his indignation more than all their forefathers had done. For they constructed, for themselves, hill-chapels, and statues, and groves, on every high hillock, and under every branchy tree. There were even catamites in the land! All the shameful vices of those nations, which the LORD had expelled to make room for the Israelites, they practised.

Now in the fifth year of Rehoboam's reign, Shishak, king of Egypt, came up against Jerusalem; and took away the treasures of the house of the LORD, and the treasures of the king's house: all he took away. All the shields of gold, that Solomon had made, he also took away: instead of which king Rehoboam made shields of brass; which he committed to the chiefs of the guards, who kept the door of the king's house: so that, when the king went to the house of the LORD, the guards bore them; and brought them back to the guard-chamber, when the king returned.—The rest of the acts of Rehoboam; all that he did; are written in the chronicles of the kings of Judah. There was ever war between Rehoboam and Jeroboam.—Rehoboam slept with his forefathers; and, with his forefathers, was buried in the city of David; * and his son || Abiah reigned in his stead.

IN the eighteenth year of the reign of king Jeroboam Ben-Nebat, Abiah became king over Judah; and reigned, at Jerusalem, three years. His mother's name was Maacha, daughter of || Abshalom.—He abandoned himself to all the sins, which his father had done before him; and his heart was not perfectly with the LORD, his GOD; as was the heart of his forefather David. Yet, for the sake of † his father | David, the LORD, his GOD, preserved for him [David] a lamp in Jerusalem; by keeping up his offspring, after him, for the establishment of Jerusalem: because David had done what was right in the eyes of the LORD, and (save only in the affair of Uriah the Hethite) had not, all the days of his life, turned aside from any thing that was commanded to him.—There was war between || Abiah Ben-Rehoboam |

VARIOUS READINGS.

V. 21. || wanting in SEP. and has much the air of interpolation. See C. R.—V. 31. * and his mother's name was Naama, an Ammonitess. So the present TEXT, with CHALD. VULG. ARAB. But it appears to be an interpolation, and is wanting in SEP. and SYR. See C. R. Ib. || al. Abiam. See C. R.—CH. XV. ver. 2. || al. Abshalom.—V. 4. † SYR. with 2 HEB. and 1 CHALD. MS. See C. R.—V. 6. || I have followed the reading of SYR. and ARAB. which I deem the true one; and which is partly confirmed by 14 HEB. and 1 CHALD. MS. The REST, except SEP. in which the whole comma is wanting, have Rehoboam for Abiah: a manifest blunder. See C. R.

EXPLANATORY NOTE.

Ch. xv. ver. 5. *Save only, &c.* If this clause be genuine, it is not too strictly to be understood. This very circumstance is a reason for suspecting its genuineness.

and Jeroboam, all the days of Abiah's life.—The rest of the acts of Abiah; all that he did; are written in the chronicles of the kings of Judah: *—Abiah slept with his forefathers; and was buried in the city of David: and his son Asah reigned in his stead.

IN the twentieth year of *the reign of* Jeroboam, king of Israel, Asah became king over Judah; and reigned, at Jerusalem, forty-one years. His mother's name was || Maacha, daughter of Abshalom.—Asah did what was right in the eyes of the LORD, like his forefather David. He expelled the catamites from the land, and removed all the idols which his father had made. Even his mother, Maacha, he removed from being queen, because she had made an horrible idol in a grove: her idol Asah destroyed, and burned, by the brook Kidron. Yet the hill-chapels were not removed, although the heart of Asah was perfectly with the LORD, all his days.—The things which his father had consecrated, and the things which his self consecrated; silver, gold and utensils; he brought into the house of the LORD.—Between Asah and Baashah, king of Israel, there was continual war. For Baashah, king of Israel, went up against Judah, and fortified Rama; that he might prevent any of his people from going over to Asah, king of Judah. Upon this, Asah took all the silver and gold, that remained in the treasures of the house of the LORD, and the treasures of the king's house; and, delivering them into the hands of his servants, he sent these to Ben-Adad Ben-Tabrimon Ben-Hezion, king of Syria, who dwelled in Damascus; saying: "Let there be a league between me and thee, as there was between my father and thy father: lo! I send to thee a present of silver and gold: come, break thy league with Baashah, king of Israel; that he may depart from me."—|| Ben-Adad listened to king Asah, and sent the chief of his hosts against the cities of Israel. And they smote Aion, and Dan, and Abel-beth-Maacha; and all Chinneroth; with the whole land of Naphthali. As soon as Baashah heard of this, he left off fortifying Rama, and dwelled at Thirza.—King Asah then summoned together all the Judahites, without exemption: and they took the stones and timber, with which Baashah had fortified Rama; and with them king Asah fortified Gabaa of Benjamin, and Mitzpha.—The rest of the acts of Asah; all the mighty things which he did, and all the cities which he fortified; are written

VARIOUS READINGS.

V. 7. * Here, in the present TEXT, and in all the versions except SYR. we have this addition: *And there was war between Abiah and Jeroboam.* But this is plainly an interpolation; or, perhaps, the words of ver. 6. stood here originally. See c. x. — V. 10. || *Ans*, SEP. — V. 20. || *al. Ben-Adar*.

EXPLANATORY NOTES.

V. 10. *Maacha*. If this reading be right, the word *mother* is here placed for *grandmother*; which is very possible. Houbigant prefers the reading of the Vatican copy of the Greek version, *Ans*. See c. x. The same note applicable to ver. 13.
V. 13. *An horrible idol*. Supposed to be a Priapus, or Phallus. See c. x.

in the chronicles of the kings of Judah.—In his old age, he was diseased in his feet.—And Asah slept with his forefathers; and, with his forefathers, was buried in the city of David: and his son, Jehoshaphat, reigned in his stead.

§ 16. *History of the Reigns of Nadab, Baashah, Elah, Zimri, and Omri; Kings of Israel.*

IN the second year of the reign of Asah, king of Judah, Nadab Ben-Jeroboam became king of Israel; and reigned over Israel two years. He did evil in the eyes of the LORD; and walked in the ways of his father, and in the sins in which he had involved the Israelites.—Against him Baashah Ben-Ahiah, of the house of Issachar, conspired; and smote him, at Gibethon of the Philistines: for Nadab, with all the Israelites, were then besieging Gibethon.—It was in the third year of the reign of Asah, king of Judah, that Baashah slew him; and reigned in his stead.—As soon as he became king, he smote the whole house of Jeroboam: he left not, undestroyed, a single soul of the house of Jeroboam; according to the word of the LORD, which he had spoken by his servant Ahiah, the Shilonite: on account of the sins of Jeroboam, which he committed himself, and made the Israelites commit; provoking thus the indignation of the LORD, the God of Israel.—The rest of the acts of Nadab; all that he did; are written in the chronicles of the kings of Israel.—Between Asah and Baashah, king of Israel, there was continual war.

IN the third year of the reign of Asah, king of Judah, Baashah Ben-Ahiah became king over all Israel; and reigned, at Thirza, twenty-four years.—He did evil in the eyes of the LORD; and walked in the ways of Jeroboam; and in the sins, in which he had involved the Israelites.—Therefore the word of the LORD came to Jehu Ben-Hanani, against Baashah, saying: “Although I exalted thee out of the dust, and made thee prince over my people, the Israelites; yet thou hast walked in the ways of Jeroboam; and hast caused my people, the Israelites, to sin; and, by their sins, to provoke mine indignation. Lo! I will sweep away the posterity of Baashah, and the posterity of his house; and will make thine house like the house of Jeroboam Ben-Nebat: him of the house of Baashah, who dieth in the city, the dogs shall devour; and him who dieth in the fields the birds of the air shall devour.”—The rest of the acts of Baashah; all the mighty things that he did; are written in the chronicles of the kings of Israel.—Baashah slept with his forefathers, and was buried at Thirza; and his son Elah reigned in his stead.—Now the word of the LORD had, through the mediation of the prophet Jehu Ben-Hanani, been

EXPLANATORY NOTES.

V. 23. *In his old age, &c.* See 2 Chron. ch. 16. where the history of Asah is related much more circumstantially than here. common mode of reckoning among the Hebrew historians, which in arranging their chronology is particularly to be attended to.

V. 25. *Two years; i. e. part of two years.* A very

denounced against Baashah and against his house, on account of all the evil which he did in the eyes of the LORD, in provoking him to indignation by his deeds; and because he put to death the house of Jeroboam, although himself was like them.

IN the twenty-sixth year of *the reign of Asah*, king of Judah, Elah Ben-Baashah became king of Israel; *and reigned over Israel*, at Thirza, two years: when his servant Zimri, the chief captain of the half of his cavalry, conspired against him; and, while he was getting drunk in the house of his household steward Arzah, at Thirza, Zimri went in, and smote him and slew him (in the twenty-seventh year of *the reign of Asah*, king of Judah), and reigned in his stead.—No sooner was he king, and seated on his throne, than he slew the whole house of Baashah; he spared not a single male of his kindred or friends.—Thus Zimri extirpated the whole house of Baashah, according to the word of the LORD; which he had spoken by the prophet Jehu: on account of all the sins of Baashah, and the sins of his son Elah; which themselves committed, and by which they caused the Israelites to sin; provoking, by their idolatry, the indignation of the LORD, the GOD of Israel.—The rest of the acts of Elah; all that he did; are written in the chronicles of the kings of Israel.

IN the twenty-seventh year of *the reign of Asah*, king of Judah, Zimri reigned, at Thirza, seven days. The people were then encamped at Gibethon; which, *at that time*, belonged to the Philistines: and when the people in the camp heard it said, that Zimri had conspired, and even killed the king; all the Israelites made Omri, the chief captain of the host, king of Israel, that day, in the camp. Then Omri, with all the Israelites, went up from Gibethon, and besieged Thirza. When Zimri saw, that the city would be taken, he went into the haram of the king's house, and || burned the king's house over himself, and died: | on account of the sins which he had committed, by doing evil in the eyes of the LORD; walking in all the ways of Jeroboam, and committing the same sins, in which he had involved the Israelites.—The rest of the acts of Zimri, and the conspiracy which he made, are written in the chronicles of the kings of Israel.

THE people of Israel were now divided into two parties: *one* half of the people adhered to Thibni Ben-Ginath, for the purpose of making him king; and *the other* half adhered to Omri. But the people, who adhered to Omri, prevailed against

VARIOUS READING.

CH. XVI. ver. 18. || *they burned the king's house over him; and he died.* SYR.

EXPLANATORY NOTES.

Ch. xvi. ver. 7. *And because, &c.* I have made a slight transposition to make the passage more intelligible. After all I am not sure if I have hit upon the true meaning. See c. x. V. 8. *Two years*, i. e. a part of two years. See the note on ver. 25 of the preceding chapter.

the people, who adhered to Thibni Ben-Ginath: so, Thibni dying, Omri became king.

- 23 IN the thirty-first year of *the reign of Asah*, king of Judah, Omri became king of Israel, and reigned over Israel twelve years. When he had reigned six years at
24 Thirza, he bought the hill of Samaria, from Samar, for two talents of silver; and builded *a city* on the hill; and called the name of the city, which he builded, Samaria, after the name of Samar, the *former* owner of the hill.—But Omri did evil
25 in the eyes of the LORD; nay, did worse than all his predecessors: for he followed every step of Jeroboam Ben-Nebat; and committed the same sins, in which he had involved the Israelites; so as to provoke by their idolatry the indignation
26 of the LORD, the GOD of Israel. The rest of the acts of Omri; all the mighty
27 things which he did; are written in the chronicles of the kings of Israel.—Omri slept with his forefathers, and was buried in Samaria; and his son Ahab reigned
28 in his stead.

§ 17. *The long and wicked Reign of Ahab, King of Israel.*

- 29 IN the thirty-eighth year of *the reign of Asah*, king of Judah, Ahab Ben-Omri became king of Israel: and Ahab Ben-Omri reigned at Samaria twenty-two years.
30 Ahab Ben-Omri did evil in the eyes of the LORD, above all his predecessors. For,
31 as if it had been a light thing for him to imitate the sins of Jeroboam Ben-Nebat, he took for a wife Jezabel, daughter of Ethbaal, king of the Zidonians; and went and
32 served Baal, and worshipped him: for to Baal he erected an altar in the temple of
33 Baal, which he builded in Samaria: he also made a grove.—Thus Ahab provoked more the indignation of the LORD, the GOD of Israel, than all the kings of Israel
34 that were before him.—In his days Hiel, a Bethelite, rebuilded Jericho: the foundation of which he laid in *the death* of his eldest son, Abiram; and in the death of his youngest, Segub, he set up its gates: according to the word of the LORD, which he had spoken by Joshuah Ben-Nun.

- 1 Now the † prophet Elias, a Thishbite, || from Thishbi | of Gilead, said to Ahab:
“As liveth the LORD, the GOD of Israel, whose minister I am; there shall not,

VARIOUS READINGS.

CH. XVII. VER. 1. † SEP. Ib. || So SEP. which I am convinced is the true reading. The REST, of the inhabitants. See c. 2.

EXPLANATORY NOTES.

V. 23. *Thibni dying*. Put to death probably by the people: if this indeed be not the true reading. See c. 2.

V. 24. *Samaria, from Samar*. In the Hebrew, according to the Masoretic punctuation, there is *Shomron*, from *Shomer*. But as the town is always called Samaria in the New Testament, and in our public version of the Old, I

retain that name; and call its first owner Samar; the better to shew the derivation. See c. 2.

Ch. xvii. ver. 1. *Elias*. The Hebrew name, according to the Masoretic punctuation, is *Eliahu*: but I prefer *Elias*, with our first translators, because he is so called in the New Testament. See c. 2.

“for these days to come, be either dew or rain, but according to my appointment.”—*When he had thus spoken*, the word of the LORD came to him, saying: 2
 “Go hence; and move eastward; and conceal thyself by the brook Cherith, which 3
 “is beyond the Jordan. Thou shalt then drink, from the brook; and I have 4
 “appointed the ravens to make provision for thee there.”—† Elias went, and did 5
 according to the word of the LORD: he went, and dwelled by the brook Cherith, 6
 beyond the Jordan: and the ravens brought him bread and flesh in the morning, 7
 and bread and flesh in the evening; and he drank † water from the brook.—But, 8
 after some time, the brook became dry; because there had been no rain in the land: 9
 so the word of the LORD came to him, saying: “Arise, and go to Zarephath, 10
 “which belongeth to Zidon, and dwell there: lo! I have appointed a widow wo- 11
 “man, there to make provision for thee.”—He arose, and went to Zarephath: and 12
 when he came to the entrance of the city; lo! there was a widow woman gather- 13
 ing some sticks. Her he hailed, and said: “Bring me, I pray thee, a little water 14
 “in a vessel; that I may drink.”—She was going to bring it; when he called to her, 15
 and said: “Bring me, I pray thee, a morsel of bread in thine hand.” She an- 16
 swered: “As the LORD, thy GOD, liveth, I have nothing baked: but only an 17
 “handful of meal in a barrel, and a little oil in a vial: and, lo! I have been ga- 18
 “thering a few sticks; that I may go in and dress it for myself and my son; 19
 “that we may eat it; then die.” But Elias said to her: “Fear not: go; do as 20
 “thou hast said: yet, first, make for me a small cake of it, and bring it to me: and 21
 “afterward make for thyself and for thy son. For thus saith the LORD, the GOD 22
 “of Israel: ‘The barrel of meal shall not waste, nor the vial of oil fail; until the 23
 “day when the LORD will send rain upon the land.’”—She then went, and did 24
 according to the word of Elias: and she and her household had food for many 25
 days. The barrel of meal wasted not; and the vial of oil failed not; according to 26
 the word of the LORD, which he had spoken by Elias.

It happened, after this, that the son of the woman, the mistress of the house, fell 27
 sick: and so grievous was his malady, that there was no life left in him. On this, 28

VARIOUS READINGS.

V. 5. † SEP.—V. 6. † SEP. SYR. ARAB.

EXPLANATORY NOTES.

V. 2. *The brook Cherith.* This seems to have been one of those rapid torrents which run down from the mountains, and form deep ravines in their way. These hollows are sometimes so deep, and their sides so steep and high, that eagles and other birds of prey build their eyries in them. Such are frequently to be seen in the northern parts of this island; and I have known them serve for hiding-places in troublesome times.

V. 4. *The ravens.* So all the ancient versions render;

except, perhaps, the Arabic. Some moderns, however, think the rendering wrong; and make the word in the original a proper name; denoting either the *Arabians*, or the inhabitants of *Harbo*, or *Orbo*, at some small distance from Seythopolis.—I see no cogent reason to depart from the common rendering; so much the less, as it is certain that ravens are wont to nestle in such ravines as are above mentioned. The other rendering has, nevertheless, its probability: and the reader may choose for himself. See c. 8.

18 she said to Elias: "What had I to do with thee, thou man of GOD! Hast thou
 "come to my house, to call my sins to remembrance, and to cause my son to die?"
 19 He said to her: "Give me thy son." Then, snatching him from her bosom, he car-
 ried him up to the roof-room, his own apartment; and laid him upon his own bed;
 20 and invoked the LORD, and said: "O LORD, my GOD! hast thou, then, brought
 21 "evil upon the widow, with whom I sojourn, by causing her son to die?" He
 then || stretched himself, thrice, upon | the child; and invoked the LORD, and said:
 22 "O LORD, my GOD! let the soul of this child return into him." The LORD
 heard the prayer of Elias; and the soul of the child returned, and he revived.—
 23 Elias then took the child down from the roof-room into the house; and giving
 24 him to his mother, he said: "Lo! thy son is alive."—And the woman said to
 Elias: "I now acknowledge thee to be a man of GOD; and that the word of the
 "LORD is truly in thy mouth."

1 WHEN many days had passed, in the third year of the drought, the word of the
 LORD came to Elias, saying: "Go, shew thyself to Ahab; that I may give rain
 2 "upon the land." So Elias went to shew himself to Ahab.—Now, in Samaria,
 so grievous was the famine, that Ahab called for the steward of his house, Obadiah;
 4 (this Obadiah had so great a reverence for the LORD, that when Jezabel cut off the
 LORD's prophets, he took an hundred prophets, and concealed them, by fifties, in
 5 caves; and fed them with bread and water) to whom Ahab said: "|| Come, let us
 "go | through the land, unto all the water-springs, and all the brooks: perhaps we
 "may find grafs to keep the horses and mules alive; that we may not lose the
 6 "whole cattle." On this, they divided the land between them, for the purpose of
 passing through it: Ahab went one way, by himself; and Obadiah went another
 way, by himself.

7 BUT, as Obadiah was on his way *, he was met by Elias, and knew him, and
 8 fell upon his face, and said: "Art not thou my lord Elias himself?" He answered:
 9 "I am: go, tell thy master that Elias is here." But † Obadiah said: "In what
 "have I sinned, that thou wouldest deliver thy servant into the hands of Ahab, to
 10 "be slain? As the LORD, thy GOD, liveth; there is no nation or kingdom *around*,
 "whither my master hath not sent to seek thee: and if they said: 'He is not here:'
 11 "he made that kingdom and nation swear, that thou wert not to be found. Yet,

VARIOUS READINGS.

V. 21. || *breathed thrice into*, SEP. A very apt reading: but which the present Hebrew word will not bear. See
 c. R.—CH. XVIII. ver. 5. || So SEP. The REST: *Go thou*. A much less probable reading. See c. R.—
 V. 7. * *by himself*, SEP.—V. 9. † SEP. SYR.

EXPLANATORY NOTE.

CH. xviii. ver. 10. *No nation or kingdom*, &c. He must version makes Ahab *turn* those places; instead of *making*
 mean the small neighbouring tributary nations, some of *them* *swear*. See c. R.
 which were governed by little kings or emirs. The Greek

“now, thou sayest: ‘Go, tell thy master, that Elias is here!’ although, perhaps, I
 “shall no sooner be gone from thee, than the spirit of the LORD will carry thee
 “I know not whither: so, when I come and tell Ahab, if he cannot find thee,
 “he may slay me. Now I, thy servant, have revered the LORD, from my youth.
 “Has it never been told to my lord, what I did when Jezabel slew the prophets of
 “the LORD? how I concealed an hundred prophets, by fifties, in caves, and fed them
 “with bread and water? Yet, now, thou sayest: ‘Go, tell thy master, that Elias is
 “here:’ when, *not finding thee*, he will slay me.” Elias answered: “As liveth the
 “LORD, *the GOD* of hosts, whose minister I am; I will assuredly shew myself to
 “him [Ahab] this very day.”—Obadiah then went to meet Ahab, and told him: 16
 and Ahab went to meet Elias. And as soon as Ahab saw Elias, he said to him: 17
 “Art thou he, who troubleth Israel?”—† Elias answered: “I have not troubled 18
 “Israel: but thou, and thy father’s house; in having rejected the commandments of
 “the LORD, and followed other gods. Now, therefore, send, and assemble to me, 19
 “unto mount Carmel, all the Israelites; with the four hundred and fifty prophets of
 “Baal; and the four hundred * prophets of groves; who eat at the table of Jeza-
 “bel.”—Ahab sent to all || the children | of Israel; and called together † all the 20
 prophets unto mount Carmel: when Elias, coming to the people, said: “How 21
 “long halt ye on || two opinions? | If the LORD be GOD, follow him; but if Baal
 “be GOD, follow him.” To this the people answered not a word.—Then said 22
 Elias to † all the people: “I, only I, am the remaining prophet of the LORD;
 “while the prophets of Baal are four hundred and fifty men. Let two bullocks 23
 “be given to us: and let them choose, for themselves, one bullock, and cut him in
 “pieces, and lay wood upon *the altar*; but add no fire: and I will dress the other
 “bullock, and put on wood; but add no fire: then invoke ye your gods by name; 24
 “and I will invoke the LORD, † my GOD, by name: and let the god, who shall
 “answer by fire, be the GOD.” The whole people answered, and said: “A fair
 “proposal!”

ELIAS, next, said to the prophets of Baal: “Choose ye, for yourselves, one bul- 25
 “lock, and dress him, first; since ye are the many; and invoke your gods, by
 “name: but add no fire.”—So the bullock, that was assigned to them, they took, 26
 and dressed; and invoked Baal, by name, from morning until mid-day; saying:
 “O Baal, hear us!” while they leaped about the altar which they had made.
 But no voice; no answer was returned.—Now when mid-day came, Elias, jeering 27

VARIOUS READINGS.

V. 18. † SEP. SYR.—V. 19. * *and fifty*, SYR.—V. 20. || *the boundaries*, 30 MSS. See C. R. Ib. † SEP. and 2 MSS.
 —V. 21. || *on both legs*, SEP. which is, perhaps, the better reading. See C. R.—V. 22. † 25 MSS.—
 V. 24. † SEP. SYR. See C. R.

EXPLANATORY NOTES.

V. 18. *Other gods*; lit. *Baals*.—V. 19. *Who eat at the table of Jezabel*. Who are maintained at her expense.

at them, said: "Call, in a louder tone: he may be musing; he may have business;
 28 "he may be journeying; or, perhaps, he is asleep, and must be awaked." On
 this, they called in a louder tone, and cut themselves, according to their custom,
 29 with knives and lancets, until their blood gushed out. Yet, when mid-day was
 past; and although they prophetized, until the time of offering *the evening* sacri-
 fice, no voice *was heard*, no answer *given*, no attention *paid to them*. *

30 ELIAS, now, said to all the people: "Come near to me:" and all the people
 came near to him. He then repaired the altar of the LORD, that had been demo-
 31 lished. And Elias took twelve stones; according to the number of the tribes of the
 sons of || Israel; (for so the word of the LORD had named him; saying: "Let
 32 "Israel be thy name,") and with the stones he builded an altar, in the name of the
 LORD. About the altar, he made a trench; so large as would contain two seahs
 33 of seed-grain. He then arranged the wood; and, having cut the bullock in pieces,
 and laid *them* upon the wood, he said: "Fill four jars with water, and pour it on
 34 "the holocaust, and on the wood:" † and when they had so done, | he said: "Do
 "it a second time:" and they did it a second time. Again he said: "Do it a third
 35 "time:" and they did it a third time: so that the water ran round about the altar;
 36 and the trench, even, was filled with the water.—The time of the evening sacrifice
 was now come; when the prophet Elias approached *, and said: "O LORD! the
 "GOD of Abraham, of Isaac, and of Israel! || let it be, this day, known; that thou
 "art the GOD of Israel; and that I, thy minister, have done all these things, by thine
 37 "order. Hear me, O LORD! hear me; that this people may know, that thou, the
 38 "LORD, art the GOD; and that thou hast converted their hearts." On this, a fire
 fell from the heavens, from the LORD; and consumed the holocaust, and the wood,
 39 and the stones, and the earth; and licked up the water in the trench. When all
 the people saw this, they fell upon their faces, and said: "The LORD is THE GOD:

VARIOUS READINGS.

V. 29. * *Elias, the Tishbite, then said to the prophets of scandal: "Withdraw ye, now; that I may dress mine
 "holocaust:" and they withdrew, and went away.* SEP. A most probable reading, which were better, per-
 haps, in the TEXT. See C. R.—V. 31. || So SEP. with 9 MSS. which I much prefer to the present reading
Jacob; for reasons given in C. R.—V. 33. † SEP. See C. R.—V. 36. * *and called toward the heavens;* SEP.
 Ib. || "Hear me, O LORD! hear me, to-day, by fire: let all this people know, that thou art the LORD, the GOD
 "of Israel; and that I, thy minister, have, through thee, done all these things: Hear me, O LORD! hear me: and
 "let this people know that thou art the LORD-GOD; who hath converted the hearts of this people." Such is
 the reading and arrangement of SEP. at least, of equal probability with the present.

EXPLANATORY NOTES.

V. 29. *Although they prophetized; i. e. were agitated in a
 wild and furious manner. Compare 1 Sam. 18. 10.*

V. 30. *He then repaired, &c.* This, in the Greek ver-
 sion, is placed after *in the name of the Lord*, ver. 32. but
 not entirely. If the words be there inserted; the transla-
 tion will run thus: *And Elias took twelve stones, according*

*to the number of the twelve tribes of the sons of Israel, &c.
 and with the stones he builded an altar in the name of the
 Lord; repairing the altar that had been demolished. This to
 some will probably seem a better order than the present.*
 See C. 2.

"the LORD is THE GOD."—Elias then said to them: "Seize the prophets of 40
"Baal: let none of them escape." So they seized them: and Elias brought them
to the torrent Kishon, and there slew them.

THEN Elias said to Ahab: "Go; eat and drink; for abundance of rain is at 41
"hand." While Ahab went to eat and drink; Elias went up to the top of mount 42
Carmel; where, throwing himself down upon the ground, he placed his face be-
tween his knees; and said to his servant: "Go now, and look toward the sea." 43
He went, and looked; and said: "*I see nothing.*" "Go again," said † Elias,
"seven times."—† So the servant went again seven times: | and, at the seventh 44
time, he said: "Lo! a small cloud, like the palm of a man's *band*, is arising out
"of the sea." "Go, then," said Elias, "to Ahab; and say: 'Put to *thy horses*, and
"go down, lest the rain stop thee.'"—By and by, the heavens were blackened 45
with clouds and wind; and a great rain ensued.—And while Ahab went, riding,
to Jezreel, Elias, moved by a divine impulse, girded his loins, and ran before Ahab 46
unto the entrance of Jezreel.

WHEN Ahab had told to Jezabel, all that Elias had done; and how he had 1
slain || all the prophets; then Jezabel sent a messenger to Elias, saying: "So may 2
"the gods do so and so to me, and more besides; if, by to-morrow about this time,
"I make not thy life like one of theirs."—|| On this, he was afraid, and arose; | 3
and, to save his life, went away, and came to Beer-sheba; which belonged to Judah.
There he left his servant; but went, himself, a day's journey into the wilderness; 4
where, being seated under a broom-tree, he requested, for himself, that he might
die; and said: "This is too much, O LORD! Take away my life: for I am not bet-
"ter than my forefathers." He then lay down, and fell fast asleep under the 5
broom-tree: when, lo! an angel touched him, and said to him: "Arise; eat."
He looked up, and beheld, at his head, a coal-baked cake, and a vial of water. So 6
he ate, and drank, and lay down again. But the angel of the LORD returned, a 7
second time; and, touching him, said: "Arise; eat: for thou hast yet a great way
"to go." He arose, and ate and drank: and, on the strength of that food, tra- 8
velled forty days and forty nights, unto the great mountain Horeb. And, when 9
he came thither, he lodged there, in a cave: when, lo! the word of the LORD
came to him, and said to him: "What doest thou here, Elias?" He answered: 10
"I have been most zealous in the cause of the LORD, the GOD of hosts: for the

VARIOUS READINGS.

V. 43. † SEP.—V. 44. † SEP.—CH. XIX. VER. 1. || wanting in SEP. ARAB. and 5 MSS.—V. 3. || So SEP. SYR.
VULG. with 4 HEB. and 1 CHALD. MS. The rest: *When he saw this, he arose, &c.* See c. 2.

EXPLANATORY NOTE.

Ch. xix. ver. 8. *Forty days and forty nights.* I have long *forty*. Yet there is no variation either in the copies of the
suspected that the original reading here was *four*; and not *text*, or in the ancient version. See, however, c. 2.

- “ children of Israel have neglected thy covenant, demolished thine altars, and slain
 “ thy prophets with the sword: I, I only, remain; and even my life they seek to
 11 “ take away.” It was then said to him: “ Go forth, and stand upon the moun-
 “ tain to meet the LORD: and, lo! while the LORD is about to pass, a great and
 “ mighty wind shall precede him; rending the mountains, and shivering the rocks:
 “ but the LORD will not be in the wind. The wind will be followed by an earth-
 12 “ quake: but the LORD will not be in the earthquake. The earthquake will be
 “ followed by lightning: but the LORD will not be in the lightning. But, after
 “ the lightning, there will be heard a calm, gentle voice; † and there will the LORD
 13 “ be.”—As soon as Elias heard this, he wrapped his face in his mantle, and went
 out and stood at the entrance of the cave: when, lo! the voice came to him, and
 14 said: “ What doest thou here, Elias?” He answered: “ I have been most zealous
 “ in the cause of the LORD, the GOD of hosts: for the children of Israel have
 “ neglected thy covenant, demolished thine altars, and slain thy prophets with the
 15 “ sword: I, I only, remain; and even my life they seek to take away.” The
 LORD said to him: “ Go; take thy route, from the wilderness, to Damascus; and
 16 “ on thy coming thither, thou shalt anoint Hazael king over Syria. Thou shalt,
 “ also, anoint Jehu Ben-Jehoshaphat-ben-Nimshi, king over Israel: and Elishah Ben-
 17 “ Shaphat, of Abel-mehola, thou shalt anoint prophet, in thy stead: So, that he,
 “ who may escape the sword of Hazael, shall be slain by Jehu; and he, who may
 18 “ escape the sword of Jehu, shall be slain by Elishah. But I will preserve, in Israel,
 “ seven thousand men: all who have not bowed their knees to Baal, nor adored him
 “ with their mouths.”
 19 So he departed thence; and found Elishah-Ben-Shaphat ploughing: twelve
 pairs of oxen going before him; and himself with the twelfth. Elias, passing
 20 over to him, threw his mantle about him: on which he left the oxen, and ran
 after Elias; and said to him: “ Let me, I pray thee, embrace my father and my
 “ mother; and let me follow thee.” † Elias said: “ Go, return; for what have I
 21 “ done to hinder thee?” So he went back from him, and took a pair of oxen,

VARIOUS READINGS.

V. 12. † Some copies of SEP. See c. x.—V. 20. † SEP. See c. x.

EXPLANATORY NOTES.

V. 11 and 12. A beautiful description of a tremendous storm, clothed in all the pompous exuberance of oriental poetry. I have, with the Greek and Arabic translators, made the description a part of the angel's speech; not a part of the historian's narrative. See c. x. and compare Exod. 33. 21, 22, 23.

V. 12. *A calm, gentle voice; or sound.* This, I think, evidently alludes to what follows. The LORD had yet from thousand; that is, a considerable number of worshippers in Israel; for whose sake he will not employ storms and thunder against the nation; but the soft words of persuasion and mercy.

V. 15. *Take thy route, from the wilderness, to Damascus.*

So I understand the words, with Jerom, and the Arabic translator: not *take thy route to the wilderness of Damascus*. See c. x.

V. 17. *Shall be slain by Elishah.* This refers to the three years famine; mentioned 2 Kings, 6. 31.

V. 18. *Nor adored him with their mouths; i. e. by kissing their own hands, in a bending posture, before the idol: which the word adores almost literally expresseth.*

V. 21. *Go, return, &c.* In rendering this difficult passage, I differ from all interpreters; both antient and modern. Yet I believe my translation is the true one. My reasons for thinking so are given, with some other renderings, in c. x.

and slaughtered them; and boiled their flesh with the *wood of the oxen-team*; and gave a *feast* to the people: and, when they had eaten, he arose and went after Elias, and ministered to him.

† IT was after this that the following event happened.—Naboth, a Jezreelite, 1
had a vineyard in Jezreel, by the palace of Ahab king of Samaria. And Ahab 2
spoke to Naboth, saying: “Give me thy vineyard; that I may make of it a green-
“garden: because it is hard by mine house: I will give thee for it, either a better
“vineyard than it; or, if it seem good to thee, I will give thee its value in
“money.” * But Naboth said to Ahab: “The LORD defend me, from giving 3
“away, to thee, the inheritance of my forefathers!”—Ahab went home, furly and 4
discontented, on account of the speech, which Naboth, the Jezreelite, had spoken;
when he said: “The inheritance of my forefathers I will not give thee.”—So he
laid himself down upon his couch, and turned away his face, and would eat no
food. Then his wife, Jezabel, came to him; and said to him: “What sadness of 5
“mind is this; that thou wilt eat no food?” He said to her: “Because, when I 6
“spoke to Naboth, the Jezreelite, and said to him: ‘Give me thy vineyard for
“money; or, if it please thee better, I will give thee a vineyard for it:’ he an-
“swered: ‘My vineyard I will not give thee.’”—But his wife, Jezabel, said to him: 7
“Hast thou, then, any king-ship over Israel? Arise, eat food, and let thine heart
“be joyful: the vineyard of Naboth, the Jezreelite, I will give thee.” She then 8
wrote letters, in the name of Ahab; and sealed them with his signet; and sent the
letters to the elders and principal inhabitants of the city, in which Naboth dwelled.
In the letters she wrote thus: “Proclaim ye a fast; and, having placed Naboth 9
“at the top of the people; bring before him, two lawless men; who may witness 10
“against him, saying: ‘|| Naboth blasphemed | GOD, and the king.’ Then take
“him out, and overwhelm him *with stones*, until he die.” The men of his city, 11
that is, the elders and principal inhabitants, did according to Jezabel’s message;
as written in the letters which she had sent to them. They proclaimed a fast, 12
and placed Naboth at the top of the people: when two lawless men came and 13
placed themselves opposite to him: and these lawless men witnessed against
him, saying: “Naboth blasphemed GOD and the king.” On this they took him
out of the city, and overwhelmed him with stones, until he died. They then sent 14
word to Jezabel, saying: “Naboth hath been overwhelmed *with stones*; and is
“dead.”—As soon as Jezabel heard that Naboth had been overwhelmed *with stones*, 15
and was dead; she said to Ahab: “Arise: take possession of the vineyard of

VARIOUS READINGS.

CH. XXI. † I follow the order of SEP. which, I am convinced, is the true one. This, I think, every attentive reader will himself perceive; on comparing the two arrangements. See, however, C. R.—V. 2. * & *let me have it for a green-garden.* SEP.—V. 10. || So STR. and so, equivalently, SEP. and VULG. The REST have, *Thou blasphemedst*: but the other is the most probable reading. See C. R. and compare ver. 13.

“ Naboth, the Jezreelite ; which he refused to give thee, for money : for Naboth is
 16 “ no more alive, but dead.” When Ahab heard that Naboth was dead, * he arose,
 17 to go down to the vineyard, for the purpose of taking possession of it : when the
 18 word of the LORD came to Elias, the Thishbite, saying : “ Arise, go to meet Ahab,
 “ king of Israel, in Samaria : lo ! he is in the vineyard of Naboth ; whither he hath
 19 “ gone down to take possession of it. And thou shalt speak to him, saying : ‘ Thus
 “ saith the LORD : Wilt thou, after having murdered *a man*, take, moreover, *his pos-*
 “ session ?’ Again thou shalt speak to him, saying : ‘ Thus saith the LORD : In the
 “ same place, where the dogs licked up the blood of Naboth, shall the dogs, O thou !
 20 “ lick up thine own blood.’ ”—Ahab, *on seeing Elias*, said to him : “ Darest thou
 “ meet me, mine enemy ?” He answered : “ I dare meet thee ; because thou hast
 21 “ sold thyself to do evil, in the eyes of the LORD ; lo ! (*saith the LORD*) I will bring
 “ evil upon thee : I will sweep away thy posterity, and extirpate every male of
 22 “ the house of Ahab, howsoever sequestered and secure, in Israel : I will do with
 “ thine house, as I did with the house of Jeroboam Ben-Nebat, and with the house
 “ of Baasah Ben-Ahiah ; because thou hast incited, and caused the Israelites to sin.
 23 “ Concerning Jezabel, the LORD hath also spoken, saying : ‘ The dogs shall de-
 24 “ vour Jezabel, under the wall of Jezreel.—Him of Ahab’s *house*, who may die in
 “ the city, the dogs shall devour ; and him, who may die in the field, the birds of
 25 “ the heavens shall devour.”—Now, although there had been none like Ahab ; who,
 26 seduced by his wife Jezabel, had sold himself to do evil, in the eyes of the LORD, and
 committed the greatest abominations, by going after vile idols, according to all the
 doings of the Amorites, whom the LORD had expelled from before the children of
 27 Israel ; yet, when Ahab heard those words, he * rent his garments, and put sack-
 cloth on his body, and fasted, and lay in sackcloth, and walked with a down-
 28 cast look.—On this, the word of the LORD came to Elias, the Thishbite, saying :
 29 “ Seest thou how Ahab humbleth himself before me ? On account of his humbling
 “ himself before me, I will not bring the *threatened* evil in his own days : in the
 “ days of his son, will I bring the evil upon his house.”
 1 ABOUT this time, Ben-Adad, king of Syria, having assembled his whole host,
 and accompanied by thirty-two kings ; with horsemen and chariots, went out

VARIOUS READINGS.

V. 16. * *he tore his garments, and covered himself with sackcloth ; after which, &c.* SEP.—V. 27. * *was moved with compunction, before the LORD, and went away weeping, and,* SEP. SEC C. R.

EXPLANATORY NOTES.

Ch. xxi. ver. 16. If the addition in the Greek version be true meaning of the Hebrew word ; yet the Syriac and genuine, it would seem that Ahab did not approve of his wife’s conduct : and indeed this is highly probable. He, however, went to take possession of the vineyard. Sec C. R.

Ch. xx. ver. 1. *Thirty-two kings ; i. e. vassal kinglings.* Josephus says they were from beyond the Euphrates.

against Samaria for the purpose of besieging, and subduing it. But, *first*, he sent 2
messengers into the city to Ahab, king of Israel, to say to him: "Thus saith Ben-
" Adad: 'Thy silver and thy gold are mine; your wives and your goodly children are, 3
" also, mine.'" The king of Israel answered, and said: "According to thy word, 4
" my lord-king! I and all that I have are thine." But the messengers returned 5
and said: "Thus again saith Ben-Adad: 'The message which I sent to you was,
" to deliver up to me your silver and your gold, and your wives, and your children:
" I, therefore, will, to-morrow about this time, send my servants; that they may 6
" search thine house and the houses of thy servants; when, whatsoever is the most
" desirable in || thine eyes, they shall lay hands on, and take away.'"—On this, 7
the king of Israel convoked all the elders of the land, and said † to them: | "Mark,
" I pray you, and see how that man seeketh mischief: although, when he sent to
" me for my wives and for my children, and for my silver, and for my gold, I gave
" him no refusal." Then all the elders, and the whole people, said to him: "Listen 8
" not, nor consent."—So he said to the messengers of Ben-Adad: "Tell || my lord- 9
" king: | 'All that thou requiredst of me, by thy first message, I will do: but this I
" cannot do.'"—The messengers departed, and reported this: when Ben-Adad 10
sent again to him, and said: "May the gods do so and so to me, and more besides;
" if the dust of Samaria shall be sufficient to fill the hands of all the people, who
" follow me *thither*!" The king of Israel answered, and said: "Say ye to your king: 11
" 'Let not him who is but girding on *his sword*, boast as if he were ungirding it.'" 12
As soon as Ben-Adad (who was then carousing with the other kings, in booths) 12
heard this message, he said to his servants: "Attack." So they attacked the city.

MEANWHILE, there came a prophet to Ahab, king of Israel, saying: "Thus 13
" saith the LORD: 'Hast thou seen all that great multitude? Lo! into thine hands I
" will, this day, deliver them; that thou mayst know, that I am the LORD.'" "But 14
" by whom," said Ahab, "*wilt thou deliver them?*" He answered: "By the young
" men belonging to the chiefs of provinces: so saith the LORD." "Who," said

VARIOUS READINGS.

CH. XX. ver. 6. || *their*, SEP. STR. VULG. and this seems the more natural reading.—V. 7. † STR.—
V. 9. || *the king, your master*, SEP.

EXPLANATORY NOTES.

V. 3. *Your goodly children*. Ahab had seventy sons. See 1 Kings, 10. 13.

V. 4. *Are thine*; i. e. We are at your service. A sad situation for a proud king. But Ahab had been lately humbled; and saw the straits he was in.

V. 7. *All the elders of the land*; i. e. all then present in Samaria. The words of *the land* are wanting in one ms.

V. 10. *If the dust*, &c. By this oriental hyperbole he expresses the great number of his army.

V. 11. *Let not him*, &c. A very emphatical metaphor: equivalent to our *crowning before conquest*.

V. 12. *Attack*. In Shakespeare's time the word *set-on* was used in this sense; which more nearly approaches the Hebrew word. See c. 2.

V. 14. *The chiefs of provinces*; who were then probably at Samaria. The Syriac and Arabic translators, with Symmachus, have given a different version; and render the *chiefs*, or *principal persons in the city*. The *young men* here mentioned composed their retinues; and were no doubt the flower of the youth of their respective provinces. How many each had with him, we can hardly conjecture. See c. 2.

15 Ahab, "shall order the battle?" He answered: "Thyself."—Then Ahab mustered the young men belonging to the chiefs of provinces; and they were two hundred and thirty-two. After these, he mustered the whole people, all the children of Israel; seven thousand.—They went out of *Samaria*, at mid-day; while Ben-Adad and the kings that were with him (thirty-two kings, his auxiliaries) were carousing in booths. The young men, belonging to the chiefs of provinces, went out first: and when Ben-Adad sent to know who they were; it was told him, that "men were coming from Samaria." And he said: "Whether they come out for peace, take them alive; or whether they come out for war, take them alive."—But the young men, belonging to the chiefs of provinces, who went out of the city, with the forces that followed them, having slain every one his man, the Syrians fled, and the Israelites pursued them: but Ben-Adad, on horseback, escaped with his horse-men. Yet the king of Israel went on, and smote both horses and chariots; and made a great slaughter of the Syrians.

22 THE same prophet, now, came to the king of Israel, and said to him: "Be prepared; and consider and see, what thou art to do: for, at the return of 23 "the year, the king of Syria will come out against thee." So it happened. For the servants of the king of Syria said to him: "The God of the Israelites is 24 "a mountain-god; therefore were they stronger than we: but let us combat them in "the plain, and then we shall certainly be stronger than they. But do thou this: "remove those auxiliary kings from the places they hold; and appoint lieutenants 25 "instead of them: and muster up an army, like the army which thou hast lost; "horse for horse, and chariot for chariot. Then let us combat them in the plain: "we shall certainly be stronger than they." He listened to their advice, and did 26 so. For, at the return of the year, Ben-Adad mustered the Syrians, and came to 27 Aphek, to fight against the Israelites.—The children of Israel, being also mustered and completed, went out against them; and encamped, opposite to them, like two 28 small flocks of goats; whereas the Syrians filled the country.—But a man of God came to the king of Israel, and said: "Thus saith the LORD: 'Because the Syrians "have said: The LORD is a mountain-god, not a valley-god; I will therefore "deliver into thine hands the whole of that great multitude; that ye may know, 29 "that I am the LORD.'"—Seven days they were encamped, one over against the other: but, on the seventh day, they met in battle; when the children of Israel 30 slew, in one day, an hundred thousand Syrians. The rest took refuge in the city of Aphek; where a wall fell in upon this residue, of twenty-seven thousand men. Ben-Adad also, when he fled, went into that city, and hid himself in an inner cham-

EXPLANATORY NOTE.

V. 27. Like two small flocks of goats. The historian could not better express the smallness of the Israelite army. Goats are never seen in large flocks like sheep.

ber: when his servant said to him: "Lo! now, we have heard, that the kings of
 " the house of Israel are merciful kings: let us, we pray thee, put sackcloth about
 " our loins, and ropes about our necks; and let us go to the king of Israel: per-
 " haps, he will spare || thy life." | So, girding sackcloth about their loins, and put-
 " ting ropes about our necks, they came to the king of Israel; and said: "Thy ser-
 " vant Ben-Adad saith: 'I pray thee, spare my life.' " He answered: "Is he yet
 " alive? He is my brother." The men, taking this for a good omen, instantly took
 the hint, and said: "Thy brother Ben-Adad." Then said he: "Go, bring him
 " hither." So Ben-Adad coming forth to him, he took him up into the chariot.
 And Ben-Adad said: "The cities, which my father took from thy father, I will
 " restore; and thou mayst make outlets for thyself in the territories of Damascus, as
 " my father made in the territories of Samaria." Then said Ahab: "On that con-
 " dition I will let thee go." So he made a covenant with him, and let him go.—
 But a certain man, one of the prophets, at the command of the LORD, said to his
 neighbour: "Smite me, I pray thee." And when the man refused to smite him,
 he said to him: "Because thou hast disobeyed the command of the LORD, as soon
 " as thou shalt have departed from me, a lion will slay thee." The man had no
 sooner departed from him, than a lion met him, and slew him.—*The prophet* then
 found another man, to whom he said: "Smite me, I pray thee." And the man
 so smote, that, in smiting, he wounded him. The prophet then went, and waited
 on the way for the king, having disguised himself by a bandage on his face. And
 when the king was passing by, he called aloud to the king, and said: "Thy ser-
 " vant went out into battle; when, lo! a man, turning aside to me, brought another
 " man, and said: 'Keep this man: if by any means he be missing, thy life shall go
 " for his life; or thou shalt pay a talent of silver.' But, while thy servant was
 " busied here, and there, the man was gone."—The king of Israel said to him:
 "Thou, thyself, hast decided thy doom." *The prophet*, on this, suddenly took
 the bandage off his face, when the king of Israel perceived that he was one of the
 prophets. *The prophet* then said to him: "Thus saith the LORD: 'Because thou

VARIOUS READING.

V. 31. || *our lives*, SEP. SYR. VULG.

EXPLANATORY NOTES.

V. 31. *And ropes about our necks.* The Hebrew word is *heads*: but I am convinced that the meaning is *necks*; and so the Arabic translator understood it. See c. 2.

V. 33. *Took the hint.* As the Greek and Vulgate render it; *took the word out of his mouth.*

V. 34. *Outlets.* So I render the word which is translated *streets* in our common version. Those *outlets* were, most probably, for pasturage: and the English word is a literal translation of the Hebrew. See c. 2.

V. 35. *Smite me.* The Arabic translation, *Smite me on the head.* See c. 2. and comp. ver. 38.

V. 38. *By a bandage, &c.* The present Heb. text has *ashes*; but this is evidently a corruption. See c. 2. The bandage might be placed, also, to hide the wound, which he had received. See above, ver. 35.

V. 39. *If by any means, &c.* This supposes that the keeper undertook this charge, on these conditions.

V. 40. *Was busied here, and there.* The Greek translator and Chaldee paraphrast seem to have read a different word in their copies; and render, *while I was looking about this way and that way.* See c. 2.

43 "hast let go, out of thine hands, a man devoted to destruction, therefore thy life
"shall go for his life, and thy people for his people."—So the king of Israel returned
home, furly and discontented; and came to Samaria.

1 THREE years passed without war between Syria and Israel. But, in the third
year, it happened, that Josphat, king of Judah, came to *visit* the king of Israel:
3 when the king of Israel said to his servants: "Know ye not that Ramoth-Gilead
is ours? and shall we delay to take it out of the possession of the king of Syria?"
4 He then said to Josphat: "Wilt thou go with || me to battle, unto Ramoth-
5 "Gilead?" And Josphat said to the king of Israel: "As thou art disposed, so
"am I; as thy people, so my people, as thy horsemen, so my horsemen: yet, I
"pray thee, (said Josphat * to the king of Israel) consult, on this occasion,
6 "the will of the LORD."—On this, the king assembled * the prophets; about
four hundred men; to whom he said: "Shall I go to battle, against Ramoth-Gi-
"lead? or shall I forbear?" They answered: "Go; for the LORD will deliver
7 "it into the hands of the king." But Josphat said: "Is there not, beside *these*,
8 "a prophet of the LORD, whom we may consult?" "There is, indeed, one man
"(said the king of Israel to Josphat) whom we may consult; Michaiah Ben-
"Imlah: but him I hate; for he never prophesieth good concerning me, but evil."
9 Josphat answered: "Let not the king speak so."—Then the king of Israel called
10 a eunuch, and said: "Bring, instantly, Michaiah Ben-Imlah."—Now the king of
Israel, and Josphat king of Judah, were seated, each on his throne, clothed in
their robes of state, in a void space at the gate of Samaria; and all the prophets
11 were prophesying before them; when Zedekiah Ben-Chenaanah, having prepared
horns of iron, said: "Thus saith the LORD: 'With these shalt thou gore the Sy-
12 "rians, until thou have destroyed them.'" In like manner, all the other prophets
prophesied, saying: "Go on, unto Ramoth-Gilead, and prosper: for the LORD
13 "will deliver it into the hands of the king."—Meanwhile, the messenger, who had
gone to call Michaiah, spoke to him, saying: "Lo! now, the prophets with one
"accord predict good things to the king: let thy words, I pray thee, be like their
14 "words, and predict thou good." Michaiah answered: "As the LORD liveth,
15 "whatsoever the LORD saith to me, that will I speak."—So he came to the king:
and the king said to him: "Michaiah, shall we go to battle, against Ramoth-Gilead?

VARIOUS READINGS.

CH. XXII. VER. 4. || us, SEP.—V. 5. * king of Judah, SEP.—V. 6. * all, SEP.

EXPLANATORY NOTES.

Ch. xii. ver. 6. *For the LORD.* This shews, that although these were false prophets; yet, at that time, both they, and their king, acknowledged the God of Israel.

V. 10. *In a void space.* The original word signifies a threshing-floor; which in Judea was usually in the open air. Here it might serve for two purposes: for a general threshing-floor; and for a court of justice, which was commonly administered at the city-gate.

"or shall we forbear?" He answered: "Go, and prosper: for the LORD will deliver it into the hands of the king." But the king said to him: "How often 16
 must I adjure thee to tell, in the name of the LORD, nothing but the truth?"
 Then † Michaiah said: "I saw || all the Israelites scattered upon the hills, like 17
 sheep that have no shepherd: and the LORD said: 'These have no masters: let
 them return peaceably, every man to his own home.'"—The king of Israel then 18
 said to Josphat: "Did I not tell thee, that he would prophesy no good, but evil,
 concerning me?" Again † Michaiah said: "Hear thou, then, the word of the 19
 LORD. I saw the LORD, † the GOD of Israel, | sitting on his throne, and all the
 heavenly host attending him, on his right hand, and on his left: and the LORD 20
 said: 'Who will entice Ahab to go, and fall, at Ramoth-Gilead?' And one said
 one thing, and another another thing: when the *lying* spirit presented himself, 21
 and said: 'I will entice him.' 'By what means?' said the LORD to him. 'I 22
 will go forth,' said he, 'and will be a lying spirit in the mouths of his prophets.'
 'Thou shalt entice, and prevail (*said the LORD*): go forth, and so do.' Lo! 23
 now, then, the LORD hath put a lying spirit in the mouths of all these thy pro-
 phets; for the LORD hath denounced evil against thee." Then Zedekiah Ben- 24
 Chenaanah, approaching, smote Michaiah on the cheek, and said: "How went
 the spirit of the LORD from me, to speak by thee?" Michaiah answered: "Lo! 25
 thou shalt see *how*, in that day, in which thou shalt go, into the innermost cham-
 ber, to hide thyself."—The king of Israel then said: "Take Michaiah back to 26
 Amon the governor of the city and to Joash Ben-melech; and say: 'Thus saith 27
 the king: Put this *man* in prison, and feed him with the bread of affliction and
 with the water of affliction, until I return in safety.'" Michaiah said: "If in- 28
 deed thou return in safety, the LORD hath not spoken by me." || He added:
 "Give ear, O people! all of you." |

So the king of Israel, and Josphat king of Judah, went up to Ramoth-Gilead: 29
 when the king of Israel said to Josphat: "I will disguise myself, when I go to 30
 battle; but keep thou on thy robes of state." So the king of Israel disguised
 himself, and *so* went to battle.—Now the king of Syria had given a charge to his 31

VARIOUS READINGS.

V. 17. † SYR. and some copies of SEP. Ib. || wanting in SYR. ARAB. and 1 MS.—V. 19. † SEP. SYR.
 Ib. † SEP. See C. R.—V. 28. || wanting in most copies of SEP. See C. R.

EXPLANATORY NOTES.

V. 15. *He answered*: "Go, &c. ironically; and with a tone, no doubt, that made the king see his meaning.

V. 21. *When the lying spirit*. *Lying* is not in the Original; but there is a letter prefixed to *spirit* equivalent, for the most part, to our definite article. This is the first example which I clearly find, in the Old Testament, of the personification of *spirit*. For the rest, this whole representation is to be considered as a mere oriental allegory:

at least so to me it appears.

V. 27. *Feed him with the bread of affliction, &c.* i. e. give him merely what is necessary for his supportance; as the Syriac and Arabic translators have well rendered it.

V. 30. *I will disguise myself, &c.* In all the yet known Hebrew copies, there is here a capital corruption. They make Ahab say: *Disguise thou thyself, &c.* But all the ancient versions, except the Vulgate, read right. See C. R.

thirty-two captains who commanded his chariots, saying: "Fight neither with
 32 "small, nor great; save only with the king of Israel."—Now when the captains of
 the chariots saw Josphat, they said: "That is, surely, the king of Israel;" and
 33 turned their arms against him. But on Josphat's calling aloud, the captains of
 the chariots perceived that he was not the king of Israel, and left off pursuing him.
 34 Meanwhile, a certain man drew his bow, at random, and smote the king of Israel
 between the joinings of his coat of mail; on which he said to his charioteer:
 35 "Turn thine hand, and carry me out of the host; for I am wounded." But the
 battle growing hotter, on that occasion, the king was stayed up, in his chariot,
 against the Syrians, † from morn to eve; | the blood of the wound running down,
 36 all the while, into the bottom of the chariot: and, in the evening, he died. Then,
 as the sun was going down, a proclamation was made throughout the host, that
 37 every man might return to his own city and territory.—Thus died the king,
 38 and was brought to Samaria: and they buried the king in Samaria. And when
 they washed his chariot, and rinsed his armour, in the pool of Samaria, the dogs
 39 licked up his blood, according to the words, which the LORD had spoken.—Now,
 the rest of the acts of Ahab, all that he did; the house of ivory which he con-
 structed; and the cities which he builded: are recorded in the chronicles of
 40 the kings of Israel.—So Ahab slept with his forefathers; and his son Ahaziah
 reigned in his stead.

§ 18. Short History of the Reign of Josphat, King of Judah.

41 IN the fourth year of the reign of Ahab, king of Israel, Josphat Ben-Asah
 42 became king of Judah. Josphat, when he began to reign, was thirty-five years
 old; and he reigned, at Jerusalem, twenty-five years. The name of his mother
 43 was Azuba, daughter of Shilhi.—He entirely followed the way of his father: from
 46 it he never deviated: doing what was right in the eyes of the LORD. Nay, the

VARIOUS READING.

V. 35. † SEP.

EXPLANATORY NOTES.

V. 34. *Between the joinings, &c.* Although I have to translate the words, with most modern interpreters; I confess I am not quite satisfied with the translation. The Greek translator renders, *between the lungs and the breast-plate*: and Jerom, *between the lungs and the stomach*. What they read in their text I cannot readily conjecture. See c. 2.

V. 35. *The king was stayed up, &c.* Less the knowledge of his death among the people should throw terror among them.

Ib. *From morn to eve, &c.* I have not only followed the reading but also the arrangement of the Greek, which is evidently better than that of the present text. See c. 2.

V. 37. *Thus died the king.* The Greek translator and Josephus make this a part of the proclamation, for that the

king was dead. See c. 2.

V. 38. *And rinsed his armour.* In the present text the words seem to have been transposed. I have followed the order of the Syriac version. The Greek translator gives the words another turn: and renders, *the harlots washed themselves in the blood, &c.* Josephus says that it was afterwards the custom for harlots to wash in that pool. See c. 2.

V. 39. *The house of ivory; i. e.* decorated with ivory.

V. 43, &c. The text has here been strangely misarranged. I have endeavoured to restore it to what I think must have been the primitive order. I have, however, made no transposition but of whole verses; except a part of ver. 43. which I place after ver. 46. and of ver. 48. which I place after ver. 49. See c. 2.

remnant of catamites, who had been spared in the days of his father, he expelled from the land.—Only the hill-chapels were not abolished: the people still sacrificed, and burned incense in hill-chapels.

JOSHAPHAT having made peace with the king of Israel; and there being no king in Edom, but a vice-king of the king of Judah; Jofaphat builded ships of Tharshish, at Ezion-geber, to go to Ophir for gold. Then said Ahaziah Ben-Ahab to Jofaphat: "Let my servants go, in the ships, with thy servants:" to which Jofaphat consented. But the expedition went not on: for the ships were wrecked, at Ezion-geber.—Now the rest of the acts of Jofaphat; all the valour he displayed, and the wars he was engaged in; are written in the chronicles of the kings of Judah.—And Jofaphat slept with his forefathers; and, with his forefathers, was buried in the city of his forefather David: and his son Joram reigned in his stead.

EXPLANATORY NOTES.

V. 47. *There being no king in Edom, &c.* This gave Jofaphat an opportunity of constructing a fleet without impediment at Ezion-geber: which was an Edomite port. See c. 2.

V. 49. *To which Jofaphat consented.* The present text, with all the antient versions, has, *But Jofaphat would*

not consent. But this is totally irreconcilable with Chronicles; and the corruption is easily accounted for. See c. 2.

V. 50. Here, with Coverdale and Matthew, I end the first book of Kings: a much more proper division than the common one, which disjoins a part of the same reign.

END OF THE FIRST BOOK OF KINGS.

THE SECOND BOOK OF K I N G S,

OTHERWISE CALLED

THE FOURTH BOOK OF KINGS.

The Moabites revolt. Ahaziah

II KINGS. I.

consulteth the God of Ekron.

§ 1. *History of the Reign of Ahaziah, King of Israel; with the incidental History of Elias.*

51 **I**N the seventeenth year of the reign of Josphat king of Judah, Ahaziah Ben-
Ahab became king of Israel, at Samaria; and reigned over Israel two years.—
52 He did evil in the eyes of the LORD; and walked in the way of his father, and
in the way of his mother † Jezabel; and in || the way of Jeroboam | Ben-Nebat,
53 who *first* caused the Israelites to sin. For he served Baal, and worshipped him;
and provoked the indignation of the LORD, the GOD of Israel; according to all
that his father had done.

‡ Now, after the death of Ahab, the Moabites revolted from Israel: when Aha-
ziah, having fallen through the lattice of his upper chamber in Samaria, was sick
of his wound. So he sent messengers *unto Ekron*, and said to them: “Go, con-
sult Beel-zebub, the god of Ekron; whether I shall recover from this disease?”
3 On this, an angel of the LORD said to Elias, the Thishbite: “Arise, go to meet
“the messengers of the king of Samaria; and say to them: ‘Is it for want of a
“GOD, in Israel, that ye are going to consult Beel-zebub, the god of Ekron?”
4 “Now, therefore, thus saith the LORD, *to your master*: Thou shalt never come off
“that bed in which thou art laid; but shalt assuredly die.” Elias went, † and
5 told them this: on which the messengers returned to the king; who said to
6 them: “Why are ye now returned?” They answered: “A man came to meet
“us, and said to us: ‘Return to the king, who sent you, and say to him: Thus
“saith the LORD: Is it for want of a GOD, in Israel, that ye are going to con-

VARIOUS READINGS.

1 Kings, ch. xxii. ver. 52. † SEP. Ib. || *the firs of the house of Jeroboam*, SEP.—CH. I. ver. 4. † SEP. which
addition, I have no doubt, stood originally in the text. See c. R.

EXPLANATORY NOTES.

V. 51, 52, 53, brought over from the last chapter of Ch. i. ver. 2. *Through the lattice of his upper chamber;*
1 Kings. See the note at the end of that chapter. i. e. from a balcony surrounding the roof-room.

“sult Beel-zebub; the god of Ekron? Therefore, thou shalt never come off the bed
 “on which thou art laid; but shalt assuredly die.”—“What sort of a man,” said 7
 he to them, “was he who met you, and spoke in that manner?” They answered: 8
 “A man clothed in a hairy garment, and having a leathern girdle about his loins.”
 “It is Elias, the Thishbite,” said he.—The king then sent to him a captain-of- 9
 fifty, with his fifty men: who went up to him (for he was then sitting on the top
 of the mountain) and said to him: “O man of GOD! the king saith: ‘Come
 “down.’” Elias answered, and said to the captain-of-fifty: “If I be a man of GOD; 10
 “fire will come down from the heavens, and blast thee, and thy fifty men.” Straight,
 fire came down from the heavens; and blasted him, with his fifty men.—Again the 11
 king sent to him another captain-of-fifty, with his fifty men; who, accosting him,
 said: “O man of GOD! thus saith the king: ‘Come down speedily.’” Elias an- 12
 swered, and said to him: “If I be a man of GOD; fire will come down from the
 “heavens, and blast thee, and thy fifty men.” Straight, fire came down from the
 heavens; and blasted him, with his fifty men.—Yet, again, the king sent a third 13
 captain-of-fifty, with his fifty men. But the third captain-of-fifty went up, and
 came, and fell upon his knees before Elias; and besought him, and said: “O man
 “of GOD! let my life, and the lives of these fifty men, thy servants, be precious
 “in thine eyes. Lo! fire hath come down from the heavens, and blasted the 14
 “two former captains-of-fifty, with their fifties: let my life, now, be precious in
 “thine eyes.”—On this, an angel of the LORD || spoke to Elias, and said: | “Go 15
 “down with him: be not afraid of facing him.”—He then arose and went down
 with him, unto the king; to whom he said: “Thus saith the LORD: ‘Since thou 16
 “hast sent messengers to consult Beel-zebub, the god of Ekron; as if there were,
 “in Israel, no GOD, to be consulted; therefore, thou shalt not come off the bed,
 “on which thou art laid; but shalt assuredly die.’”—So he died, according to 17
 the word of the LORD, which Elias had spoken: and, as he had no son, † his
 brother | Joram became king in his stead; in the || second year of Joram Ben-
 Josphat, king of Judah. |—Now, the rest of the acts of Abaziah, † all that he did; 18
 are written in the chronicles of the kings of Israel.

VARIOUS READINGS.

V. 15. || SO SEP. ARAB. VULG. THE REST, *said to Elias*.—V. 17. † SEP. SYR. VULG. SEC C. E. Ib. || wanting
 in SEP. SEC C. E. and the note below.—V. 18. † SEP. SYR. ARAB.

EXPLANATORY NOTES.

V. 9. *Sent to him a captain-of-fifty*. To bring him down by force. For the rest, we might call a captain-of-fifty a *Pen-tacostarch*, with as much propriety as we call the captain of a hundred men, a *centurion*: if usage permitted.

V. 10. *Fire*, i. e. lightning; called, ver. 12. *the fire of God*. I have rendered *will come down*, with Bishop Low,

in his MS. notes: and with the Greek translator: more properly, I think, than in the imprecative form.

V. 17. *In the second year*, &c. Although I have retained these words in the text, I consider them either as an interpolation, or a manifest error contrary to the tenor of history, and contradictory to ch. iii. ver. 1.

1 THE time being now come, when the LORD would snatch up Elias in an aerial
 2 tempest: as Elias, accompanied by Elishah, was going from Gilgal; Elias said to
 Elishah: "Return, hence, I pray thee; for the LORD hath sent me unto Bethel."
 But Elishah said: "As the LORD liveth, and as thy soul liveth, I will not leave
 3 thee:" so they went on, unto Bethel. The sons of the prophets, who were at
 Bethel, came forth to Elishah, and said to him: "Knowest thou, that the LORD will;
 "this day, snatch away thy master from thee?" He answered: "I know: be quiet."
 4 Again Elias said to Elishah: "Return, hence, I pray thee; for the LORD hath sent
 "me unto Jericho." But Elishah said: "As the LORD liveth, and as thy soul
 5 "liveth, I will not leave thee:" so they went on, unto Jericho. The sons of the
 prophets, who were at Jericho, came, likewise, to Elishah, and said to him:
 "Knowest thou, that the LORD will, this day, snatch away thy master from thee?"
 6 He answered: "I know: be quiet." Again Elias said to him: "Return, hence,
 "I pray thee: for the LORD hath sent me unto the Jordan." Elishah said: "As
 "the LORD liveth, and as thy soul liveth, I will not leave thee:" so they both went
 7 on together; while fifty men, of the sons of the prophets, went, and waited, in
 8 view, at a distance.—They both stopped at the Jordan; when Elias, taking his
 mantle; and, rolling it together, smote the waters: which were instantly divided
 9 hither and thither: so they both passed over on dry ground.—As soon as they had
 passed over, Elias said to Elishah: "Ask what I shall do for thee, before I be
 "snatched away from thee." Elishah said: "Let a double portion of thy spirit
 10 "rest upon me." "Thou hast asked," said he, "a great boon: if thou see me
 11 "when snatched away from thee, it will so be; if not, it will not be."—They were
 still going on, and talking; when, lo! a chariot of fire, with horses of fire, parted
 12 them asunder: and Elias was snatched away in an aerial tempest. Elishah saw;
 and exclaimed: "My father! my father! the chariot, and charioteer of Israel!"
 13 When he saw him no more, he laid hold on his own garment, and rent it in two
 14 pieces. He then took up the mantle of Elias (which had dropped from him), and
 came back and stood by the brink of the Jordan: when, taking the mantle of Elias
 (which had dropped from him), he smote the waters; † and, on their not being

VARIOUS READING.

CH. II. ver. 14. † VULG. and some copies of SEP. See C. R.

EXPLANATORY NOTES.

Ch. ii. ver. 1. *In an aerial tempest*: lit. in a tempest of the heavens; which is commonly rendered to heaven, in a tempest: for what reason I know not. Elias seems, like Romulus, to have been carried off by a thunder storm. The rest is oriental embellishment.

V. 2. *Return, hence, &c.* The text, as it is now pointed, has *stay here*: but I am persuaded that the Chaldee translator has given the true meaning; which I have accordingly followed. See C. R.

V. 3. *Sons of the prophets*: i. e. young men who were educated in the schools of the prophets: as has been al-

ready remarked. Comp. 1 Kings, 20. 35

V. 9. *A double portion.* As was given to the first-born. Elishah was to succeed Elias as chief of the remaining prophets. I am not sure, however, if the text would not be better rendered: a repetition of thy spirit: a duplicate. See C. R.

V. 12. *The chariot, and charioteer of Israel.* Elishah takes occasion, from the appearance of the fiery chariot and horses that snatched up Elias, to call him the chariot and charioteer of Israel: that is, their chief guide and guardian. See C. R. and comp. ch. 13. 14.

divided, | he said: "Where, then, is now the GOD of Elias?" and again smote the waters; which were instantly divided hither and thither: and Elishah passed over. When the sons of the prophets, who were viewing at Jericho, saw this, they said: 15
 "The spirit of Elias resteth on Elishah:" and they went to meet him; and, bowing themselves to the ground before him; they said to him: "Lo! now, there 16
 "are, with thy servants, fifty strong men: let them go, we pray thee, and search
 "for thy master; whom the spirit of the LORD, perhaps, hath snatched away, and
 "thrown † into the Jordan, | or upon one of the mountains, or into one of the
 "valleys." He answered: "Send *them* not." But, on their urging him with 17
 importunity, he said: "Send."—So they sent fifty men; who searched three days,
 for Elias; but found him not. When they returned to Elishah, who still remained 18
 at Jericho, he said to them: "Did I not say to you: 'Go not?'"

THE men of the city, then, said to Elishah: "Lo! now, the situation of the 19
 "city is agreeable, as my-lord seeth: but the water is bad, and the soil causes abor-
 "tions." "Bring me," said he, "a new pan, and put salt in it." This they 20
 brought him: when going out unto the water-spring, he threw the salt into it, and 21
 said: "Thus saith the LORD: 'I have healed these waters: there shall be no
 "more premature death, nor cause of abortion.'" So the waters were healed, and 22
 remain wholesome unto this day; according to the word of Elishah, which he then
 spoke.

THENCE he went unto Bethel: and, as he was walking along the way, some 23
 little boys came out of the city and mocked him, and said to him: "Go along,
 "bald-head! go along, || bald-head!" | when, turning about, he looked at them, 24
 and cursed them in the name of the LORD. Instantly, from the wood, rushed
 two she-bears, and tore two-and-forty of those boys.—Thence he went to Mount- 25
 Carmel: and, thence, he returned to Samaria.

§ 2. History of the Reign of Joram, King of Israel; with the incidental History of the Prophet Elishah.

IN the eighteenth year of Jothaphat, king of Judah, Joram Ben-Ahab became 1
 king over Israel, at Samaria; and reigned twelve years. He did evil in the eyes of 2
 the LORD; although not like his father and his mother: for he abolished the
 statues of Baal, which his father had erected. But to the sins of Jeroboam Ben- 3

VARIOUS READINGS.

V. 16. † SEP. See c. R.—V. 23. || wanting, and perhaps better wanting, in SEP. VAT. and ALD. and in 1 MS.
 See c. R.

EXPLANATORY NOTE.

V. 16. *The spirit of the LORD*; i. e. the preceding tempest or thunderstorm. They wished to search for his body; to bury it with honour.

Nebat, who *first* caused the Israelites to sin, he closely adhered: from them he never departed.

4 Now, Meshaah, king of Moab, being rich in sheep, paid, *annually*, to the king of Israel an hundred thousand lambs, and an hundred thousand unshorn wethers.—
5 But, after the death of Ahab, the king of Moab revolted from the king of Israel.
6 So king Joram, at the time of *his coming to the throne*, went from Samaria, and
7 mustered all the Israelites. He sent also messengers to Josphat, king of Judah, saying: "The king of Moab hath revolted from me: wilt thou go with me to
"battle against the Moabites?" He answered: "I will go: as thou art disposed,
8 "so am I; as thy people, so my people; as thy horsemen, so my horsemen. But
"what route shall we take?" said he. "The route through the wilderness of
"Edom," said the other.

9 So the king of Israel, and the king of Judah, and the *vice*-king of Edom, set out: but, after a circuitous march of three days, no water was found for the host,
10 and for the cattle that followed them. The king of Israel then said: "The LORD,
"alas! hath assembled these three kings to deliver them into the hands of the
11 "Moabites!" But Josphat said: "Is there no prophet of the LORD here; by
"whom we may consult the LORD?" One of the servants of the king of Israel answered, and said: "Here is Elishah Ben-Shaphat, who poured water on the
12 "hands of Elias." Josphat said: "With him is the word of the LORD." So the king of Israel, and the king of Judah, and the *vice*-king of Edom, went to
13 him. But to the king of Israel Elishah said: "What have I to do with thee? Apply
"to the prophets of thy father, and to the prophets of thy mother." "Nay," said the king of Israel, "it is the LORD, who hath assembled these three kings to-
14 "gether, to deliver them into the hands of the Moabites." "As the LORD liveth," answered Elishah, "whose minister I am; were it not my respect for the presence
15 "of the king of Judah; I would neither regard thee, nor see thee. But, now, "bring me a minstrel." And, while the minstrel played; Elishah, inspired by
16 GOD, said: "Thus saith the LORD: 'Make ditches, and ditches, in this torrent-
17 "channel:' for thus saith the LORD: 'Ye shall see neither wind nor rain: yet
"this torrent-channel shall be so filled with water; that both ye, and your cattle
18 "of all kinds, shall drink abundantly.' Nay, this is but a slight matter in the
19 "eyes of the LORD: he will, moreover, deliver the Moabites into your hands: and
"ye shall demolish their strongest and best towns; fell every fine tree; stop up every
20 "well of water; and mar with stones every good piece of land." When the *next*

EXPLANATORY NOTES.

Ch. iii. ver. 16. *Makes ditches, and ditches*, i. e. many ditches; as we say *more, and more*.

V. 19. *Every fine tree*; i. e. according to most interpreters, every *fruit tree*. This was forbidden by the law

of Moses: but, in the days of the kings, the laws of Moses were not strictly observed. After all, the word *fine* or *good* may here mean every goodly forest tree; which the law allowed to be felled, in an enemy's country.

morning came, about the time of offering the sacrifice, lo! so much water came, from the way of Edom, that the land was overflowed with water.

Now, the Moabites, on hearing that those kings were coming to fight against them, had summoned together all who were able to bear arms, young and old; and were then posted on the borders. When they arose next morning, while the sun shone upon the waters, the Moabites saw the waters, over against them, red as blood; and said: "It is blood shed by the sword: the kings have fought together, and have smitten one another: so, Moabites! now to the spoil." But when they came to the camp of Israel, the Israelites rose up, and attacked the Moabites, who fled before them. So they smote the Moabites completely, and demolished their cities. And every good piece of land they cumbered, each man casting a stone upon it. Every well of water they stopped up; and every fine tree they felled. The walls of Kir-haratheth now only remained: and it the slingers had surrounded, and assailed: when the king of Moab, seeing that the battle was too hard for him, attempted, with seven hundred men, sword in hand, to break through unto the king of Edom; but could not. On this, he took his eldest son, who should have reigned in his stead, and offered him an holocaust upon the wall: at which the Israelites were so greatly affected, that they departed from him, and returned to their own land.

About this time, a certain woman, the wife of one of the sons of the prophets, addressed Elifhab, saying: "Thy servant, my husband, is dead; and thou knowest that thy servant revered the LORD. Now the creditor is come to take away my two sons, to be his slaves." Elifhab said to her: "What shall I do for thee? What hast thou in the house?" She answered: "In the house thy hand-maid hath not any thing, save || a little oil." He said: "Go about, and borrow, from all thy neighbours, vessels, empty vessels; borrow not a few: then go in, and shut the door upon thyself and thy sons; and pour out the oil into all those vessels; setting apart that which is full." So she went from him; and, having borrowed vessels, she shut the door upon herself and her sons; and, as they brought vessels to her, she poured out the oil. When all the vessels were full, she said to her || son: "Bring me yet another vessel." He answered: "There is not a vessel more:" so the oil stopped.—She then went, and told the man of GOD; who said:

VARIOUS READINGS.

CH. IV. ver. 2. || the oil with which I anoint myself. SEP. VULG. See c. R.—V. 6. || sons, SEP. Ib. || They, SEP.

EXPLANATORY NOTES.

V. 24. So they smote the Moabites, &c. In translating this very difficult passage, which is evidently corrupted, I have followed a conjectural emendation. See c. a.

V. 25. The walls of Kir-haratheth; lit. the stones of, &c. It is called Kir-harath in Isaiah; and simply Kir. See Isa. 16. 11. and 15. 1. It was one of the principal cities of

Moab; and seems at this period to have been the capital.

V. 27. To whom did the king of Moab offer up his son? is a question about which interpreters are divided. I think it was to the tutelary divinity of the city; and that divinity I suppose to have been the sun. See c. R. where my manner of rendering this whole verse is accounted for.

"Go, sell the oil; satisfy thy creditors; and live, thou and thy sons, on the remainder."

8 It happened, at another time, when Elishah was passing by Shunam, that a
great woman there so pressed him to eat bread; that, as often as he passed *after-*
9 *ward*, he turned in thither to eat bread. On this, the woman said to her husband:
"Lo! now I am certain that this man, who is continually passing by us, is a holy
10 "man of GOD: let us make, I pray thee, a small chamber over the wall; in which
"let us place, for him, a bed, a table, a seat, and a lamp; that, when he cometh to
11 "us, he may turn in thither." So the next time he happened to go that way, he
12 turned into the chamber, and lodged there. He then said to his attendant Gehazi:
13 "Call that Shunamite." He called her: and, while she stood before him, Elishah
said to him: "Speak thus to her: 'Thou hast been very solicitous about our
"welfare: what can be done for thee? Wouldest thou be spoken for to the king,
"or to the captain of the host?'" She answered: "I dwell in the midst of mine
14 "own people." "What else, then, can be done for her?" *said he to Gehazi.* Gehazi
15 answered: "Indeed, she hath no son; and her husband is old." "Call her," said
16 he: and when she was called, and stood at the door, he said: "At the term ap-
"pointed, according to the time of life, thou shalt embrace a son." "Ah! my-
17 "lord!" said she, "O man of GOD! deceive not thine hand-maid."—The woman
conceived, and brought forth a son at the term which Elishah had mentioned to
18 her; according to the time of life.—But when the child was grown up, it happened
19 on a day, that he went out to his father at the reapers: when he said to his fa-
ther: "My head! my head!" *His father* said to a servant: "Carry him to his
20 "mother." He was taken, and carried to his mother; on whose knees he sat
21 until noon; when he died.—She then took him up, and laid him on the bed of
22 the man of GOD; and, having shut the door upon him, she went forth, and
called to her husband, and said to him: "Send me, I pray thee, one of the young
"men, and one of the asses; that I may speed to the man of GOD: I will in-
23 "stantly return." "But why," said he, "wouldest thou go to him to-day? It is
24 "neither new-moon, nor sabbath." "Let me go, however," said she.—She then
ordered an ass to be faddled, and said to her servant: "Drive on: slack not my-
25 "riding, unless I bid thee." So he went on, unto Mount-Carmel, to the man of

EXPLANATORY NOTES.

Ch. iv. ver. 8, &c. This story of the Shunamite is not in Josephus; nor what relates to her in ch. 8.

V. 13. *Elishah said to him.* Why did he not speak to her himself? Probably, because it would not have been decent for her to enter into his chamber. Comp. ver. 15. and see c. x.

Ib. *I dwell in the midst of mine own people.* I live among my friends, and want nothing from the king or his servants.

V. 16. *At the term,* &c. i. e. the time appointed by nature for the gestation of a living child. Comp. Gen. 18. 10, 14.

V. 19. *My head!* &c. It was probably a stroke of the sun caused by the heat.

V. 23. *It is neither new-moon, nor sabbath.* By this it appears, that it was usual on such occasions to visit the prophets: and probably to make them presents of victuals.

Ib. *Let me go, however.* There is but one word in the original, signifying *peace*. I have followed the turn of the Latin Vulgate. We might also say: *Very well; no matter; never mind.*

GOD. When the man of GOD saw her, at a distance, he said to his servant Gehazi; "Lo! cometh that Shunamite: run now, I pray thee, to meet her; and say 26
 "to her: 'Is it well with thee? well with thy husband? well with thy son?'"—
 She answered: "Well." But when she came unto the mountain, to the man of 27
 GOD, she laid hold on his feet: when Gehazi approaching to thrust her away, the
 man of GOD said: "Let her alone: her soul is sorely grieved: although the LORD
 "hath hidden from me the cause, and hath not told me of it." On this she said: 28
 "Did I request of my-lord a son? Did I not say: 'Deceive me not?'" Elishah 29
 then said to Gehazi: "Gird thy loins; and take my staff in thine hand, and go.
 "If thou meet any man, salute him not; and, if any man salute thee, answer him
 "not. And put my staff upon the face of the child."—But the child's mother 30
 said: "As the LORD liveth, and as thy soul liveth, I will not quit thee." So he
 arose and followed her.—Meanwhile Gehazi had passed on before them, and laid 31
 the staff upon the face of the child: but neither voice nor sensation ensued. So
 he returned to meet Elishah; and said to him: "The child is not come to life."—
 When Elishah entered the house, he found the child dead, and laid upon his own 32
 bed: so he went in, and shut the door on them two; and, having prayed to the 33
 LORD, he went and laid himself upon the child; putting his own mouth upon
 his mouth, his own eyes upon his eyes, and the palms of his own hands upon the 34
 palms of his hands: and, while he thus stretched himself over the child, * the
 child's body became warm. He then went and walked, up and down, through the 35
 house; and, going up again, he stretched himself upon the child; when the child,
 sneezing seven times, opened his eyes.—Elishah then called Gehazi, and said: 36
 "Call that Shunamite." She was called; and, when she came in to him, he said:
 "Take up thy son." She then went, and fell prostrate on the ground at his feet; 37
 and took up her son and went out.

ELISHAH then returned to Gilgal: when, there being a famine in the land, and 38
 the sons of the prophets being his guests, he said to his servant: "Put on the
 "great pot, and boil pottage for the sons of the prophets."—But one, going out to 39
 gather mallows, found a wild gourd; and gathered, from it, his lap full of wild
 gourd-leaves; and came in and shred them, unwittingly, into the pot of pottage. But 40
 when the pottage was poured out, for the men to eat, as soon as they had eaten of

VARIOUS READINGS.

V. 34. * *and breathed into him*, some copies of SEP. and so again, ver. 25. See C. R.

EXPLANATORY NOTES.

V. 29. *If thou meet any man, salute him not, &c.* Hebrew ite's son, that are used by the Humane Society: *warmth*,
 salutations were ceremonious and tedious. Elishah wishes and *insufflation*.
 Gehazi to make all possible haste.

Y. 34. If the addition, *and breathed into him*, which is found in some copies of the Greek version, be genuine, Elishah used nearly the same means to restore the Shunam-
 ite's son, that are used by the Humane Society: *warmth*,
 and *insufflation*.
 V. 35. *Sneezing seven times*. Though I have followed the
 common rendering of an uncommon word; I am not sure
 if it means not rather *to wink*, than to sneeze. See C. R.

the pottage, they exclaimed; and said: "There is death in the pot, O man of
41 "GOD!" and could eat no more.—But Elishah said: "Take meal, || and throw | it
"into the pot:" *which being done*, he said: * "Pour out for the company; and
"let them eat."—There was nothing now found hurtful in the pot.

42 *ANOTHER* time, when a man, coming from Baalshalisha, had brought to the
man of GOD, as first-fruit-bread, twenty barley loaves, and green ears of corn in
43 their husks; he said: "Give *these* to the company; and let them eat." But his
servant said to him: "What? shall I set these before an hundred men?" He said
again: "Give *these* to the company; and let them eat; for thus saith the LORD:
44 " "They shall eat, and shall leave."—*The loaves* were then set before them; and
they ate, and left; according to the word of the LORD.

1 NAAMAN, chief captain of the host of the king of Syria, was a man of great
power and authority with his master; because, through him, the LORD had saved
2 Syria. He was, indeed, a brave man; but leprous.—Now some Syrian hordes had
gone out, and had brought captive, from the land of Israel, a little girl, who waited
3 on Naaman's wife; and who said to her mistress: "I with my master were with
4 "the prophet who is in Samaria: he would free him from his leprosy." Naaman
went and told this to his master, saying: "So and so, saith the girl, who is from
5 "the land of Israel." The king of Syria said to him: "Go thither; I will give thee
"a letter to the king of Israel."—He went, taking with him ten talents of silver
6 and six thousand *shekels* of gold, and ten changes of raiment.—Now the letter,
which he brought to the king of Israel, was to this purport: "On receiving this
"letter, thou must free from his leprosy my servant Naaman, whom I send to thee,
7 "along with it."—When the king of Israel had read this letter, he rent his gar-
ments, and said: "Am I a god, who can kill or make alive; that this *king* should
"send a message to me, to free a man from his leprosy? Consider only, and see,
8 "I pray, how he seeks an occasion of quarrelling with me."—When Elishah, the
man of GOD, heard that the king of Israel had rent his garments, he sent to the
king, saying: "Why hast thou rent thy garments? Let Naaman come, now, to
9 "me; and he shall know that there is a || prophet in Israel."—Naaman then came,
10 with his horses and chariot, and waited at the door of Elishah's house. And Elishah

VARIOUS READINGS.

V. 41. || So SEP. SYR. CHALD. ARAB. The present TEXT has, *and he threw*; and VULG. renders thus:
"Bring meal." And they brought it; and he threw, &c. No improbable reading. Ib. * to his attendant: Ge-
bazi, SEP.—CH. V. ver. 8. || a GOD, 1 MS. Perhaps both words stood originally in the text; and should
be rendered a prophet of GOD.

EXPLANATORY NOTES.

V. 41. *Which being done*. Although I have put these words in Italics; I doubt not much of their having been once in the text. And they are still in some copies of the Greek version.

V. 42. *Twenty barley loaves*. Loaves in the East are very small; and more like our rolls than loaves.

Ib. *Green ears of corn*. These were eaten parched; before they were fully ripe.

sent a messenger to him, saying: "Go, and bathe, seven times, in the Jordan;
 "and thy flesh shall be restored *to its colour*, and be clean." On *hearing* this, Naaman 11
 was filled with indignation; and, going away, said: "Lo! I had thought with
 "myself; 'He will, doubtless, come out; and, after invoking the LORD, his God,
 "will touch with his hand the *infected* place; and thus remove the leprosy. Are 12
 "not Abana and Pharpar, rivers of Damascus, preferable to all the waters of
 "'Israel? Why may not I bathe in those, and be cleansed?" So he turned, and
 went away in a rage.—But his servants, approaching, reasoned with him, and said: 13
 "Father! if the prophet had bid thee do some difficult thing, shouldest thou not
 "have done it? How much more, when he only saith to thee: 'Bathe, and be
 "clean?'" On this he went down, and dipped himself, seven times, in the Jordan; 14
 according to the injunction of the man of GOD: and his flesh became as clean as
 the flesh of a little child.—He then returned, with his whole retinue, to the man of 15
 GOD; and, standing before him, said: "Lo! now I am persuaded, that there is not a
 "GOD in the whole earth, but only in Israel: receive then, I pray thee, a gift from
 "thy servant." But Elishah answered: "As liveth the LORD, whose minister I am, 16
 "I will receive nothing." And although he urged him to accept, he still refused.
 Naaman then said: "Let there, I pray thee, be given to thy servant as much 17
 "earth as a pair of mules can carry: for thy servant will no more offer holocaust,
 "or *other* sacrifice, to any other gods; but to the LORD. In this *one* thing, will 18
 "the LORD pardon thy servant? When my master goeth to worship in the temple
 "of Rimmon, he leaneth on my arm; and I must bow myself down in the temple
 "of Rimmon: if, on that occasion, I bow myself down in the temple of Rimmon, will
 "the LORD pardon thy servant?" Elishah said to him: "Go, in peace."—He 19
 had gone but a little way, when Gehazi, the servant of Elishah the man of GOD, 20
 said: "Lo! my master hath spared that Syrian, Naaman; by not accepting from
 "him what he brought: as the LORD liveth, I will run after him, and get some-
 "thing from him." So Gehazi went after Naaman: and when Naaman saw him 21
 running after him, he alighted from the chariot to meet him; and said: "Is all
 "well?" "All is well," said he: "my master has only sent me to say: 'Lo! 22
 "this moment, are come to me, from mount Ephraim, two young men, of the
 "sons of the prophets; to them give, I pray thee, a talent of silver, and two changes
 "of garments." Naaman said: "Be pleased to accept two talents:" and, urging 23
 him, he bound up two talents of silver in two bags; which, with two changes of
 garments, he laid upon two of his servants, who carried them, before Gehazi.—
 But, on coming to the barrier, he took from them *the things*; and stowed them in 24

EXPLANATORY NOTE.

Ch. v. ver. 17. *As much earth, &c.* for the purpose of erecting an altar, or tumulus; on which he might sacrifice to the God of Israel.

25 a house; and dismissed the men. When they were gone, he went and presented himself to his master; who said to him: "Whence? Gehazi?" He answered:
 26 "Thy servant hath been no where." But Elishah said to him: "Was not I, in
 "spirit, present, when the man came back, from his chariot, to meet thee; at the
 "time when thou receivedst the money? So, *now*, thou mayst purchase garments,
 "and olive-yards and vine-yards, and flocks and herds, and men-servants and maid-
 27 "servants: but the leprosy of Naaman shall stick to thee and to thy seed, for ever."
 So he went out, from his master's presence, a leper, *as white as snow*.

1 *At another time*, the sons of the prophets said to Elishah: "Lo! now the place,
 2 "in which we dwell with thee, is too narrow for us: let us go, we pray thee, unto
 "the Jordan, and bring thence each man a beam; and let us make a place
 3 "in which we may dwell." He answered: "Go!" But one said: "Be thou
 4 "pleased, I pray thee, to go with thy servants." "I will go:" said he. So he
 went with them. But when they came unto the Jordan, and were cutting down
 5 wood; as one of them was felling a beam; the iron *head* of the axe fell into the
 6 water: on which he cried out, and said: "Ah! my lord! it was borrowed." The
 man of GOD said: "Where fell it?" and, the place being shewn to him, he cut
 7 down a stick; and, casting it in there, caused the iron to swim. He then said:
 "Take it up to thee:" and he stretched out his hand, and took it up.

8 *At another time*, when the king of Syria, being at war with Israel, had taken
 council with his servants, saying: "In such and such a place shall mine encamp-
 9 "ment be:" the man of GOD sent word to the king of Israel, saying: "Beware,
 10 "of passing such a place: for there the Syrians are posted." Thus, the king of
 Israel, sending *spies* to the place which the man of GOD had warned him to be aware
 11 of; he was, thus, not once nor twice, preserved *from the ambush laid for him*. On
 this account, the mind of the king of Syria was much troubled: and, calling his
 servants, he said to them: "Will ye not tell me, who betrays us to the king of
 12 "Israel?" One of his servants answered: "None, my-lord king! but Elishah,
 "the prophet who is in Israel, telleth the king of Israel the words, which thou
 13 "speakest in thy closet."—"Go," said he, "and spy where he is; that I may send,
 14 "and lay hold on him." And on being told that he was at Dothan, he sent
 thither horses and chariots, with a great host; who came by night and surrounded
 15 the city. When the servant of the man of GOD arose, early in the morning, and
 went out; lo! an host, with horses and chariots, surrounded the city: so his ser-
 16 vant said to him: "Ah! my-lord! how shall we do?" He answered: "Fear not:

EXPLANATORY NOTES.

V. 26. In rendering this verse, I differ in some things from all former translators: but I think I have given the true meaning. See C. A.

Ch. vi. ver. 2. *Let us go unto the Jordan, &c.* The banks of that river were formerly covered with wood; and, in some parts, still remain so.

"for there are more with us than with them." Elishah then prayed, and said: 17
 "Open, O LORD! I pray thee, his eyes, that he may see." The LORD opened
 the eyes of the servant; and he saw, that, lo! the mountain, round about Elishah,
 was full of horses and chariots of fire.—*The Syrians* were now coming forward to 18
 him; when Elishah prayed to the LORD, and said: "Smite, I pray thee, that people
 with blindness:" and he smote them with blindness, according to the request of
 Elishah. Elishah then said to them: "This is not *your way*, nor is this the *right* 19
 "city: follow me, and I will bring you to the man whom ye seek."—But he led
 them into Samaria: and as soon as they were come into Samaria, Elishah said: 20
 "Open, O LORD! the eyes of these men, that they may see." The LORD opened
 their eyes: when, lo! they were in the midst of Samaria.—When the king of 21
 Israel saw them, he said to Elishah: "Shall I smite, father! shall I smite?" He 22
 answered: "Thou shalt not smite: art thou wont to smite those *even*, whom thou
 "hast made captives by thy sword and by thy bow? Set bread and water before
 "them; and, when they have eaten and drunken, let them return to their master."
 A great repast was then made for them; and, when they had eaten and drunken, 23
 they were dismissed, and went back to their master.—Nor came there, *for some time*,
 any more hordes of Syrians into the land of Israel.

YET, after this, Ben-Adad, king of Syria, assembled his whole host; and came 24
 and besieged Samaria. And the famine in Samaria was, from the length of the 25
 siege, so great; that the head of an ass was at eighty shekels of silver; and the
 fourth part of a kab of vetches at five shekels of silver.—*One day*, as the king of 26
 Israel was passing along the wall, a woman called aloud to him, saying: "Save me,
 "my-lord king!" He answered: "If the LORD will not save thee, whence shall 27
 "I save thee? from the threshing-floor? or from the wine-press? But what aileth 28
 "thee?" said the king to her. She answered: "That woman said to me: 'Give
 "thy son, that we may eat him, to-day; and, to-morrow, let us eat my son.' So 29
 "we boiled my son, and ate him. But, on the morrow, when I said to her: 'Give
 "thy son that we may eat him,' she hid her son."—When the king heard the 30
 words of this woman, he rent his garments: and, as he was passing along the wall,

EXPLANATORY NOTES.

V. 17. *The mountain.* On which, or nigh to which, the city stood.

V. 18. *Smite with blindness; i. e.* with delusion: so that they may not know where they are. See c. 2.

V. 19. *But he led them into Samaria.* According to Eusebius, Dothan was about twelve miles to the north of Samaria.

V. 22. *Art thou wont, &c.* This, I think, is the true meaning of the text. All the ancient versions, however, except perhaps the Greek, give the words another turn; as if Elishah said: *Smite those only whom thou hast made captives, &c.* See c. 2.

V. 25. *The head of an ass.* The ass, by the law of Moses, was to be accounted an unclean animal: but necessity has no law.

1b. *The fourth part of a kab.* Less than a pint of our measure. The ordinary translation *doz's dung* is ridiculous. See, on the whole verse, c. 2.

V. 26. *Was passing along the wall.* To reconnoitre, and give directions.

V. 28. *To-morrow; i. e.* at some future time; when the first child shall be eaten up. A distress similar to this was felt during the siege of Jerusalem by Titus Vespasian.

31 the people saw that the inner covering of his body was sackcloth.—He then said:
 “May GOD do so and so to me, and more besides; if the head of Elishah Ben-
 32 Shaphat remain upon him, to-day!”—Elishah was then sitting in his own house,
 and the elders were sitting with him; when the king sent one of his men to him.
 Before the messenger arrived, Elishah said to the elders: “Know ye, that that son
 “of a murderer hath sent to take off mine head? See, that the door be shut, when
 “the messenger arriveth; and detain him at the door: the sound of his master’s
 33 feet followeth him.” While he was yet talking with them, lo! the || king *himself*
 came down to him, and said: “Since from the LORD is *all* this evil, what have I,
 1 “henceforth, to expect from the LORD?” Elishah answered: “Hear the word of
 “the LORD. Thus saith the LORD: ‘To-morrow, about this time, a seah of fine
 “flour shall be at a shekel of silver; and two seahs of barley at a shekel of silver,
 2 “at the gate of Samaria.” A tribune, on whose arm the king leaned, answered the
 man of GOD, and said: “Lo! were the LORD to make cataracts in the heavens,
 “could this happen?”—“Thou shalt see it,” said Elishah, “with thine eyes; but
 3 “thou shalt not eat of it.”—Meanwhile, four leprous men, who were at the city-
 4 gate, said, one to another: “Why should we remain here, until we die? If we
 “think of going into the city, famine is in the city; and we shall die there: and,
 “if we remain here, we die also. Now, therefore, come, let us fall in to the host
 “of the Syrians: if they spare our lives, we shall live; and, if they put us to death,
 5 “we shall but die.” So they set out, in the twilight, to go into the camp of the
 Syrians. But when they came to the extremity of the Syrian camp, lo! there was
 6 no man there: for the LORD had made the Syrians to hear a noise of chariots and
 a noise of horses; the noise of a great host: so that they said, one to another:
 “Lo! the king of Israel hath hired the kings of the Hethites and the kings of
 7 “Egypt to come against us.” So they decamped and fled, in the twilight; leaving
 their tents, their horses and their asses; the camp, *in short*, as it was; and fled for
 8 their lives.—When the lepers, then, were come to the extremity of the camp, they
 went into one tent, and ate and drank; and carried thence silver, and gold, and
 raiment: which when they had gone out to hide, they went back and entered into
 9 another tent; whence they also carried away *what they found*, and hid it.—They,
 now, said, one to another: “We do not well; if, this day being a day of good

VARIOUS READING.

CH. VI. ver. 33. || All the copies and versions have *messenger*: but it is an evident corruption, to me at least; and the true reading is *king*. See C. R.

EXPLANATORY NOTES.

V. 31. *May God, &c.* This was a rash threat; of which he seems soon to have repented. Comp. ver. 33. in which he re-her remonstrates, than menaces.

Ch. vii. ver. 1. *A seah*. Somewhat more than a peck.

V. 6. *The kings of Egypt*. We commonly read but of one king of Egypt: and I expected to find some ms. or antient version to support that reading. But all the copies have *kings*. See C. R.

“tidings, we remain silent: should we stay here until break of day, we shall meet
 “with the punishment of our guilt: let us therefore now go, and inform the king’s
 “household.”—So they came and called || to the gate-keepers | of the city, and told 10
 them, saying: “We went into the camp of the Syrians; when, lo! neither man
 “nor man’s voice was there; but the horses and asses tied, and the tents as they
 “*had been pitched.*” The gate-keepers proclaimed this within, and told it to the 11
 king’s household. But the king, arising in the night, said to his servants: “I will 12
 “now tell you what the Syrians have done to us. They know we are famished:
 “so they have gone out of the camp to conceal themselves in the fields; saying:
 “‘When they come out of the city, we shall seize them alive, and so get into the
 “city.’” One of his servants answered, and said: “Let us take two of the five 13
 “horses that remain here (for of the many that were in Israel these only remain
 “unconsumed), and let us send to see.” On this, two horse-men were selected; 14
 whom the king sent after the host of the Syrians, saying: “Go, and see.”—They 15
 followed them as far as the Jordan; when, lo! the whole way was full of garments,
 and utensils; which the Syrians, in their hurry, had thrown away. When the mes-
 sengers returned and told the king, the people went out, and spoiled the tents of 16
 the Syrians. So a seah of fine flour was at a shekel of *silver*, and two seahs of bar-
 ley at a shekel; according to the word of the LORD.—Now, the king having ap- 17
 pointed the tribune, on whose arm he was accustomed to lean, to have the charge
 of the gate; the people trod him down at the gate; and he died, according as the
 man of God had said, when the king came down to him. For, when || the man 18
 of God | spoke to the king, saying: “Two seahs of barley shall be at a shekel of
 “*silver*, and a seah of fine flour at a shekel, to-morrow about this time, at the gate
 “of Samaria:” that tribune having answered || the man of God, | and said: “Lo! 19
 “were the LORD to make cataraacts in the heavens, could this happen?” † Elisah
 said: “Lo! thou shalt see it with thine eyes, but shalt not eat of it:” so it fell out 20
 to him: for the people trod him down at the gate; and he died.

BEFORE this period, Elisah had spoken to the woman, whose son he had restored 1
 to life, saying: “Arise, and go, thou and thine household; and sojourn where thou

VARIOUS READINGS.

CH. VII. ver. 10. || *al. at the gate.* See C. R.—V. 18. || *Elisabab*, SEP.—V. 19. || *Elisabab*, SEP. Ib. † SEP.

EXPLANATORY NOTES.

V. 9. *We shall meet with the punishment.* For delaying to communicate so good news, in the extreme distress of their fellow-citizens. probably killed for food. For the whole translation of this verse see C. R.

V. 13. *Let us take two of the five horses, &c.* There is a visible tautology in the present text and in our vulgar translation, which I have rejected on the authority of more than forty mss. with most of the ancient versions.

V. 14. *Two horse-men.* Others render, *two chariots.* See C. R.

V. 17. *To have the charge of the gate;* i. e. to superintend the sale of the flour and barley, and to prevent disorder. The market-place was generally at the gate of the city.

Ib. *These only remain unconsumed.* The rest had been

- “best mayst sojourn: for the LORD hath brought a famine upon the land; yea, a
 2 “famine of seven years is coming upon the land.” The woman arose, and did according to the advice of the man of GOD. She went, with her household, and so-
 3 journed, seven years, in the land of the Philistines.—At the end of the seven years, the woman returned from the land of the Philistines, and came to reclaim from the
 4 king her house and her land. The king was then talking with Gehazi, the servant of the man of GOD; saying: “Tell me, I pray thee, all the great things
 5 “that Elishah hath done.” Now, as he was telling the king, how he had restored a dead body to life: lo! the woman, whose son he had restored to life, came to re-
 claim from the king her house and her land: when Gehazi said: “That, my
 “lord-king! is the woman; and that is her son, whom Elishah restored to life.”
 6 The king then questioned the woman, who told him *the same thing*. So the king appointed for her an eunuch, to whom he said: “Restore all that was hers; and
 “the whole produce of the field; from the day that she left the country, until
 “now.”
 7 *AFTER this*, Elishah went to Damascus; while Ben-Adad, king of Syria, was sick. And when some one told him, saying: “The man of GOD is come hither;”
 8 the king said to Hazael: “Take a present with thee, and go and find the man of
 “GOD; and enquire by him, of the LORD; saying: ‘Shall I recover from this
 9 “sickness?’”—So Hazael went to find him: and taking with him a present of all the best things of Damascus, the load of forty camels; he waited upon him, and said:
 “Thy son Ben-Adad, king of Syria, hath sent me to thee, saying: ‘Shall I recover
 10 “from this sickness?’” Elishah answered: “Go, say to him: ‘Undoubtedly, thou
 11 “shalt recover:’—Yet the LORD hath told me, that he shall certainly die!” Then,
 12 looking him steadfastly, and long, in the face, the man of GOD wept. Hazael said:
 “Why weepeth my-lord?” He answered: “Because I foresee the evil which thou
 “wilt do to the children of Israel. Their strong holds thou wilt set on fire; their
 “young men thou wilt slay with the sword; their infants thou wilt dash in pieces;
 13 “and their women with child thou wilt rip up.” “What?” said Hazael; “such
 “a * dog as thy servant do such great things?” Elishah answered: “The LORD

VARIOUS READING.

CH. VIII. VCT. 13. * *dead, SEP.*

EXPLANATORY NOTES.

Ch. viii. ver. 1. That this famine preceded the siege of Samaria, is clear, I think, from ch. 4. 38. I have therefore rendered the words in the preter-perfect tense. Josephus has nothing of all this. See the note on ch. 4. 38. and c. 2.

V. 4. *The king was then talking with Gehazi.* This too seems a proof that the transaction happened at a prior period: while Gehazi was yet the attendant of Elishah; and before his leprosy. For it is not probable that the king of

Israel would converse so familiarly with a leper. Our interpreters, to solve the difficulty, make him speak to him at a distance.

V. 10. *Go, say to him, &c.* There are here two readings in the Hebrew text; contradictory one to another. The one bids Hazael tell his master that *he will not recover*: the other, that *he will recover*. I have followed the latter, for reasons given in c. 2.

"hath told me, that thou wilt be king over Syria."—Hazeal then departed from 14
Elishah, and went to his master; who said to him: "What said Elishah to thee?"
He answered: "He told me, that thou wouldest certainly recover."—But, on the 15
next day, having taken a *fly-net* dipped in water, and put it upon his face, he died:
and Hazeal reigned in his stead.

§ 3. *History of the Reign of Joram, King of Judah.*

IN the fifth year of Joram Ben-Ahab, king of Israel, * Joram Ben-Joshaphat 16
became king of Judah. He was thirty-two years when he began to reign; and 17
reigned, at Jerusalem, eight years. He walked in the way of the kings of Israel, 18
like the house of Ahab: for the daughter of Ahab was his wife. But, although he
did evil in the eyes of the LORD; yet the LORD would not destroy Judah, for the 19
sake of his servant David; to whom, and to whose sons, he had promised a perpetual
lamp.—In his days, the Edomites revolted from Judah, and made a king over 20
themselves. On which, Joram went to Zair, with all his chariots; when, rising in 21
the night, he smote the Edomites who had surrounded him and the chiefs of his
chariots: and the people retreated to their own homes.—Thus the Edomites re- 22
volted from Judah unto this day. At the same time Libna revolted.—Now the 23
rest of the acts of Joram, all that he did; are written in the chronicles of the kings
of Judah.—Joram slept with his forefathers, and was buried in the city of David; 24
and Ahaziah, his son, reigned in his stead.

§ 4. *The Reign of Ahaziah, King of Judah; and the coincident Conspiracy of Jehu against
the King of Israel.*

IN the || eleventh year of Joram Ben-Ahab, king of Israel; Ahaziah Ben-Joram 25
became king of Judah. Ahaziah was twenty-two years old, when he became king, 26
and he reigned, at Jerusalem, one year. The name of his mother was Athalia,
daughter of Omri king of Israel.—He walked in the way of the house of Ahab; 27

VARIOUS READINGS.

V. 16. * In the present text there is here this addition: *Joshaphat being then king of Judah.* But this is a
manifest interpolation, and anachronism, and is wanting in SYR. ARAB. in some copies of SEP. in many
copies of VULG. and in 3 MSS. See C. R.—V. 25. || So SYR. and P. P. ch. 9. 29. 'The rest, twelfth.
See C. R.

EXPLANATORY NOTES.

V. 14. *He told me, &c.* Hazeal only reports the first
part of Elishah's answer: but studiously conceals the se-
cond; not to offend his master.

V. 15. In rendering this verse I have departed from all
the ancient versions, and most modern interpreters. They
ascribe this action to Hazeal; and make him smother the
king. I am convinced that the text admits of no such
meaning. Ben-Adad, encouraged by the reported answer

of Elishah, makes use of a violent remedy to allay the heat
of his fever; and claps on his face a wet net. This stops
the perspiration; and he dies in consequence. See C. R.

V. 21. *He smote the Edomites:* i. e. he broke through
their troops who had surrounded him. See C. R.

V. 24. *Was buried in the city of David:* but not in the
royal sepulchre; as we learn from 2 Chron. 21. 20.

and did evil in the eyes of the LORD, like the house of Ahab; for with the house of
 28 Ahab he had made affinity.—He also went, with Joram Ben-Ahab, to war against
 Hazael, king of Syria, at Ramoth-Gilead; where the Syrians wounded Joram. And,
 29 king Joram returning to Jezreel, to be healed of the wounds which he had received
 from the Syrians at Ramoth, in fighting against Hazael, king of Syria; Abaziah Ben-
 Joram, king of Judah, had gone down to visit Joram Ben-Ahab at Jezreel, because he
 1 was sick: when the prophet Elishah, calling one of the sons of the prophets, said
 to him: “Gird thy loins, and take this vial of oil with thee, and go to Ramoth-
 2 “Gilead: and, when thou comest thither, look out, there, for Jehu Ben-Josaphat-
 “Ben-Nimshi; and go in; and take him from among his companions; and, having
 3 “brought him into an inner chamber, take the vial of oil, and pour it upon his
 “head; and say: ‘Thus saith the LORD: I anoint thee king over Israel.’ Then
 4 “open the door, and escape without delay.”—So the young man, the young pro-
 5 phet, went to Ramoth-Gilead: and, when he came, lo! the captains of the host
 were sitting together. And he said: “I have a message to thee, O captain!” “To
 6 “which of us all?” said Jehu. “To thyself, O captain!” said he.—On this he arose,
 and went into the house; when the other poured the oil on his head, and said to
 him: “Thus saith the LORD, the GOD of Israel: ‘I anoint thee king over the
 7 “people of the LORD; over the Israelites: and thou shalt smite the house of thy
 “master Ahab; that I may avenge, on Jezabel, the blood of my servants the pro-
 8 “phets, and the blood of all the servants of the LORD: for the whole house of
 “Ahab must perish: every male of the house of Ahab I will cut off, howsoever
 9 “secure and sequestered in Israel. For I will make the house of Ahab like the
 10 “house of Jeroboam Ben-Nebar; and like the house of Baashah Ben-Ahiah. And
 “the dogs shall eat Jezabel in the field of Jezreel: and no one shall bury her.’”
 11 So saying, he opened the door and escaped. When Jehu came out to the other
 servants of his master, they said: “Is all well? Why came that fanatic to thee?”
 12 He answered: “Ye must know the man, and his conversation.” “Nay,” said
 they, “tell us, now.” “Then,” said he, “thus and thus he spoke to me, saying:
 13 “‘Thus saith the LORD: I anoint thee king over Israel.’”—On this, they sud-
 denly took every man his cloak, and placed it under him, on the naked steps of

EXPLANATORY NOTES.

Ch. ix. ver. 1. *Go to Ramoth-Gilead.* Where the king of Israel had left his army, commanded by Jehu. It was only now that Elishah did what he had been ordered to do by Elias. 1 Kings, 19. 16.

V. 8. See the note on 1 Kings, 14. 10.

V. 11. *When Jehu came out.* To the open court, where he had left the other servants of the crown, when he retired with the prophet.

Ib. *Why came that fanatic?* His prophetic garb, and

probably his enthusiastic air, drew from them this appellation.

Ib. *Ye must know,* &c. The meaning is: Ye may easily guess what was the conversation of such a man.

V. 13. *On the naked steps of the stair.* Thus making a temporary throne for him: or, perhaps, it was a real throne; on which the king had sitten: but now in his absence without tapestry.

the stair; and, with the sound of trumpets, said: "Jehu is king."—Thus Jehu 14
 Ben-Joshaphat-Ben-Nimshi conspired against Joram; while king Joram (who had,
 with all the Israelites, come to defend Ramoth-Gilead against Hazael king of Syria)
 was gone back to Jezreel to be healed of the wounds, which he had received from 15
 the Syrians, in fighting against Hazael king of Syria.—Now, Jehu said *to those*
about him: "If it so please you, let no one escape out of the city, to go with the
 "news to Jezreel." Then Jehu rode to Jezreel, where Joram lay *sick*: and whi- 16
 ther Ahaziah, king of Judah, had come to visit Joram. The watchman, who was 17
 posted on the spy-tower of Jezreel, spied the cavalcade of Jehu, as he advanced;
 and said: "I see a cavalcade." Joram said: "Let a rider be sent out to meet them;
 "and let him say: 'Bring ye peace?'" So a rider, on horseback, went out to 18
 meet him, and said: "Thus saith the king: 'Bring ye peace?'" Jehu answered:
 "What is thy concern with peace? Turn thou behind me." The watchman again
 announced, and said: "The messenger arrived at them, but returneth not." A se- 19
 cond rider, on horseback, was then sent, who coming to them said: "Thus saith
 "the king: 'Bring ye peace?'" Jehu answered: "What is thy concern with
 "peace? Turn thou behind me." Again the watchman announced, saying: "This 20
 "*messenger* too hath arrived at them, but returneth not: and the march is like the
 "march of Jehu Ben-Joshaphat-Ben-Nimshi: for he marcheth with precipitation."
 "Make ready *my chariot*:" said the king; and, his chariot being ready, Joram king of 21
 Israel, and Ahaziah king of Judah, went out, each in his own chariot, to meet Jehu;
 and met him at the field of Naboth the Jezreelite. As soon as Joram saw Jehu, he said: 22
 "Jehu! comest thou peaceably?" Jehu answered: "How peaceably? so long as
 "the idolatries of thy mother Jezabel and her numerous forceries *remain unpunished*."
 On this, Joram turned his hands, and fled; and said to Ahaziah: "Treason! O 23
 "Ahaziah!" But Jehu, laying hold of a bow, smote Joram between the shoulders 24
with such force, that the arrow went out through his heart; and he sunk down in
 his chariot. Then Jehu said to the tribune Bidkar: "Take him up, and cast him 25
 "into a corner of the field of Naboth, the Jezreelite: for I remember, that when I
 "and thou were riding, side by side, after his father Ahab, the LORD imposed this
 "doom upon him; *saying*: 'As surely (saith the LORD) as I have seen the blood 26
 "of Naboth and the blood of his sons, recently *shed here*; so surely (saith the
 "LORD) will I requite thee, on this same spot.'—Therefore, take him, and cast
 "him into that spot; according to the word of the LORD."—When Ahaziah, 27
 king of Judah, saw this, he fled by the way of the garden-house. But Jehu

EXPLANATORY NOTES.

V. 17. *The cavalcade*; or, perhaps, the cloud of dust that was raised by the horses' feet. See c. 2.

V. 18. *What is thy concern with peace*: i. e. what imports it to thee whether I bring peace or war. Join my party.

V. 21. *Make ready, &c.* The Hebrew word is *tie*: i. e. tie the horses to the chariot. We say, *put so*.

V. 27. The story is told in a different manner in 2 Chron. 22. 9. which see, and 6. 28. on that place.

perused him, and said: "Smite him also." † And they smote him | in the chariot, on the acclivity of Gur, which is by Ibleam; but he fled to Megido, and died
 28 there. And his servants carried him, in a chariot, to Jerusalem, and buried him in
 29 his own sepulchre, with his forefathers, in the city of David.—It was in the eleventh year of the reign of Joram Ben-Ahab, that Ahaziah became king over Judah.

§ 5. History of the Reign of Jehu, King of Israel.

30 WHEN Jezabel heard, that Jehu was come to Jezreel, she painted her eye-
 31 brows, and attired her head; and was looking out at a window as Jehu entered
 the gate; when she said: "Had Zimri peace, who murdered his master?"
 32 But he, turning up his face toward the window, said: "Who, who is there for
 33 me?" And, two or three eunuchs looking out to him, he said: "Throw her down."
 So they threw her down: and part of her blood was sprinkled upon the wall, and,
 34 upon the horses of Jehu; who trod upon her. He then went into the palace; and,
 when he had eaten and drunken, he said: "Go, now, look for that accursed wo-
 35 man, and bury her: for she was the daughter of a king." But when they went
 to bury her, they found no more of her than the scull, and the feet, and the palms
 36 of the hands. So they returned, and told him. On which, he said: "It is the
 word of the LORD, which he spoke by his servant Elias, the Thishbite; saying:
 37 "In the spot of Jezreel, the dogs shall eat the flesh of Jezabel: and the carcase of
 Jezabel shall be like dung on the face of the field, in the spot of Jezreel: so that
 no one may say: 'This is Jezabel.'"

1 Now Ahab had seventy sons in Samaria. So Jehu wrote letters, and sent to
 the rulers and elders of || Samaria, and to those who brought up Ahab's sons; say-
 2 ing: "As soon as this letter cometh to you; since ye have with you your master's
 3 sons, with chariots and horses; and || fenced cities | and arms; see who is the
 "best and fittest of the sons of your late master; and set him upon the throne of
 4 "his father, and fight for your master's house." But they were much terrified,
 and said: "Lo! two kings have not been able to resist him, how shall we resist?"
 5 So || he who was over the house, and he who was | over the city, and the elders,
 and the foster-fathers of Ahab's sons, sent to Jehu, saying: "We are thy servants,
 "and will do whatsoever thou shalt bid us: we will not make any man king: || do
 6 "thou | what is good in thine own eyes." He then wrote to them a second letter,

VARIOUS READINGS.

CH. IX. ver. 27. † SYR. ARAB. VULG. and equivalently SEP. See C. R.—CH. X. ver. 1. || So SEP. and equi-
 valently VULG. The REST, Jezreel, a manifest error. See C. R.—V. 2. || So SEP. SYR. CHALD. VULG. and
 3 MSS. The present TEXT and ARAB. have a fenced city. See C. R.—V. 5. || they who were over the house, and
 they who were, SEP. VULG. and partly SYR. Ib. || we will do, SEP.

saying: "If ye be for me, and will listen to my voice, take off the heads of your
 "late master's sons, and come with them to me, unto Jezreel, by this time to-mor-
 "row." Now the king's sons, seventy persons, were with the greatest men of the
 city who had brought them up. So, as soon as the letter came to them, they 7
 seized the king's sons, and slew them, seventy persons; and, putting their heads in
 baskets, sent them to him, unto Jezreel. And when the messenger came and told 8
 him, saying: "They have brought the heads of the king's sons:" he said: "Place
 "them in two heaps at the entrance of the gate, until the morning." When the 9
 morning came, he went out, and, standing *by the heads*, said to all the people: "Ye
 "are equitable: I conspired, indeed, against my master, and slew him: but who
 "hath slain all these? Know, now, that no part of the words of the LORD, which 10
 "the LORD spoke concerning the house of Ahab, hath fallen to the ground; for
 "the LORD hath done what he spoke by his servant Elias."—Jehu then slew all 11
 the rest of the house of Ahab, who were in Jezreel, and all his great men, and his
 intimate friends, and his priests; until he left no remnant of *all who had belonged to*
 him.

HE then arose, and departed, and was going to Samaria; when, on the way, at the 12
 shepherds' tie-house, he met the brothers of Ahaziah, king of Judah; to whom he 13
 said: "Who are ye?" They answered: "We are the brothers of Ahaziah; and
 "are going down to salute the sons of the king and queen of *Israel*." "Take them 14
 "prisoners:" said he. So they were taken prisoners, and slaughtered, by the cistern
 of the tie-house; forty-two men: he spared not a man of them.—Going thence, 15
 he met Jonadab Ben-Rechab; whom having saluted, he said to him: "Is thy heart
 "as sincerely with my heart, as mine is with thine?" "It is:" said Jonadab. "If
 "it be;" said Jehu, "give me thine hand:" and he gave him his hand. Jehu
 then took him up into the chariot, and said: "Come with me, and see my zeal for 16
 "the LORD:" so he made him ride in his own chariot.—And when he came to 17
 Samaria, he slew all who remained of Ahab's family in Samaria, until he had extir-
 pated them; according to the word of the LORD, which he had spoken by Elias.

JEHU, then, assembled the whole people, and said to them: "Ahab served Baal 18
 "a little: Jehu will serve him much. Now, therefore, call to me all the prophets 19
 "of Baal, all his worshippers, and all his priests: let none be missing. For I have
 "a grand sacrifice to make to Baal: whosoever shall be missing, shall not live."
 Now Jehu did this insidiously, to the intent that he might destroy the worshippers of

EXPLANATORY NOTES.

Ch. x. ver. 12. *At the shepherds' tie-house.* This is sup-
 posed to have been a place where the sheep were tied to be
 shorn. But as the term occurs only here, it is not easy to
 ascertain its true meaning. See c. x.

V. 13. *The brothers of Ahaziah.* The term brother is of

great extent. They appear, however, to have been all
 near relations of Ahaziah; and, not having heard of Jehu's
 conspiracy, were going to visit the royal house of Israel at
 Samaria.

20 Baal.—And Jehu said: “Proclaim a holy convocation in honour of Baal:” and it was
 21 proclaimed. And Jehu having sent *messengers* through all Israel, all the worshippers of
 Baal came; there was not a single man who did not come: so that, when they went
 22 into the temple of Baal, the temple of Baal was full, from one end to the other.—He
 then said to him who had the care of the vestry: “Bring out vestments to all the
 23 “worshippers of Baal.” And, when the vestments were brought out, Jehu, with
 Jonadab Ben-Rechab, went into the temple of Baal, and said to the worshippers of
 Baal: “Search, and see that there be here with you none of the worshippers of
 24 “the LORD; * but the worshippers of Baal only.”—They had now gone in, to
 offer sacrifices and holocausts; when Jehu, having posted, without, eighty men,
 said to them: “If any one let escape one of those men, whom I have put into
 25 “your hands; his life shall go for the life of that man.”—As soon as the offering
 of the holocaust was completed, Jehu said to the guards and tribunes: “Go in,
 “and slay them; let none escape.” So the guards and tribunes smote them with
 the edge of the sword, and threw them out *of the temple*. They then went into the
 26 inner sanctuary of the temple of Baal, and brought out the statues of the temple
 27 of Baal, and burned them. The statues of Baal they destroyed: and the temple
 of Baal they demolished, and made of it a bog-house unto this day.

28 Thus Jehu destroyed Baal, out of Israel. Yet, from the sins of Jeroboam Ben-
 Nebat (who *first* caused the Israelites to sin, *by erecting* golden calves at Bethel and at
 30 Dan), Jehu departed not.—Nevertheless, the LORD said to Jehu: “Because thou
 “hast done well in executing what was right in mine eyes; and hast done to the
 “house of Ahab all that I had purposed; thy sons, to the fourth generation, shall
 31 “sit upon the throne of Israel.”—Jehu, notwithstanding, took no care to walk, with
 his whole heart, in the way of the LORD, the GOD of Israel: nor departed he from
 32 the sins of Jeroboam; who *first* caused Israel to sin.—In those days, the LORD be-
 gan to lessen the power of the Israelites: for Hazael ravaged all the territories of
 33 Israel, from the Jordan eastward; the whole land of Gilead; the territories of the
 Gadites, Reubenites and Manassites, from Aroer by the river Arnon: all Gilead
 34 and Bashan.—The rest of the acts of Jehu, all that he did, and all his valour, are
 35 written in the chronicles of the kings of Israel.—Jehu slept with his forefathers, and
 36 was buried in Samaria; and his son Joahaz reigned in his stead.—Now all the days,
 that Jehu reigned over Israel, at Samaria, were twenty || eight years.

VARIOUS READINGS.

V. 23. * and send away all the worshippers of the LORD that are found there: and it was so done as Jehu had
 said: so that none of the servants of the LORD were there. Some copies of SEP. See c. R.—V. 36. || seven,

JOSEPHUS.

§ 6. *The Usurpation and Reign of Athalia, Queen of Judah.*

WHEN Athalia, the mother of Ahaziah, saw that her son was dead; she arose 1
and destroyed the whole royal progeny. But Jothabea, daughter of king Joram, 2
and sister to Ahaziah, took Joash, a son of Ahaziah (whom she had stolen away
from among the king's sons that were slain), and concealed him and his nurse from 3
Athalia, in the dormitory of the temple; so that he was not slain: and, with her, 4
he was concealed in the house of the LORD, six years: while Athalia reigned
over the land.—But, in the seventh year, Joiadah, the priest, sent for the centurions, 5
cherethites and lictors: whom having brought into the house of the LORD, he
made a covenant with them, and, in the house of the LORD, ¶ took their oaths to 6
observe it. | He then shewed them the king's son; and instructed them, saying: 7
“This is what ye must do: of those of you, who come in on the sabbath, to do 8
“duty in the temple, let a third part guard the king's apartment; let another third 9
“be posted at the gate of Sur, and a third part at the gate next to the guard-house:
“and take ye special care, that the house be not broken into. Then, let two bands 10
“of you, composed of all those who go out on the sabbath, keep guard about the 11
“king in the house of the LORD: ye shall, every man with his weapons in his
“hand, make a fence around the king; and if any one break through the ranks,
“let him be put to death: and be ye with the king, as he cometh out, and as he
“goeth in.”—The centurions did according to all that Joiadah, the priest, com-
manded: they took, each his own men, both of those who came in on the sabbath,
and of those who should have gone out on the sabbath; and came to Joiadah, the
priest. And † Joiadah, the priest, gave to the centurions the spears and shields of
† king David, that were in the house of the LORD. Then, the cherethites and
lictors, each man with his weapons in his hands, being posted on the right side of

VARIOUS READINGS.

CH. XI. ver. 4. ¶ made them swear to the covenant of the LORD. SEP. SEC C. R.—V. 10. † CHALD. and 16 MSS.
Ib. † All the ANT. VV.

EXPLANATORY NOTES.

Ch. xi. ver. 1. *Athalia*; a daughter of Ahab: called sometimes the daughter; i. e. the grand-daughter of Omri. See ch. 8. 18, 26; and 2 Chron. 22. 2.

V. 2. *Jothabea*: called in Chron. *Jothabebath*. Ahaziah's full sister, and wife to Joiadah.

Ib. *In the dormitory*; lit. in the chamber of beds: no doubt, a kind of dormitory for those who ministered in the temple; where Athalia would hardly search for the child.

V. 5. *Of those who come in, &c.* The Levites had their turns, or courses, in the service of the temple; so that a certain number went out every sabbath, to make room for another course. Joiadah, having gained over the centurions and guards, or at least some of them, to his party, and having all the Levites at his command, took occasion of

that time when the courses were to be changed, at day-break, to arm both those that were coming out, as well as those who were going in; and thus effected the revolution he had so wisely planned.

V. 6. *The gate of Sur*. Supposed to be the eastern gate.

Ib. *The gate next to the guard-house*: lit. the house of lictors. Supposed to be the south gate; or that next to the palace. For the whole verse see c. 2.

V. 11. *The cherethites*—is not in the text: but I am persuaded it once stood there; and there is still a vestige of it in some copies of the Greek version. See c. 2.

Ib. *Bring posted, &c.* They stood in two rows, extending from the sacrifice altar to the sanctuary, near to which the young king lodged.

the temple and on the left side of the temple, from the altar to the royal apartment;
 12 *Joiadah* brought forth the king's son, and put upon him the crown and the *regal*
 ornaments. Having thus made him king, and anointed him, they clapped their
 13 hands, and said: "Long live the king!"—When *Athalia* heard the applauding
 14 voice of the people, she came to the people into the house of the LORD: when, lo!
 she beheld the king placed on the tribunal, according to custom; and beside him
 the ¶ fingers and trumpeters; and the whole people of the land rejoicing, and blow-
 ing with trumpets. On this, *Athalia* rent her garments, and exclaimed: "Treason!
 15 "treason!"—But *Joiadah*, the priest, gave orders to the centurions who commanded
 the forces, saying: "Let her go out, without the ranges; and if any one follow
 "her, let him die by the sword:" for the priest had resolved, that she should not
 16 be put to death in the house of the LORD. So they made way for her; and when
 she was come to the horse-gateway of the king's house, she was there put to
 death.

17 *JOIADAH*, then, made a covenant, between the LORD and the king and people;
 that they should be the LORD's people; and also between the king and the people.
 18 On this, the whole people of the land went to the temple of *Baal*, and demolished
 it: its altars and its statues they broke all in pieces; and *Mathan*, the priest of
 19 *Baal*, they slew before the altars.—Then, the priest, [*Joiadah*] having placed a
 guard on the house of the LORD, took the centurions, and cherethites, and liftors,
 with the whole people of the land; and brought the king from the house of the
 LORD; and went by the way of the lictor-house gate, to the king's house; and placed
 20 him upon the royal throne. And the whole people of the land rejoiced: and, al-
 though *Athalia* had been put to death by the sword, in the palace, the city was quiet.

§ 7. *History of the Reign of Joash, King of Judah.*

21 *JOASH*, being made king when he was seven years old, began to reign in the
 seventh year of *the reign of Jehu, king of Israel*; and reigned, at Jerusalem, forty
 2 years. His mother's name was *Zibia of Beersheba*.—*Joash* did what was right in
 3 the eyes of the LORD, as long as *Joiadah*, the priest, instructed him. Yet the
 hill-chapels were not removed: the people still sacrificed, and burned incense at
 hill-chapels.

4 *JOASH*, having a mind to repair the house of the LORD, had, early in his reign, said to

VARIOUS READINGS.

V. 14. ¶ So SEP. VULG. which I think the true reading. The word is wanting in ARAB. The REST, *chiefs*.
 See C. R.

EXPLANATORY NOTES.

V. 14. *Placed on the tribunal.* This was a sort of rostrum, erected by Solomon; five cubits square and three cubits high; where he, and probably his successors, were seated during the divine office. See 2 Chron. 6. 13.

V. 20. *The city was quiet.* There was no disturbance or insurrection on account of *Athalia*.

Ch. xii. ver. 4. The words in Italics are taken mostly from the parallel place, 2 Chron. 24. 4.

the priests and Levites: "All the hallowed money, that should come into the house of
 "the LORD; the money which, by ordinance, each man should pay for *the ransom* of
 "his life; and whatsoever money, *besides*, any man may voluntarily bring into the house
 "of the LORD; let the priests collect, each from his own acquaintance; and let them
 "repair, *with it*, the breaches of the house; wheresoever any breach shall be found." 5
 Yet so it was, that, in the twenty-third year of the reign of Joash, the priests had not 6
 repaired the breaches of the house. King Joash, therefore, called for Joiadah the 7
high-priest, and the other priests; and said to them: "Why repair ye not the
 "breaches of the house? Henceforward, then, ye shall not collect, from your ac-
 "quaintance, any money, unless ye give it for the reparations of the house." The 8
 priests consented to collect no more money, on condition that they should not repair 9
 the house.—But Joiadah, the *high-priest*, took a chest; and, having bored a hole in
 its lid, placed it beside the altar, on the right side, as one goeth into the house of
 the LORD: and into it the priests, who kept the door, put all the money that was 10
 brought unto the house of the LORD. And whenever it appeared, that there was 11
 much money in the chest, the king's scribe and the high-priest came, and told into
 bags the money found in the house of the LORD. And, this ready money being 12
 delivered into the hands of those who had the inspection of the work of the house
 of the LORD; they disbursed it among the carpenters and builders, the masons and 13
 stone-hewers, who did the work of the house of the LORD; and for the purchasing
 of wood and stones for hewing, to repair the breaches of the house of the LORD:
 for whatever was laid out on the reparation of the house. For of the money, thus 14
 brought into the house of the LORD, they made neither silver bowls, nor knives,
 nor sprinkling-basons, nor trumpets; nor any gold or silver utensil for the house
 of the LORD: but it was given to the workmen, for the reparation of the house 15
 of the LORD: nor was any reckoning demanded of the men into whose hands the
 money was delivered, to be disbursed among the workmen: they acted in trust.
 As to the trespass and sin-offering money, it was not brought into the house of the 16
 LORD: it belonged to the priests.

AFTER this, Hazael, king of Syria, came and warred against Gath, and took it; 17

EXPLANATORY NOTES.

V. 4. *All the hallowed money, &c.* This was of two sorts. 1st, The redemption money; namely, half a shekel of silver for every male twenty years old. 2dly, All voluntary gifts; or votive offerings. Some interpreters think three sorts of money are here designated; but I believe them to be wrong. See c. 2:

V. 5. *Each from his own acquaintance*: from those of the respective places of their abode; throughout all Judah. See 2 Chron. 24. 5.

Ib. *The breaches of the house*; made during the reign of Athalia. Comp. 2 Chron. 24. 7.

V. 13. *Nor knives*: Our common version has *saunders*.

Others would render *psalteries* or *musical instruments*. Under the necessity of choosing, I have preferred what I deemed the most probable. See c. 2. For the rest, there is a difference between the text here, and that of 2 Chron. 24. 14. where it is said, that the *rest* of the money was employed in making utensils for the temple. See the note on that place.

V. 16. There is a chasm here to be filled up from 2 Chron. 24. 15—22. The incursion of Hazael happened after the death of Joiadah, and the relapse of the Judahites into idolatry.

18 and had set his face to come to Jerusalem: when Joash, king of Judah, took all the things that had been hallowed by his forefathers Josphat, Joram and Ahaziah, kings of Israel; and all that had been hallowed by himself; with all the gold found in the treasuries of the house of the LORD, and of the king's house; and sent them to Hazael king of Syria; that he might turn away from Jerusalem.

19 Now, the rest of the acts of Joash; all that he did; are written in the chronicles
20 of the kings of Judah.—Joash's own servants entered into a conspiracy against him,
21 and slew him in Beth-Milo, on the declivity of Sela. There, his own servants,
|| Jozachar Ben-Shimeath, and Jozabad Ben-Shomer, smote him to death. He
was buried, with his forefathers, in the city of David; and his son Amaziah reigned
in his stead.

§ 8. *History of the Reign of Joahaz, King of Israel.*

1 IN the twenty. || third year of the reign of Joash Ben-Ahaziah, king of Judah,
Joahaz Ben-Jehu became king over Israel; and reigned, at Samaria, seventeen years.
2 He did evil in the eyes of the LORD, and followed the sins of Jeroboam Ben-
3 Nebat, who *first* caused the Israelites to sin: from his sins he departed not.—The
indignation of the LORD was, therefore, kindled against the Israelites; whom, on
every occasion, he delivered into the hands of Hazael king of Syria, and into the
4 hands of Ben-Adad the son of Hazael. Yet, on Joahaz's supplication to the LORD,
the LORD listened to him; because he saw the oppression with which the king of
7 Syria oppressed the Israelites. † For to Joahaz were left only fifty horse-men, ten
chariots, and ten thousand foot-soldiers: the rest the king of Syria had destroyed,
5 and trampled upon like dust. | The LORD, therefore, sent a saviour to the Israelites,
who rescued them from the hands of the Syrians; so that the children of Israel
6 dwelled in their own homes as in former times. Yet || they departed not from the
sins || of the house | of Jeroboam *, who *first* caused the Israelites to sin: those *sins*

VARIOUS READINGS.

CH. XII. ver. 21. || *Jozabad*. Above sixty MSS. and EDIT. And this, most probably, is the true reading; but proper names have been strangely corrupted: nor is it indeed of much importance. See c. R.—CH. XIII. ver. 1. *first*, JOSEPHUS: which seems a preferable reading. See c. R.—V 7. † transposed. See c. R.—V. 6. *he*, i. e. *Joahaz*, SYR. ARAB. lb. || wanting in CHALD. SYR. ARAB. and 10 MSS. lb. * *Ben-Nebat*, SYR. ARAB. SYM. THEOD. SEP. ALEX. and 1 MS. See c. R.

EXPLANATORY NOTES.

V. 20. *On the declivity of Sela*. Sela seems to have been a steep between Jerusalem and Sion, on which Beth-Milo, or the house of Milo, was built. Comp. 1 Kings 11. 27. and see c. R.

V. 21. *Jozachar, &c.* In Chron. the names are *Zabad Ben-Shimeath* and *Jezonabad Ben-Shimrith*; and Shimeath and Shimrith are said to have been, the former an *Ammonite*, the latter a *Moabite*. See 2 Chron. 24. 26. and c. R.

V. 21. *He was buried, with his forefathers*; but not, it seems, in the royal sepulchre. See 2 Chron. 24. 25.

Ch. xiii. ver. 3. *On every occasion*: lit. *all days*; here equivalent to *often*; or, as we say familiarly, *every now and then*. Comp. ver. 4 and 25.

V. 5. *A saviour*; i. e. Joash, the son and successor of Joahaz. Comp. ver. 15 and 25.

they *still* followed: and the grove, at Samaria, still remained.—Now the rest of the 8
acts of Joahaz; all that he did, and his valour, are written in the chronicles of the
kings of Israel.—Joahaz slept with his forefathers, and was buried in Samaria; and 9
his son Joash reigned in his stead.

§ 9. *History of the Reign of Joash, King of Israel.—Death of Elishah.*

IN the thirty-seventh year of the reign of Joash, king of Judah, Joash Ben-Joahaz 10
became king over Israel; and reigned, at Samaria, sixteen years. He did evil in 11
the eyes of the LORD: he departed not from any of the sins of Jeroboam Ben-
Nebat, who *first* caused the Israelites to sin: those *sins* he followed.

† *In these days*, Elishah fell into his death-bed sickness: when Joash, king of Israel, 14
came down to him, and wept over his face, and said: “My father! my father!
“the chariot, and charioteer of Israel!” Elishah said to him: “Take a bow and 15
“arrows:” and he took a bow and arrows. Again, he said to the king: “Put 16
“thine hand upon the bow:” and he put his hand. Then Elishah put his hands
upon the king’s hands, and said: “Open the window eastward:” which being 17
opened, Elishah said: “Shoot:” and, while he shot, *Elishah* said: “Arrow of
“deliverance, by the LORD! Arrow of deliverance from Syria! for, at Aphek,”
added he, “thou shalt completely smite the Syrians.” Again he said: “Take the
“other arrows:” which being done, he said to the king of Israel: “Smite the 18
“ground:” and he smote thrice, and stopped. On this, the man of GOD was angry 19
with him, and said: “If thou hadst smitten five or six times, then shouldest thou
“have completely smitten the Syrians: whereas, now, thou shalt smite them but
“thrice.”—Elishah, then, died, and was buried: and, that same year, hordes of 20
Moabites invaded the land. Now it happened, that while *some Israelites* were about 21
to bury a man, they spied the horde; and threw the man into the sepulchre of Elishah:
but no sooner was the man let down, and had touched the bones of Elishah, than
he revived, and stood upon his feet.

ALTHOUGH Hazael, king of Syria, had oppressed the Israelites, all the days of 22
Joahaz; yet the LORD was, *at length*, favourable to them, and mercifully regarded 23
them, for the sake of his covenant with Abraham, Isaac and Jacob: nor was it,
yet, his will to destroy them, or reject them out of his sight.—So, when Hazael 24

VARIOUS READING.

V. 14—25. † transposed for the sake of order.

EXPLANATORY NOTES.

V. 11. *He did evil.* Josephus, on the contrary, says he made restorer it to order. See c. a.
was a good king, in nothing resembling his father: and from V. 14. *The chariot, &c.* See the note on ch. 2. 12.
his attention to Elishah, this may seem probable. See c. a. V. 23. *Or reject them out of his sight:* i. e. expel them
For the rest, this chapter is strangely disjointed both in out of the land of Israel. That time was not yet come.
the text and all the versions. The transposition I have

25 was dead, and his son Ben-Adad reigned in his stead; Joash Ben-Joahaz retook, out of the hands of Ben-Adad Ben-Hazael, the cities, which had been taken, in war, out of the hands of his father Joahaz. Thrice he defeated Ben-Adad; 12 and recovered the cities of Israel.—† Now the rest of the acts of Joash; all that he did, and the valour with which he fought against Amaziah, king of Judah; are 13 written in the chronicles of the kings of Israel. Joash slept with his forefathers, and was buried at Samaria, among the kings of Israel: and his son Jeroboam sat upon his throne, and reigned in his stead. |

§ 10. *History of the Reign of Amaziah, King of Judah.*

1 IN the second year of *the reign of Joash Ben-Joahaz*, king of Israel, Amaziah, 2 king of Judah, became king. He was, on becoming king, twenty-five years old; and reigned, at Jerusalem, twenty-nine years. The name of his mother was Joa- 3 dan, of Jerusalem.—He did what was right in the eyes of the LORD; but not like 4 his forefather David: according to all that his father Joash did, so did he. The hill-chapels were not removed: the people still sacrificed and burned incense at hill-chapels.

5 As soon as the kingship was established in his hands, he slew those servants, who 6 had slain his father: but the sons of the assassins he slew not: conformably to what is written in the book of the law of Moses; by the express command of the LORD, saying: "Fathers shall not be put to death, on account of children; nor children, 7 "on account of fathers: let every man die for his own crime."

7 AFTER this, he smote ten thousand Edomites, in the vale of salt; and in that war took Sela, and called its name Joktheel, which it bears at this day.

8 AMAZIAH, then, sent messengers to Joash Ben-Joahaz Ben-Jehu, king of Israel, saying: "Come, let us look one another in the face." Joash, king of Israel, sent 9 back word to Amaziah, saying: "A thistle of Lebanon said to a cedar of Leba- 10 non: 'Give thy daughter, for a wife to my son;' when, instantly, one of the 11 "wild-beasts of Lebanon, passing by, trod down the thistle. Because thou hast "smitten the Edomites, therefore thy mind is elated; glory in it, but stay at home; "why wouldest thou engage thyself in evil; and fall together with thy Judahites?" But, Amaziah refusing to listen, Joash king of Israel came up; and he and Ama- ziah king of Judah looked, one another, in the face, at Beth-sheMesh, a city of

EXPLANATORY NOTES.

V. 13. The words in *Italic* are partly in the Syriac and Arabic versions: and partly supplied from ch. 14. 15. See the place.

Ch. xiv. ver. 6. *Fathers, &c.* from Deuteronomy 24. 16.

V. 7. *Joktheel* means *subdued-to-God*.

V. 8. *Let us look, &c.* Let us try our strength against one another. We still say, *to face an enemy*.

Judah. And the Judahites were routed by the Israelites; and fled, every man to 12
his own home. And Joash, king of Israel, took Amaziah Ben-Joash Ben-Ahaziah, 13
king of Judah, prisoner, at Beth-shemesh; and, coming to Jerusalem, he broke down
the wall of Jerusalem, from the gate of Ephraim to the corner-gate; four hundred
cubits. And he took all the gold and silver, and all the utensils, found in the house 14
of the LORD, and in the treasury of the king's house; and returned, with hostages,
to Samaria. [Now the rest of the acts of Joash, *all* that he did; and with what va- 15
lour he fought against Amaziah, king of Judah; are written in the chronicles of
the kings of Israel. Joash slept with his forefathers; and was buried, at Samaria, 16
among the kings of Israel: and his son Jeroboam reigned in his stead.]

BUT Amaziah Ben-Joash, king of Judah, survived the death of Joash Ben-Joa- 17
haz, fifteen years.—Now the rest of the acts of Amaziah are written in the chro- 18
nicles of the kings of Judah. A conspiracy having been formed against him at 19
Jerusalem, he fled to Lachish: but he was pursued to Lachish, and slain there:
whence he was brought back, on horses, to Jerusalem; and was buried at Jerusalem, 20
among his forefathers, in the city of David.

THEN the whole people of Judah took || Oziah, who was sixteen years old, and 21
made him king, instead of his father Amaziah. He rebuilt Elath, and restored 22
it to Judah; after the late king slept with his forefathers.

§ 11. History of the Reign of Jeroboam II. King of Israel.

IN the fifteenth year of the reign of Amaziah Ben-Joash, king of Judah, Jero- 23
boam Ben-Joash became king of Israel, and reigned, at Samaria, forty-one years.
He did evil in the eyes of the LORD: he departed not from any of the sins of Je- 24
roboam Ben-Nebat, who first caused the Israelites to sin.—He recovered the terri- 25
tories of Israel from the entrance of Hamath unto the dead sea; according to the
word of the LORD, the GOD of Israel; which he spoke through the mediation of
his servant Jonah Ben-Amathai, a prophet of Gath-hepher. For the LORD saw 26
the bitter affliction of the Israelites; that there was none to avenge, succour, and
assist them. So the LORD said, he would not blot out the name of the Israelites 27
from under the heavens; but saved them by the hand of Jeroboam Ben-Joash.—
Now the rest of the acts of Jeroboam, all that he did; with what valour he warred; 28

VARIOUS READING.

CH. XIV. ver. 21. || al. *Azariah*. See next chap. ver. 1.

EXPLANATORY NOTES.

V. 15, 16. I have included these two verses in brackets; the *sea of Arava*.

as being a mere repetition of ch. 13. 12, 13.

V. 15. *Unto the dead sea*: lit. *the sea of the plain*. The same who was sent to Nive. This fixes the time of his
Greek translator retained the Hebrew word; and calls it *mission*. See the preface to that book.

and how he recovered, for Israel, Damascus and Hamath, *which had formerly belonged to Judah*), are written in the chronicles of the kings of Israel. Jeroboam slept with his forefathers, the kings of Israel; and his son Zachariah reigned in his stead.

§ 12. *History of the Reign of Oziah, King of Judah.*

1 IN the || twenty-seventh | year of the reign of Jeroboam, king of Israel; || Oziah
2 Ben-Amaziah became king of Judah. He was sixteen years old, when he began to
3 reign; and reigned, at Jerusalem, fifty-two years. The name of his mother was
4 Jecholia, of Jerusalem.—He did what was right in the eyes of the LORD; accord-
5 ing to all that his father Amaziah had done. Yet the hill-chapels were not re-
6 moved: still the people sacrificed, and burned incense at hill-chapels.
7 THIS king was so smitten by the LORD, that he was a leper unto the day of
8 his death, and dwelled in a separate apartment; while Jotham, the king's son, go-
9 verned the household, and judged the people of the land.—The rest of the acts of
10 Oziah; all that he did, are written in the chronicles of the kings of Judah. Oziah
11 slept with his forefathers; and was buried among his forefathers, in the city of
12 David: and his son Jotham reigned in his stead.

§ 13. *History of the Reigns of Zachariah, Shalum, Menabem, Phekabiah, and Phekab, Kings of Israel.*

8 IN the thirty-eighth year of the reign of Oziah, king of Judah, Zachariah Ben-
9 Jeroboam reigned over Israel, at Samaria, six months. He did evil in the eyes of
10 the LORD, as his forefathers had done: he departed not from the sins of Jeroboam
11 Ben-Nebat, who *first* caused the Israelites to sin.—Against him, Shalum Ben-Jabesh
12 conspired; and smote him in the presence of the people; and reigned in his stead.
13 † This was the word of the LORD, which he had announced to Jehu, saying: "Thy
14 sons shall sit upon the throne of Israel, unto the fourth generation:" for so it
15 came to pass. |—Now the rest of the acts of Zachariah are written in the chronicles
16 of the kings of Israel.

VARIOUS READINGS.

CH. XV. ver. 1. || *fourteenth*, JOSEPH. Ib. || The present TEXT, with SEP. CHALD. VULG. has *Azariah*; but
SYR. ARAB. JOSEPH. with P. P. 2 Chron. have *Oziah*, or *Uzziah*; and even in this same chapter he is twice
so called. See ver. 13 and 32. and c. 2.

EXPLANATORY NOTES.

V. 28. *He recovered, for Israel, &c.* The present text been subdued by David: but retaken by the Syrians. See
reads literally: *for Judah in Israel*, and so the Greek ver-
sion. I have followed the common translation; except in
the arrangement; but I greatly suspect that *to Judah* is an
interpolation: and indeed it is wanting in the Syriac and
Arabic versions. Damascus and Hamath, or Epiphania, had
2 Sam. 8. 6. and c. 2.
Ch. xv. ver. 5. *Was so smitten, &c.* For presuming to
offer incense in the temple. See 2 Chron. 26. 18—20.
V. 8. *In the thirty-eighth year.* Read *twenty-eighth*; to re-
concile the chronology. See c. 2.

IN the thirty-ninth year of *the reign of* Oziah, king of Judah, Shalum Ben-Jabesh became king of *Israel*; and reigned, at Samaria, a month of days: when Menahem Ben-Gadi came up from Thirza to Samaria, and slew him, and reigned in his stead.—The rest of the acts of Shalum, and the conspiracy which he made, are written in the chronicles of the kings of Israel.—At that time, Menahem, coming from Thirza, smote Thiphfah and all its inhabitants, and all its territories; because they had not opened their gates to him: all the pregnant women, even, he smote, and ripped up.

IN the thirty-ninth year of *the reign of* Oziah king of Judah, Menahem Ben-Gadi became king of Israel; and reigned, at Samaria, ten years. He did evil in the eyes of the LORD: all his days, he departed not from * the sins of Jeroboam Ben-Nebat; who *first* caused the Israelites to sin.—In his reign, Phul, king of Assyria, invaded the land: but Menahem gave to Phul a thousand talents of silver, that he might befriend and establish him in the kingship. This money Menahem exacted from all the more wealthy of the Israelites, from each fifty shekels; to be given to the king of Assyria. On this, the king of Syria went back; and made no stay in the land.—The rest of the acts of Menahem; all that he did, are written in the chronicles of the kings of Israel.—Menahem slept, with his forefathers, and his son Phekahiah reigned in his stead.

IN the fiftieth year of *the reign of* Oziah, king of Judah, Phekahiah became king of Israel; and reigned, at Samaria, two years. He did evil in the eyes of the LORD: he departed not from the sins of Jeroboam Ben-Nebat; who *first* caused the Israelites to sin.—Against him Phekah Ben-Romaliah, one of his own tribunes, abetted by Argob and Ariah with fifty Gileadites, conspired; and smote him in the royal haram at Samaria; and, having slain him, reigned in his stead.—The rest of the acts of Phekahiah; all that he did, are written in the chronicles of the kings of Israel.

IN the fifty-second year of *the reign of* Oziah king of Judah, Phekah Ben-Romaliah became king over Israel; and reigned, at Samaria, twenty years. He did evil in the eyes of the LORD: he departed not from * the sins of Jeroboam Ben-Nebat; who *first* caused the Israelites to sin.

IN the days of Phekah, king of Israel, Thiglath-phalasar, king of Assyria, came

VARIOUS READINGS.

V. 18. * any of, 10 MSS. with SEP. See C. R.—V. 28. * any of, SEP. and 3 MSS.

EXPLANATORY NOTES.

V. 23. *In the fiftieth year.* Or perhaps *the fortieth year.* Both the men here mentioned may have been from that district. It is not however clear, from the text, that Argob and Ariah were the associates of Phekah: they may have been the companions of Phekahiah, and slain with him: and so Josephus seems to intimate. See C. R.

and took Aion, and Abel-Beth-Maacha, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, and the whole land of Naphtali; and carried the inhabitants
 30 captives into Assyria.—Hoseah Ben-Elah, also, entered into a conspiracy against
 Phekah Ben-Romaliah; and smote him, and reigned in his stead; in the || twen-
 31 tieth year of the reign of Jotham Ben-Oziah.—The rest of the acts of Phekah; all
 that he did, are written in the chronicles of the kings of Israel.

§ 14. History of the Reigns of Jotham and Ahaz, Kings of Judah.

32 IN the || second year of the reign of Phekah Ben-Romaliah, king of Israel, Jo-
 33 tham Ben-Oziah became king of Judah. He was twenty-five years old when he
 became king; and reigned, at Jerusalem, sixteen years. His mother's name was
 34 Jerusha, daughter of Zadok. He did what was right in the eyes of the LORD:
 35 according to all that his father Oziah had done, so did he. Yet the hill-chapels
 were not removed: still the people sacrificed and burned incense at hill-chapels.—
 36 This king rebuilt the higher gate of the house of the LORD.—The rest of the
 acts of Jotham; all that he did, are written in the chronicles of the kings of Judah.
 37 In those days, the LORD permitted Rezin king of Syria, and Phekah Ben-Roma-
 38 liah king of Israel, to invade Judah.—But Jotham had, before that, slept, with his
 forefathers; and was buried, with his forefathers, in the city of David: and his
 son Ahaz reigned in his stead.

1 IN the seventeenth year of the reign of Phekah Ben-Romaliah, Ahaz Ben-Jotham
 2 became king of Judah. Ahaz was || twenty years old, when he began to reign;
 and he reigned, at Jerusalem, sixteen years. He did not, like his forefather David,
 3 do what was right in the eyes of the LORD; but walked in the way of the kings
 of Israel. He even made a holocaust of his own son; according to the abominable
 practice of those nations, whom the LORD had expelled from before the children
 4 of Israel. He also sacrificed, and burned incense at hill-chapels, and under every
 branchy tree.

5 IT was then, that Rezin, king of Syria, and Phekah Ben-Romaliah, king of
 Israel, came to war against Jerusalem: but although they besieged Ahaz, they could
 6 not vanquish him.—At that time, Rezin, king of Syria, driving the Judahites out

VARIOUS READINGS.

V. 30. || So the TEXT and ANT. vv. But *tenth* seems to be the true reading. See c. r.—V. 32. || So the
 TEXT and vv.—Yet here again the true reading seems to be *tenth*. See c. r.—CH. XVI. ver. 2. || So
 the TEXT and vv. But the true number seems to be *twenty-five*. See c. r.

EXPLANATORY NOTES.

V. 29. *Abel-Beth-Maacha*. Some make two places of them. Comp. ch. 16. 5.
Abel and Beth-Maacha. Ch. xvi. ver. 5. *It was then, &c.* Compare Isaiah 7.
 V. 37. *In those days* i. e. Soon after the death of Jo- 1—16.

of Elath, restored it to || Edom: and the || Edomites returned to Elath, and inhabit it unto this day.

BUT Ahaz sent messengers to Thiglath-phalasar, king of Assyria, saying:—"I am 7
"thy servant and son: come hither, and save me from the hands of the king of
"Syria and of the king of Israel, who have risen up against me." And Ahaz took 8
the silver and gold, that was found in the house of the LORD, and in the treasury
of the king's house; and sent it as a present to the king of Assyria. The king of 9
Assyria listened to his request; and went against Damascus, and took it; and carried
its people captives into Kir; and Rezin he slew.—Now when king Ahaz went 10
to Damascus to meet Thiglath-phalasar, king of Assyria; he saw the altar which
was at Damascus: the form and fashion of which altar, according to every part
of its workmanship, he sent to Uriah the priest: and Uriah the priest constructed 11
an altar, entirely according to the model which king Ahaz had sent from Damascus.
Thus did Uriah the priest, against king Ahaz came from Damascus. And 12
when the king came from Damascus, and saw the altar, he approached to the altar
and made offerings on it. On that altar he burned his holocausts and his donatives; 13
on it he poured out his libations, and sprinkled the blood of eucharistic sacrifices:
but the brazen altar, which was before the LORD, he removed from the front of 14
the house of the LORD, from between the *new* altar and the house of the LORD,
and placed it on the north side of the *new* altar. And king Ahaz gave a charge to 15
Uriah the priest, saying: "Upon the great altar burn the morning holocaust, and
"the evening donative; the king's holocaust and his donative; and the holocausts,
"donatives, and libations of the whole people of the land; and, on it, sprinkle all
"the blood of the holocaust and of *every other* sacrifice: and let the brazen altar
"remain at my disposal."—Uriah, the priest, did according to all that king Ahaz 16
commanded.—King Ahaz, moreover, cut away the frame-bands of the *laver-* 17
stands, and removed from off them the lavers: he also took down the brazen sea,
from off the brazen oxen, that supported it, and placed it upon a pavement of
stones. The sabbath-shelter, also, which had been builded in the house of the LORD; 18
and the outward passage to it from the king's house, he removed from the house
of the LORD, in compliment to the king of Assyria.—The rest of the acts of Ahaz, 19
† all that he did, are written in the chronicles of the kings of Judah.—And Ahaz 20

VARIOUS READINGS.

V. 6. || The TEXT and all the VERSIONS have *Aram* (Syria): but I think it clear that *Edom* was the original reading. See next various reading. lb. || Here a great number of MSS. with SEP. and VULG. have *Edomites*.

The rest *Aramites*. See C. R.—V. 19. † SEP. SYR. ARAB. with 20 MSS. See C. R.

EXPLANATORY NOTE.

V. 18. *The sabbath-shelter, &c.* This is a difficult passage: king and his court, when they attended the public worship and I am not sure of having well rendered it. The *shelter* on the sabbath day. But see c. a.
or *cover* here mentioned, seems to have been a feat for the

slept with his forefathers; and, with his forefathers, was buried in the city of David; and his son Hezekiah reigned in his stead.

§ 13. *History of the Reign of Hosheah, King of Israel.*

1 IN the || twentieth year of the reign of Ahaz king of Judah, Hosheah Ben-Elah
2 became king over Israel; and reigned, at Samaria, nine years. He did evil in the
eyes of the LORD; although not like the kings of Israel, who were before him.—
3 Against him came Shalmanasar king of Assyria: when Hosheah became his vassal,
4 and paid tribute to him. But the king of Assyria discovered treachery in Hosheah,
in that he had sent messengers to Soah king of Egypt; and had not paid the
yearly tribute to the king of Assyria; therefore the king of Assyria confined him,
5 and bound him in prison. For, the king of Assyria, traversing the whole land,
6 came unto Samaria, and besieged it three years. And, in the ninth year of the reign
of Hosheah, the king of Assyria took Samaria, and made the Israelites emigrate into
Assyria, and placed them in Halah, and Habor-near-gozan, and other cities of Me-
7 dia.—Now this happened, because the children of Israel had sinned against the
LORD, their GOD; who had brought them out of the land of Egypt, from un-
8 der the hand of Pharaoh king of Egypt; and had revered other gods, and followed
the statutes of those nations whom the LORD had expelled from before the chil-
9 dren of Israel, and those made by the kings of Israel.—For the children of Israel
acted insincerely with respect to the LORD, their GOD; and builded for them-
selves hill-chapels in all their townships, from the watchmen's tower to the fenced
10 city. Statues, also, and grove-idols they erected for themselves on every high
11 hill, and under every branchy tree: and there, at every hill-chapel, they burned
incense, like the nations whom the LORD had removed from before them: thus,
12 by doing wicked deeds, they provoked the indignation of the LORD: worshipping
13 idols, of whom the LORD had said to them: "Ye must not so do."—Yet, against
both Israel and Judah the LORD had protested, by all his prophets and seers, say-
ing: "Turn ye from your evil ways, and observe my commandments, and my
" statutes; according to every part of that law, which I gave in charge to your
" forefathers; and which I communicated to you by my servants the prophets:"
14 yet they would not listen; but hardened their necks, like the necks of their fore-

VARIOUS READING.

CH. XVII. ver. 1. || read *second*, and see c. r.

EXPLANATORY NOTES.

Ch. xvii. ver. 9. *Acted insincerely*: i. e. they partly re-
tained the worship of the LORD; but blended with it ido-
latries of every kind. See c. a.

Ib. *From the watchmen's tower*. Cottages built upon
eminences, where the shepherds and farmers watched their
flocks and fields.

fathers, who believed not in the LORD, their GOD. His statutes, and the covenant 15
 which he had made with their forefathers, as well as the protestations which he made
 against themselves, they rejected; and by following base idols debased themselves;
 imitating the nations around them; whom the LORD had forbidden them to resemble.
 All the commandments of the LORD, their GOD, they relinquished; and made 16
 to themselves two molten calf-idols, and grove-idols; and adored the whole host of
 the heavens, and worshipped Baal. They even made holocausts of their own sons 17
 and daughters, and used divination and enchantments; and sold themselves to do
 evil in the eyes of the LORD, to provoke his indignation. Therefore was the 18
 LORD incensed against the Israelites, and removed them out of his sight: none were
 left, save the sole tribe of Judah.—Yet, the Judahites observed not the command- 19
 ments of the LORD, their GOD; but, following the statutes which the Israelites had
 made, † they did evil in the eyes of the LORD; and, at all times, provoked his in-
 dignation; hence, the LORD rejected the whole seed of Israel, and afflicted them, 20
 and delivered them into the hands of spoilers; and, at length, cast them out of his
 sight.—For, when the Israelites separated themselves from the house of David, and 21
 made Jeroboam Ben-Nebat *their* king; Jeroboam drove the Israelites from follow-
 ing the LORD, and made them commit a great sin: the children of Israel walked 22
 in all the sins of Jeroboam; from these they never departed. So, at length, the 23
 LORD removed the Israelites out of his sight; as he had threatened by all his ser-
 vants, the prophets.

THUS were the Israelites removed from their own land into Assyria, unto
 this day: and the king of Assyria brought *inhabitants* from Babel, from Chutha, 24
 from Aava, from Hamath and from Sephar-vaim; and placed them in the cities of
 Samaria, instead of the children of Israel: and those took possession of Samaria, and
 dwelled in its cities.—But as, at the commencement of their dwelling there, they 25
 revered not the LORD, the LORD sent lions amongst them, which slew *many* of
 them. Some one told this to the king of Assyria, saying: “The nations which 26
 “thou hast removed, and placed in the cities of Samaria, are ignorant of the mode
 “of worshipping the GOD of that land; who hath, therefore, sent lions amongst
 “them; and lo! by these they are slain, because they are ignorant of the mode of
 “worshipping the GOD of the land.” On this, the king of Assyria gave orders, 27
 saying: “Make one of those priests, whom I caused to migrate thence, go thither;
 “and let him go and reside there, and teach them the mode of worshipping the GOD
 “of that land.”—So one of the priests, who had been removed from Samaria, 28
 went and resided at Bethel; and taught them how they should revere the LORD.

VARIOUS READING.

N. 19. † SEP. ARAB. and partly SEP. See C. R.

29 Nevertheless, every nation of them made gods of their own; which they placed in
 the hill-chapels that the Samaritans had made: all those nations *placed their own*
 30 *gods* in the respective cities which they inhabited. Thus the men of Babel made
 Suchoth-Benoth; the men of Chutha made Nergal; the men of Hamath made Ashima;
 31 the Avites made Nibhaz and Tharthak; and the Sepharvaites offered holocausts of
 32 their own children to Adramelech and Anamelech, the gods of Sepharvaim.—They
 revered, indeed, the LORD; but made to themselves, indiscriminately, priests of
 33 hill-chapels; who sacrificed for them at those hill-chapels. They revered the LORD,
 but also worshipped their own gods after the manner of those nations from which
 34 they had emigrated. Unto this day, they follow their former usages: they revere
 not the LORD *only*; nor act *solely* according to those statutes and decrees; that law,
 and that charge, which he enjoined to the children of Jacob (whose name he
 35 called Israel); to whom the LORD, when he made a covenant with them, gave a
 charge, saying: “Ye shall not revere other gods, nor bow yourselves to them, nor
 36 “worship them, nor sacrifice to them: but the LORD only (who brought you
 “out of the land of Egypt, with great power, and a stretched-out arm) shall ye
 37 “revere; him shall ye worship, and to him shall ye sacrifice: and the statutes and
 “decrees, the law and the charge, which he prescribed for you, ye shall, at all
 38 “times, practically observe. Ye shall revere no other gods: but the covenant
 “which I have made with you, ye shall never forget. Ye shall revere no other
 39 “gods: but the LORD, your own GOD, ye shall revere; and he will deliver you
 40 “out of the hands of all your enemies.”—But as they listened not; but acted after
 41 their former manner; so these nations, although they revered the LORD, worship-
 ped their own graven idols: and their children, and children’s children, have, unto
 this day, been doing as their fathers did.

§ 16. *History of the Reign of Hezekiah, King of Judah.*

1 IT was in the third year of *the reign of* Elah, king of Israel, that Hezekiah Ben-
 2 Ahaz became king of Judah. He was twenty-five years old, when he began to
 reign; and he reigned, at Jerusalem, twenty-nine years. His mother’s name was
 3 || Abia, daughter of Zachariah.—He did what was right in the eyes of the LORD,
 4 according to all that his forefather David had done. He removed the hill-chapels,
 broke in pieces the statues, and cut down the *idol-groves*. He also cut in pieces
 the brazen serpent, which Moses had made; for to it, until those days, the children

VARIOUS READING.

CH. XVIII. ver. 2. || *al. Abi.* See C. R.

EXPLANATORY NOTE.

V. 30. *Suchoth-Benoth*, &c. I explain not the names of even to my own satisfaction. Suffice it to say that their
 those profane duties: which, perhaps, I could not do, worship was abominable. See C. R.

of Israel had burned incense; calling it Nehushtan.—He trusted *only* in the LORD, 5
 the GOD of Israel: and of all the kings of Israel, that were after him, or before
 him, there was none like him. He stuck firmly by the LORD, and never receded 6
 from him; but observed those commandments which the LORD had enjoined,
 through the mediation of Moses. The LORD was, therefore, with him: he prospered 7
 in all his enterprises. He revolted against the king of Assyria; and would
 not be subject to him. He smote the Philistines, unto Gaza and its territories; 8
 from the watchmen's tower to the fenced city.

Now it was in the fourth year of *the reign of* king Hezekiah, which was the 9
 seventh year of *the reign of* Hosheah Ben-Elah, king of Israel; that Shalmanaser,
 king of Assyria, came against Samaria, and besieged it; and, at the end of three 10
 years, it was taken. In the sixth year of *the reign of* Hezekiah, which was the
 ninth year of *the reign of* Hosheah king of Israel, was Samaria taken. And the 11
 king of Assyria removed the Israelites into Assyria, and placed them in Halah, and
 Habor-near-Gozan, and in *other* cities of Media: because they listened not to the 12
 voice of the LORD; but transgressed his covenant: nought of all that Moses, the ser-
 vant of the LORD, had commanded, would they either hear, or practise.

IN the fourteenth year of *the reign of* Hezekiah, Senaherib, king of Assyria, came 13
 against all the fenced cities of Judah, and took them. Then Hezekiah, king of Judah, 14
 sent a message unto Lachish, to the king of Assyria, saying: "I have erred: return
 " from me: whatsoever thou shalt impose on me, I will bear."—On this the king of
 Assyria imposed on Hezekiah, king of Judah, three hundred talents of silver, and
 thirty talents of gold: *to pay which* Hezekiah gave all the silver that was found in 15
 the house of the LORD, and in the treasures of the king's house. On that occasion, 16
 king Hezekiah tore off *the gold*, with which he himself had overlaid the doors and
 door-posts of the temple of the LORD; and gave it to the king of Assyria.—Yet 17
 the king of Assyria sent from Lachish, to Hezekiah, Thartan, and Rabsharis, and
 Rabshakeh, with a great host, against Jerusalem. And, when they were come up
 to Jerusalem, * they stopped by the conduit of the upper pond, which is on the
 high way of the fuller's field; and called for the king. On this, went out to them 18
 Eliakim Ben-Hilkiah who was over the household, and Shebna the scribe, and
 Joah Ben-Asaph the recorder; to whom Rabshakeh said: "Instantly tell Heze- 19
 " kiah, that thus saith the great king, the king of Assyria: 'What confidence is
 " thine? With thy lips thou boastest, that thou hast prudence and power to 20
 " make war. Now on whom reliefst thou, that thou shouldest revolt from me?
 " Lo! thou now reliefst upon Egypt, that staff of bruised reed; on which, if a 21

VARIOUS READING.

V. 17. * In the present TEXT, there is here this addition: *and they came up and came, and.* But it is wanting
 in SEP. STR. ARAB. VULG. and 5 MSS. See C. B.

- “man lean, it will enter and pierce his hand: such is Pharaoh, king of Egypt, to
 22 “all who rely on him.” But if ye say to me: ‘We rely on the LORD our God:’
 “is it not he whose hill-chapels and altars Hezekiah hath demolished; and hath
 “said to Judah and Jerusalem: ‘Ye shall worship only at this altar in Jerusalem?’
 23 “Now therefore, I pray thee, give surety to my master, the king of Assyria; and
 “I will deliver to thee two thousand horses; if, on thy part, thou be able to
 24 “put riders on them. How, then, wilt thou resist a single captain of the
 “least of my master’s servants; although thou rely on Egypt, for chariots and
 25 “horses? *Besides*, am I now, without the LORD, come against this place, to lay it
 “waste? The LORD hath said to me: ‘Go against that land, and lay it waste.’”—
 26 Here Eliakim Ben-Hilkiah, Shebna and Joah said to Rabshakeh: “Speak, we
 “pray thee, to thy servants in the Syriac tongue, which we understand: and talk
 27 “not to us in the Jewish tongue, in the hearing of the people on the wall.”—But
 Rabshakeh said to them: “Hath my master sent me to speak these words to your
 “master and you *only*; and not *also* to the men who are stationed on the wall;
 28 “who must, with you, eat their own dung and drink their own urine?” Then
 Rabshakeh stood up; and, crying with a loud voice, in the Jewish language,
 29 spoke thus: “Hear ye the words of the great king, the king of Assyria: Thus
 “saith the king: ‘Let not Hezekiah deceive you: for from || mine hands he will
 30 “not be able to deliver you. Nor let Hezekiah induce you to rely on the LORD,
 “saying: The LORD will assuredly rescue us, and this city shall not be delivered
 31 “unto the king of Assyria:’ listen not to Hezekiah; for thus saith the king of
 “Assyria: ‘If ye submit yourselves, and come out to me, ye shall eat, every
 “man of his own vine, and every man of his own fig-tree; and drink, every one
 32 “the waters of his own cistern: until I come, and remove you into a land like
 “your own land, a land fertile and fruitful, a land of corn fields and vineyards, a
 “land of the purest oil and honey; where ye shall live, and not die. Listen not,
 “then, to Hezekiah; who would persuade you, saying: ‘The LORD will deliver
 33 “|| us.’ Hath any one, of the gods of *other* nations, delivered his own land from
 34 “the hands of the king of Assyria? Where are the gods of Hamath and of Arphad?
 “Where the gods of Sepharvaim, Ena and Ava? Have they from mine hands de-

VARIOUS READINGS.

V. 29. || So SYR. VULG. ARAB. some copies of SEP. and above 30 MSS. See C. R. The REST, *his*.

V. 32. || *you*, SEP.

EXPLANATORY NOTES.

Ch. xviii. ver. 34. *Ena and Ava*. Symmachus, and some modern translators, make appellatives of these two proper names; and render them, *be* (that is, the king of Assyria) *banished and oppressed* them. I cannot see how the text can bear this translation. See C. R.

Ib. Have they from mine hands delivered Samaria? It is not easy to conceive how the gods of Assyria should deliver Samaria from the hands of the king of Assyria; unless we

suppose, that by Samaria is here meant the new colony which had been brought from Assyria to people it in the days of Shalmaneser: and that these had revolted and been subdued by Sennacherib, before he came to Jerusalem. We know from ch. 17. 30, 31. that these had adopted gods of Assyria; which may be the gods here alluded to: or perhaps we should understand and repeat thus: *Have the gods of Samaria, &c.* See C. R.

“livered Samaria? If none of the gods of *other* countries have delivered his own 35
 “country from mine hands, how from mine hands shall the LORD deliver Jerusa-
 lem?” The people, however, were silent, and answered not a word; for such was 36
 the king’s order, saying: “Answer not.”—But Eliakim Ben-Hilkiah, who was over 37
 the household, and Shebna the scribe, and Joash Ben-Afaph the recorder, came,
 with their garments rent, to Hezekiah, and told him the words of Rabshakeh:
 which when Hezekiah heard, he rent his garments, and covered himself with 1
 sackcloth, and went into the house of the LORD. *At the same time*, he sent Eliakim, 2
 who was over the household, and Shebna the scribe, and the senior priests, clothed
 in sackcloth, to the prophet Isaiah Ben-Amoz; to whom they said: “Thus saith 3
 “Hezekiah: ‘This day is a day of distress, of reproach and of ignominy: for
 “children are come to the birth-time; but there is no strength to bring forth. It 4
 “may be, that the LORD, thy GOD, hath attended to all the words of Rabshakeh,
 “whom his master, the king of Assyria, hath sent to blaspheme the living GOD;
 “and will reprove the words, which the LORD, thy GOD, hath heard: if thou in-
 “tercede, by prayer, for the remnant that yet are left.’”—When the servants of 5
 Hezekiah came, *with this message*, to Isaiah; Isaiah said to them: “Thus shall ye 6
 “say to your master: ‘Thus saith the LORD: Be not terrified by the words which
 “thou hast heard; by which the servant of the king of Assyria hath blasphemed
 “me. Lo! I will put him in another mind: for he shall hear a report, that will 7
 “make him return unto his own land; and in his own land I will cause him to
 “fall by the sword.’”

WHEN Rabshakeh returned, he found the king of Assyria warring against Libna: 8
 for he had heard of his having departed from Lachish.—It being then reported to 9
 him, that Thirakah, king of Ethiopia, was coming to fight against him, he again
 sent messengers to Hezekiah *, saying: “|| Thus shall ye say to Hezekiah, king 10
 “of Judah: | Let not thy GOD, on whom thou reliest, deceive thee, saying: ‘Je-
 “rusalem shall not be delivered into the hands of the king of Assyria:’ Lo! thou 11
 “must have heard what the kings of Assyria have done to all other countries, by
 “totally subduing them: and shalt thou *alone* be delivered? Did the gods of those 12
 “nations, which my forefathers subdued, deliver them? *such as* Gozan, and Haran,
 “and Rezeph, and the Edenites of Thelasar? Where is the king of Hamath, and 13
 “the king of Arphad, and the king of the Sepharvaites, of Ena, and of Ava?”—
 When Hezekiah received this letter from the hands of the messengers, and read it, 14
 he went directly to the house of the LORD, and spread it (*the letter*) out before the
 LORD. Then, before the LORD, Hezekiah prayed, and said: “O LORD, GOD of 15
 “Israel! who residest between the cherubs; thou, thou alone art the GOD of all

VARIOUS READINGS.

CH. XIX. ver. 9. * king of Judah, ARAB. and 1 MS.—V. 10. || wanting in SEP. VAT. and ARAB.

- 16 "the kingdoms of the earth: thou madest the heavens and the earth. Incline
 "thine ear, O LORD! and hear: open thine eyes, O LORD! and see: and attend to
 "† all these words of Senaherib, which he hath sent to blaspheme the living God.
 17 "True it is, O LORD! the kings of Assyria have laid waste those nations, and their
 18 "lands, and thrown their gods into the fire: for no gods were they, but the work
 19 "of human hands; wood and stone; therefore were they destroyed: but now,
 "O LORD, our GOD! save us, I beseech thee, from his hands; so shall all the king-
 20 "doms of the earth know, that thou, O LORD! art the only GOD."—On this
 21 Isaiah Ben-Amoz sent word to Hezekiah, saying: "Thus saith the LORD, the
 "GOD of Israel: 'Thy prayer concerning Senaherib, king of Assyria, I have
 "heard: this is the doom which the LORD hath pronounced against him: 'The
 "virgin-daughter Zion despiseth thee, laugheth at thee: the virgin-daughter Jeru-
 22 "salem shaketh her head at thee. Whom hast thou reviled and blasphemed? Against
 "whom hast thou raised thy voice, and put on haughty looks? Against the HOLY
 23 "ONE of Israel! By thy messengers, thou hast reviled the LORD; and hast said:
 "'With my numerous chariots I have ascended the highest hills, the ridges of
 "Lebanon; I have cut down its tallest cedars, the choicest of its pines; I have
 24 "reached its utmost extremity, || its most fruitful forest: I have digged, and | drunken
 "foreign waters; and in my progress have exhausted all the fenced streams!'—
 25 "Understandest thou not, that I long since predisposed *all* this? that I determined
 "it from days of old? and, now, I have brought it about, that thou shouldest re-
 26 "duce into heaps of ruin the strongest cities; that their inhabitants should be of
 "small power, dismayed and confounded; that the verdure of the field, and the
 "green-growing herb should become like the grass on the house-tops, and corn
 27 "blighted before its full growth.—Yet thy designs, and thine enterprises, and thy
 28 "rage against me, I have marked: and, since thy rage and arrogance against me
 "have reached mine ears, I will put a hook in thy nose, and a bridle in thy jaws;
 29 "and will turn thee back by the way in which thou hast come:—And to thee,
 "Hezekiah! this shall be a token: Eat, this year, what groweth spontaneously; and,
 "next year, the after-crop from that: but, in the third year, sow and reap; plant
 30 "vineyards and eat their fruit: for again shall the escaped remnant of the house of

VARIOUS READINGS.

V. 16. † CHALD. SYR. ARAB. VULG. and 68 MSS. See C. R.—V. 23. || *Its most fruitful forest I have cut down; I have,* &c. VULG. He read a different word. See C. R.

EXPLANATORY NOTES.

Ch. xix. ver. 21. *The virgin-daughter Zion.* That is, the city of Zion; hitherto, untaken, inviolated by the enemy. Thus I have heard a fortress that was never taken called a *virgin-fortress*.

V. 23. This is a fine metaphorical description of the

progress of Senaherib's arms.

V. 24. *The fenced streams.* The artificial canals of water. See C. R.

V. 25. Hitherto the boasting speech of Senaherib. Here the LORD apostrophizes him.

"Judah take root downward, and bear fruit upward: from Jerusalem shall shoot
 forth a remnant, and a residue from mount Zion. This the zeal of the LORD
 † of hosts | will do."—Thus, then, saith the LORD, concerning the king of Assyria:
 "He shall not enter this city, nor shoot an arrow at it, nor approach it with a
 shield, nor raise a mound against it: by the same way, that he came, he will re-
 turn, and shall not enter this city; saith the LORD: for I will defend and save
 this city for mine own sake, and for the sake of my servant David."—On that
 very night, an angel of the LORD went out, and smote, in the camp of the Assyrians,
 an hundred and eighty-five thousand men: so that when *the rest* arose in the morn-
 ing, they saw nothing but dead carcases. So Sennacherib, king of Assyria, departed,
 and returned; and resided at Ninive: where, while he was worshipping in the
 house of his god, Nisroch; his sons, Adramelech and Sharazar, smote him with the
 sword; and escaped into the land of Ararat: and his son Asarhaddon reigned in his
 stead.

IN those days, Hezekiah was sick unto death; when the prophet Isaiah Ben-
 Amoz came to him, and said to him: "Thus saith the LORD: 'Put thine house-
 hold in order: for thou shalt die, and live no longer.'"—On this he turned his
 face to the wall, and prayed to the LORD, saying: "I beseech thee, O LORD! re-
 member, now, that I have walked before thee in sincerity, and with an upright
 heart; and have done what is good in thine eyes:" and Hezekiah wept abun-
 dantly. Now Isaiah had not yet gone out of the middle || court; when the word
 of the LORD came to him, saying: "Go back, and tell Hezekiah, the chief of my
 people: 'Thus saith the LORD, the GOD of thy father David: To thy prayer I
 have listened; thy tears I have seen. Lo! I heal thee; and, on the third day, thou
 shalt go into the house of the LORD. To thy days, also, I will add fifteen years;
 and thee, and this city, I will save from the hands of the king of Assyria; and will
 protect this city for mine own sake, and for the sake of my servant David.'" Isaiah
 then said: "|| Let a lump of figs be brought, and laid upon the ulcer; and he shall
 be well." But Hezekiah said to Isaiah: "What is the token, that the LORD
 will heal me; and that I shall, on the third day, go into the house of the LORD?"
 Isaiah answered: "This is the token which the LORD giveth thee, that he will
 do the thing which he hath spoken: shall the shadow, *on the dial*, go ten degrees

VARIOUS READINGS.

- V. 31. † SEP. STR. CHALD. VULG. ARAB. with above 50 MSS. See C. R.—CH. XX. ver. 4. || al. city. See C. R.
 —V. 7. || So SEP. STR. ARAB. The REST, *Bring a lump of figs: and they brought, and put it upon the ulcer:
 and he was well.*

EXPLANATORY NOTES.

- Ch. xx. ver. 7. *Let a lump of figs.* I have followed the Greek and Syriac translations, as being more agreeable to the context. See C. R.
 V. 9. *Ten degrees.* What those degrees were; or how

the dials of those days were divided; it is altogether uncertain. The degrees may have been lines denoting minutes only. See C. R.

10 "forward? or ten degrees backward?" Hezekiah said: "It is an easy matter for
 "the shadow to go forward ten degrees: but let the shadow go backward ten de-
 11 "grees." On this, the prophet Isaiah invoked the LORD; who brought back the
 shadow, which was going forward on the dial of Ahaz, ten degrees.
 12 ABOUT that time || Merodach Baladan Ben-Baladan, king of Babylon, sent *mef-*
sengers with letters and presents to Hezekiah: for he had heard that Hezekiah had
 13 been sick. Hezekiah || was overjoyed at their arrival, | and shewed them the
 whole repository of his precious things; the silver, the gold, the spices, and the
 best ointments; with his armory, and all that was deposited among his treasures:
 there was nothing in his house, nor in his whole domain, which Hezekiah shewed
 14 them not.—Then came the prophet Isaiah to king Hezekiah, and said to him:
 "What purposed those men; and whence came they to thee?" Hezekiah an-
 swered: "They came † to me | from a far distant country; from Babylon."—
 15 "And what (said he) have they seen, in thy house?" Hezekiah answered: "All
 "that is in mine house they have seen: there is nothing among my treasures
 16 "which I have not shewn to them." Isaiah then said to Hezekiah: "Hear the
 17 "word of the LORD: 'Lo! the days are coming, when all that is in thine house;
 "and whatever thy forefathers have, unto this day, stored up, shall be carried away
 18 "unto Babylon: nothing shall be left; saith the LORD. Of thy sons, also, issuing
 "from thee, and by thee begotten, some shall be taken away, and be eunuchs in
 19 "the palace of the king of Babylon."—Hezekiah then said to Isaiah: "Good is the
 "purpose of the LORD; which thou hast announced: only, (said he) let there be
 20 "peace and security in my days."—The rest of the acts of Hezekiah, and all his
 valour; and how he made a reservoir and conduit, which brought water into the
 21 city; are written in the chronicles of the kings of Judah. And Hezekiah slept
 with his forefathers: and his son Manasseh reigned in his stead.

§ 17. *History of the Reigns of Manasseh and of Amon, Kings of Judah.*

1 MANASSEH was twelve years old, when he became king; and reigned, at Je-
 2 rusalem, fifty-five years. His mother's name was Hephzibah.—He did evil in the
 eyes of the LORD; according to the abominable practices of those nations, whom
 3 the LORD had expelled from before the children of Israel. For he rebuilt the

VARIOUS READINGS.

V. 12. || *al. Berodach.* See c. R.—V. 13. || So SEP. SYR. ARAB. VULG. TALM. BAB. with P. P. If. 39. 2. and
 12 MSS. The present TEXT has *listened to them.* See c. R.—V. 14. † SEP. SYR. CHALD. ARAB. VULG. and
 30 MSS. See c. R.

EXPLANATORY NOTE.

V. 18. *Eunuchs, or servile officers:* for the Hebrew word does not import a *eunuch* properly so called.

hill-chapels, which his father Hezekiah had demolished; and erected altars, and made a grove to Baal, as Ahab, king of Israel, had done; and worshipped the whole host of the heavens; and served them. Nay, altars he builded in the house of the LORD; of which the LORD had said: "In Jerusalem will I place my name:" in both the courts of the house of the LORD he builded altars for the whole host of the heavens. His own son he offered as an holocaust: he practised divination and augury: he encouraged necromancers, and prognosticators: he did every sort of evil in the eyes of the LORD, to provoke his indignation. A grove-idol, made by himself, he placed in that house, of which to David and to his son Solomon the LORD had said: "In this house, and in Jerusalem, which I have selected out of all the tribes of Israel, will I, for ever, place my name: nor will I, any more, remove the Israelites out of the land which I gave to their forefathers; provided always, that they observe to do according to all that I have commanded them: according to that whole law, which my servant Moses gave them in charge." But they listened not: for Manasseh, king of Judah, seduced them to do more evil, than had been done by those nations, which the LORD destroyed from before the children of Israel.—Hence, the LORD spoke by his servants the prophets, saying: "Because Manasseh, king of Judah, hath committed these abominations, and done more wickedly than the Amorites, who were before him; and hath also caused Judah to sin, with his idols: therefore, thus saith the LORD, the GOD of Israel: 'Lo! I am about to bring an evil upon Jerusalem and Judah; at which both the ears of every one, who shall hear of it, will tingle: for over Jerusalem I will stretch the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem, as one wipeth a pan; wiping, and turning it upside down. The remnant of mine own heritage I will abandon, and deliver into the hands of their enemies; and, to all their enemies, they shall become a prey and a spoil: because they have done evil in mine eyes, and provoked mine indignation; since the day in which their forefathers came out of Egypt, unto this day.'"

MANASSEH, besides his sin by which he caused the Judahites to sin, by doing evil in the eyes of the LORD, shed such a quantity of innocent blood, as to fill *with it* Jerusalem from end to end.—The rest of the acts of Manasseh, all that he did, and the sins which he committed, are written in the chronicles of the kings of Judah. And Manasseh slept with his forefathers; and was buried in the garden of his own house; the garden of Oza: and his son Amon reigned in his stead.

AMON was twenty-two years old, when he became king; and reigned, at Jerusalem, two years. His mother's name was Meshulameth, daughter of Haruz of

EXPLANATORY NOTES.

Ch. xxi. ver. 13. *I will stretch the line, &c.* i. e. I will merely belonged; and from whom Manasseh had probably taken it by force. See c. x.
V. 18. *The garden of Oza*: to whom perhaps it had for-

20 Jotbah.—He did evil in the eyes of the LORD, as his father Manasseh had done.
 21 In all the ways, in which his father had walked, he walked; and the same idols,
 22 which his father had served, he served and worshipped: the LORD, the GOD
 of his forefathers, he abandoned; and walked not in the way of the LORD.—
 23 Now, Amon's own servants conspired against him; and slew the king in his own
 24 house. But the people of the land, having slain all those who had conspired
 25 against king Amon, made his son Jofiah king, in his stead.—The rest of the acts
 of Amon, † all that he did, are written in the chronicles of the kings of Judah.
 26 He was buried in his own sepulchre, in the garden of Oza; and his son Jofiah
 reigned in his stead.

§ 18. *History of the Reign of Jofiah, King of Judah.*

1 JOSIAH was eight years old when he became king; and reigned, at Jerusalem,
 thirty-one years. His mother's name was Jedida, daughter of Adaiah, of Boz-
 2 kath.—He did what was right in the eyes of the LORD, and walked in all the ways
 of his forefather David; from which he turned not aside, either to the right hand
 or to the left.

3 IN the eighteenth year of the reign of king Jofiah, the king sent Shaphan
 4 Ben-Azaliah Ben-Mehulam, the scribe, to the house of the LORD, saying: "Go
 "to Hilkiah the high-priest, and let him sum the money that hath been brought
 "into the house of the LORD, which the door-keepers have collected from the
 5 "people: and let it be delivered into the hands of those who oversee the work of
 "the house of the LORD; and let them give it to the workmen who are to re-
 6 "pair the breaches of the house: to the carpenters, and builders, and masons;
 7 "and for the purchase of timber and hewn stone, to repair the house. Nor let
 "any reckoning of the money, that is delivered into their hands, be demanded of
 "them: let them act in trust."

8 ON this occasion, Hilkiah the high-priest said to Shaphan the scribe: "I have
 "found, in the house of the LORD, the book of the law:" and Hilkiah gave
 9 the book to Shaphan, that he might read it.—Shaphan the scribe came to the
 king, and reported to him, and said: "Thy servants have summed the money that
 "was found in the house † of the LORD †, and have delivered it into the hands of
 "those who have the inspection of the work to be done in the house of the
 10 "LORD."—Then Shaphan the scribe told the king, saying: "Hilkiah the priest
 11 "hath given me a book:" and Shaphan read it in the king's presence. When the
 12 king heard the words of the law-book, he rent his garments; and gave a charge
 to Hilkiah the priest, and to Ahikam Ben-Shaphan, and to Achbor Ben-Mi-

VARIOUS READINGS.

CH. XXI. ver. 25. † SEP. SYR. ARAB. and 20 MSS. See C. E.—CH. XXII. ver. 9. † SEP. ARAB. VULG.
 and 5 MSS. See C. E.

chaiah, and to Shaphan the scribe, and to Afahiah one of his ministers, saying:
 "Go, consult the LORD, for me and for || the whole people of Judah, | concerning 13
 * the words of this book that hath been found: for great is the wrath of the LORD
 "that is kindled against us; because our forefathers have not listened to the words
 "of this book, so as to act according to all that had been prescribed to us." On 14
 this, Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Afahiah,
 went to the prophetess Hulda (the wife of Shalum Ben-Tikuah Ben-Harhas,
 keeper of the wardrobe), who resided in the suburbs of Jerusalem; to whom when
 they had opened the matter, she said to them: "Thus saith the LORD, the GOD 15
 "of Israel: 'Tell the man who sent you to me: Thus saith the LORD: Lo! 16
 "I will bring evil upon this place, and upon * its inhabitants; all the threaten-
 "ings of that book which the king of Judah hath read: because they have for- 17
 "saken me, and have burned incense to other gods, so as to provoke mine indig-
 "nation, by every act in their power: therefore shall my wrath be kindled against
 "this place, and shall not be quenched. But to the king of Judah, who sent you 18
 "to consult the LORD, thus ye shall say: Thus saith the LORD, the GOD of
 "Israel: Because, at the words which thou hast heard, thine heart hath been 19
 "mollified, and because thou hast humbled thyself before the LORD, on hearing
 "what I have spoken against this place, and against its inhabitants (namely, that
 "they shall be a subject of astonishment and contempt), and hast rent thy garments,
 "and wept in my presence; I also have listened to thee, saith the LORD. Lo! 20
 "therefore, I will unite thee to thy forefathers, and thou shalt go in peace into
 "thine own sepulchre; that thine eyes may not see all the evil which I will bring
 "upon this place.'"

WHEN this was reported to the king, he summoned together all the elders of 1
 Judah and Jerusalem. And the king, with all the men of Judah, and all the inha- 2
 bitants of Jerusalem; the priests also and the prophets; the whole people, small
 and great, went to the house of the LORD: when he read, in their hearing, all the
 words of the book of the covenant, which had been found in the house of the
 LORD. The king, then, placed on the tribunal, made a covenant, in the presence 3
 of the LORD, to walk after the LORD; and to keep his commandments, his sta-
 tutes, and his decrees, with all his heart and with all his soul; and to perform the
 words of the covenant which was written in that book: and to this covenant all
 the people consented.

THE king, then, commanded Hilkiah the high-priest, and the priests of the second 4
 order, and the door-keepers, to bring out of the temple of the LORD all the uten-
 sils that had been made for the service of Baal, and of the grove-idol, and of the

VARIOUS READINGS.

V. 13. || *All that remain of Israel and Judah*, several MSS. with P. P. 2 Chron. 34. 21. See C. R.

V. 16. * *all*, SYR. and 2 MSS.

whole host of the heavens, and made them be burned without Jerusalem, in the
 5 fields of Kidron; but their ashes were carried to Bethel.—He deposed the idolatrous priests, whom the kings of Judah had ordained to burn incense in the hill-chapels in the cities of Judah, and about Jerusalem: those also who burned incense to Baal, to the sun, to the moon, and to the constellations; to the whole host of
 6 the heavens.—The grove-idol he brought out of the house of the LORD, without Jerusalem, unto the brook Kidron; and having burned it, and stamped it to dust,
 7 he scattered its dust upon the graves of the common people. He demolished the cells of the catamites that were by the house of the LORD, where the women wove
 8 shrines for the grove-idol.—He removed all the priests from the cities of Judah, and polluted the hill-chapels, where those priests had burned incense, from || Gibeon to Beer-sheba. He also demolished the hill-chapels of the satyrs, which were at the
 9 entrance of the gate of Joshuah, the governor of the city, on the left hand of one going into the city. The priests of those hill-chapels approached not, *after that*, to the altar of the LORD in Jerusalem; but ate, with their brethren, of the unleavened
 10 bread.—He polluted the Thopheth, which was in the vale of Ben-Hinom, that no
 11 man might, *thenceforth*, offer his son or his daughter an holocaust to Moloch.—He took away the horses, which the kings of Judah had dedicated to the sun, and which were at the entrance of the house of the LORD, by the apartment of Nathan-melech the eunuch, in the suburbs: and the chariots of the sun he burned with fire.—
 12 The altars, that were on the roof of the summer-house of Ahaz, which the kings of Judah had made; and the altars, which Manasseh had made in the two courts of the house of the LORD, the king demolished and hurled thence, and threw their
 13 dust into the brook Kidron. The hill-chapels that were opposite to Jerusalem, on the right hand of mount Olivet, which Solomon, king of Israel, had builded for Ashtaroath, the abominable idol of the Zidonians, and for Chemosh, the abominable
 14 idol of the Moabites, and for Milchom, the abominable idol of the children of Ammon, the king polluted: the images he broke in pieces; the groves he cut down;

VARIOUS READING.

CH. XXIII. ver. 8. || *Gaibah*, SEP. *Dan*, SYR. ARAB. See C. R.

EXPLANATORY NOTES.

Ch. xxiii. ver. 4. *Their ashes were carried to Bethel.* To make the altar there still more execrable. See v. 16.

V. 6. *He scattered its dust upon the graves of the common people:* who had most probably contaminated themselves with that infamous grove-idol worship.

V. 8. *The hill-chapels of the satyrs.* I believe, with Houbigant, that this is the true rendering. See C. R. and comp. Levit. 17. 7.—The common translation is, *the high places of the gates.*

V. 10. *The Thopheth.* The meaning of the word is extremely uncertain. It was a place dedicated to the worship of Moloch: and some have thought it was a furnace

or fire-stove, in which men or children were immolated to that idol. See C. R.

V. 11. *In the suburbs.* I have followed our common version, for reasons given in C. R. Others make it a proper name, *in Phaurim*. It seems to have been a place without the city walls, contiguous to the gate that led to the Temple.

V. 13. *Mount Olivet.* I so render, with the Chaldee version, Le Clerc, and Houbigant. The Greek translators seem to have read differently, and retain the Hebrew word. Our common version, with the Latin Vulgate, &c. renders *the mount of corruption.* See C. R.

and their places he filled with human bones.—The altar also that was at Bethel, 15
and the hill-chapel which had been made by Jeroboam Ben-Nebat, who *first*
caused the Israelites to sin; both the altar and hill-chapel he demolished: the
hill-chapel he burned, and stamped into dust: the grove also he burned. On 16
this occasion, Jofiah, looking round, and seeing the sepulchres that were there, || on
the mountain |, sent persons to take the bones out of those sepulchres; and burned
them upon the altar; and so polluted it, according to the word of the LORD, which
the man of GOD, || who predicted these things, had announced |.—*Jofiah* then said, 17
“What monument is that which I see there?” The men of the city answered:
“It is the sepulchre of the man of GOD, who came from Judah, and pre-announced,
“against the altar of Bethel, all that thou hast done.” “Let him alone,” said he; 18
“let no man move his bones.” So they let alone his bones, together with the
bones of the prophet who had come out of Samaria.—All the hill-chapels that 19
were in the *other* cities of Samaria, which the kings of Israel had made to provoke
the indignation of the LORD, Jofiah also demolished; and did to them according
to all that he had done at Bethel. All the priests of those hill-chapels he slaughtered 20
upon the altars there, and burned upon them human bones.

WHEN the king returned to Jerusalem, he gave a charge to all the people, saying: 21
“Celebrate the Phafah to the LORD your GOD, as it is prescribed in this covenant-
“book.”—Such another Phafah had not been celebrated, from the *days of the judges* 22
who judged Israel, nor in all the days of the kings of Israel, or of the kings of Judah.
In the eighteenth year of *the reign of king Jofiah*, was this Phafah celebrated to the 23
LORD at Jerusalem.

THE necromancers, and the prognosticators; the household and tutelary gods; 24
and all the other abominations that were seen in the land of Judah and in Jerusa-
lem, Jofiah abolished; that he might perform the injunctions of the law, written in
the book which Hilkiah the priest had found in the house of the LORD.—There 25
was no king before him, who, like him, turned to the LORD with his whole heart,
his whole soul, and his whole might, according to all the law of Moses: nor arose
there any like him after him.

NEVERTHELESS, the LORD relented not from the vehemence of his wrath, which 26
had been enkindled by the provocations with which Manasseh had provoked him.
The LORD therefore said: “Even Judah I will remove out of my sight, as I have 27
“removed Israel; and will reject this city Jerusalem, which I had chosen; and the
“house of which I have said: ‘There shall my name be revered.’”

VARIOUS READINGS.

V. 16. || *in the city*, SEP. Ib. || *had announced, when Jeroboam, on a festival, stood by the altar*, SEP. See C. R.

EXPLANATORY NOTE.

V. 21, &c. See the history of this celebration of the an equivalent term. It is what we commonly call the
Phafah more fully related in a Chron. ch. 25. I retain *passover*. See the C. R. on Exod. 20. 20.
the original word *phafah* or *pefab*, because I cannot find

28 THE rest of the acts of Jofiah, all that he did, are written in the chronicles of
 29 the kings of Judah.—In his days, when Pharaoh-Necho, king of Egypt, was going up against the king of Syria, unto the river Euphrates, king Jofiah went out against him; and was slain by him at Megido, in his first encounter with him.
 30 From Megido his servants carried him, dying, in a chariot, and brought him to Jerusalem, and buried him in his own sepulchre: and the people of the land took Joahaz, Jofiah's son, and anointed him, and made him king in his father's stead.

§ 19. *History of the Reigns of Joahaz, Joiakim, and Joiachin, Kings of Judah—
 The Babylonish Captivity.*

31 JOAHAZ was twenty-three years old when he became king; and reigned, at Jerusalem, three months. His mother's name was Hamital, daughter of Jeremiah, of Libna.—He did evil in the eyes of the LORD, according to all that his forefathers
 32 had done.—Him Pharaoh-Necho put in chains at Ribla, in the land of Hamath, that he might not reign at Jerusalem; and laid a tribute on the land, of an hundred
 33 talents of silver and a talent of gold.—Pharaoh-Necho made Eliakim, Jofiah's son, king in the stead of his father Jofiah, and turned his name to Joiakim. He then
 34 took Joahaz away with him into Egypt, where he died.—Joiakim gave to Pharaoh the silver and the gold; and taxed the land to raise the money, according to the
 35 command of Pharaoh: from the people of the land he exacted the silver and the gold, from every one according to his rate, to be given to Pharaoh-Necho.

36 JOIAKIM was twenty-five years old when he became king; and reigned, at Jerusalem, eleven years. His mother's name was Zebida, daughter of Phedaiah, of Ruma.—He did evil in the eyes of the LORD, according to all that his forefathers
 37 had done.—In his days, Nebuchadnezzar, king of Babylon, came against Jerusalem; when Joiakim became his subject, and remained so three years: at the end of which,
 1 he revolted against him.—But the LORD sent against him hordes of Chaldeans, and hordes of Syrians, and hordes of Moabites, and hordes of Ammonites: all
 2 these the LORD sent against Judah, to lay it waste, according to the word of the
 3 LORD, which he had spoken by his servants the prophets. For by the LORD it had been decreed to remove, out of his sight, the Judahites, on account of all the
 4 sins which Manasseh had committed, and of the innocent blood which he had shed: for with innocent blood he had filled Jerusalem, which the LORD would not pardon.—The rest of the acts of Joiakim, all that he did, are written in the chronicles
 5 of the kings of Judah.—Joiakim slept with his forefathers; and his son Joiachin
 6 reigned in his stead.—The king of Egypt came no more out of his own land: for
 7

EXPLANATORY NOTE.

V. 29. See 2 Chronicles, 25. 20, &c.

the king of Babylon had taken all that belonged to the king of Egypt, from the river of Egypt unto the river Euphrates.

JOIACHIN was eighteen years old when he became king; and reigned, at Jerusalem, three months. His mother's name was Nehushta, daughter of Elnathan, of Jerusalem.—He did evil in the eyes of the LORD, according to all that his father had done.—At that time, || Nebuchadnezzar, king of Babylon, came against Jerusalem; and the city was besieged. So, when Nebuchadnezzar had come against the city, and his servants were besieging it; Joiachin, king of Judah, surrendered himself, with his mother, and his servants, and his chiefs, and his eunuchs, to the king of Babylon. In the eighth year of his reign, the king of Babylon took him; and carried away all the treasures of the house of the LORD, and the treasures of the king's house: and he cut in pieces all the utensils of gold, which Solomon, king of Israel, had made for the temple of the LORD, as the LORD had predicted. He also carried away all the principal and most powerful men of Jerusalem, ten thousand captives, with all the carpenters and smiths: none were left but the meaner sort of the people of the land.—Thus king Joiachin, and the king's mother, and the king's wives, and his eunuchs, and the chiefs of the land, were forced away into captivity, from Jerusalem unto Babylon. All the opulent and mighty men, *to the number of* seven thousand, with a thousand carpenters and smiths, all the brave men fit for war, the king of Babylon carried captives unto Babylon.—In the stead of Joiachin, the king of Babylon made Mathaniah, his father's brother, king of Judah, and changed his name into Zedekiah.

ZEDEKIAH was twenty-one years old when he was made king; and reigned, at Jerusalem, eleven years. His mother's name was Hamital, daughter of Jeremiah, of Libna.—He did evil in the eyes of the LORD, according to all that Joia- kim had done. And now, so irritated was the LORD against Jerusalem and Judah, that he would reject them out of his sight.

FOR, Zedekiah having revolted from the king of Babylon; in the ninth year of his reign, and on the tenth day of the tenth month, Nebuchadnezzar, king of Babylon, with his whole host, came to Jerusalem, and encamped by it, and threw up a wall round about. Thus the city was closely besieged unto the eleventh year of

VARIOUS READING.

CH. XXIV. ver. 10. || SO SEP. SYR. ARAB. with 5 MSS. The rest, *the servants of Nebuchadnezzar*. See C. R.

EXPLANATORY NOTES.

- Ch. xxiv. ver. 8. *Three months and ten days*, says Josephus. It would be better to render: *all sorts of artisans*. See C. R.
 V. 12. *Of his reign*; i. e. the King of Babylon's reign. V. 18. See the history of Zedekiah more fully related in Jeremiah, chapters 37. 38. 39. and 52. Compare also
 V. 13. *As the Lord had predicted*. By the prophet Jeremiah, eo. 5. 2 Chron. 36. 10—21.
 V. 14. *Carpenters and smiths*. It is not certain that these terms are perfectly equivalent to the Hebrew; and perhaps V. 20. *So irritated*, &c. His wrath was now come to its full height. Compare 2 Chron. 36. 16: and see C. R.

- 3 *the reign* of Zedekiah. But, on the ninth day of the † *fourth* month of *that* year,
 a famine prevailing in the city, and there being no bread for the people of the land,
 4 the city was broken up: when all the military men || fled in the night, by a gate
 which was between two walls, by the royal garden (for the Chaldees surrounded
 5 the city), and went the way toward the plain of *Jericho*. But the host of the
 Chaldees pursued the king, and overtook him in the plains of Jericho, where his
 6 whole host were dispersed from him. So they took the king, and brought him
 unto Riblath, to the king of Babylon; when judgment was pronounced against
 7 him. The sons of Zedekiah they slew before his eyes; and his own eyes they put
 out; and, having bound him in fetters of brass, they carried him unto Babylon.—
 8 And, on the || seventh day of the fifth month, in the nineteenth year of the reign of
 Nebuchadnezzar, king of Babylon, Nebuzaradan, captain of the guard, and servant
 9 to the king of Babylon, came to Jerusalem; and burned the house of the LORD,
 and the king's house, and all the houses of Jerusalem: every great house he burned
 10 with fire. And the || whole host of Chaldees, with the captain of the guard, de-
 11 molished the walls of Jerusalem, round about: and the remainder of the people
 that had been left in the city, with the deserters who had deserted to the king of
 Babylon, the remainder of all the people, Nebuzaradan, the captain of the guard,
 12 carried away. But the meanest of the land the captain of the guard left, to be
 13 vine-dressers and ground-tillers.—The brazen pillars, that were in the house of the
 LORD, with their bases; and the brazen sea, that was in the house of the LORD,
 14 the Chaldees broke in pieces, and carried the brass of them unto Babylon. The
 brazen pans also, and the shovels, and the knives, and the cups, and all the *other*
 15 utensils of brass, used in the service of *the temple*, they carried away. The censers,
 too, and the sprinkling-bowls, whether of gold or of silver, the captain of the guard
 16 took away.—The brass of the two pillars, of the sea, of the bases, and of the *other*
 utensils which Solomon had made for the house of the LORD, was without weight.
 17 The height of one pillar was eighteen cubits: on which was a brazen capital, three
 cubits high: the net-work and pomegranates, around the capital, were all of brass.
 The other pillar, with its net-work, was exactly similar.
 18 THE captain of the guard then took Sheraiah the chief-priest, and Zephaniah
 19 the second-priest, and the three door-keepers of *the temple*; and, out of the city, he
 took a eunuch, who had been set over the military men, and || five of the king's
 ministers, who were found in the city, and the principal scribe of the host, who

VARIOUS READINGS.

CH. XXV. ver. 3. † supplied from Jerem. 52. 6.—V. 4. || So SYR. VULG. and 6 MSS.: SEP. and 2 MSS.
 have *went out*: and ARAB. with a marginal reading of 1 MS. and P. P. Jerem. 51. 7. have *fled, and went out*.
 In the present printed TEXT the word is wanting. See C. R.—V. 8. || So the present TEXT, with SEP. VULG.
 and CHALD. But SYR. ARAB. and 3 MSS. have *ninth*. And the P. P. Jerem. 52. 12. has *tenth*. See C. R.—
 V. 10. || wanting in SEP. and 3 MSS.—V. 19. || *seven*, Jerem. 52. 25. JOSEPHUS has the same number.

mustered the people of the land; with sixty men, of the people of the land, who were found in the city:—all these Nebuzaradan, the captain of the guard, took away, and brought unto Riblath, to the king of Babylon: and the king of Babylon smote them, and flew them at Riblath, in the land of Hamath.

THUS were the Judahites carried away out of their land. As for the people who remained in the land of Judah, whom Nebuchadnezzar, king of Babylon, had left; over them he appointed governor, Gedaliah Ben-Ahikam Ben-Shaphan.—Now, when all the military chieftains, and their men, heard that the king of Babylon had made Gedaliah governor, they came unto Mizpha, to Gedaliah; namely, Ishmael Ben-Nethaniah, Johanan Ben-Kareah, Sheraiah Ben-Thanhumeth, a Ne-tophathite, and Jazaniah, a Maachathite: these, and their men, came to Gedaliah. And Gedaliah swore to them and to their men, and said to them: “Fear not to be the subjects of the Chaldees: dwell in the land, and serve the king of Babylon: so shall it be well with you.”—But, in the seventh month of that same year, Ishmael Ben-Nethaniah Ben-Elishamah, of the seed-royal, came, accompanied by ten men, and smote unto death Gedaliah, with the Judahites and Chaldees that were with him at Mizpha.—Then all the people, both small and great, arose, and went with the military chieftains into Egypt; for they were afraid of the Chaldees.

BUT, in the thirty-seventh year of the captivity of Joiachin, king of Judah; on the || thirty-seventh day of the twelfth month, Evilmerodach, king of Babylon, in the beginning of his reign, relieved from prison Joiachin, king of Judah; and spoke kindly to him, and placed his seat above the seats of the other kings whom he had with him at Babylon. His prison-weeds he made him change, and made him constantly eat at his own table all the days of his life. His allowance was a constant allowance, assigned to him by the king; a stated rate for every day, all the days of his life.

VARIOUS READING.

V. 27. || *twenty-fifth*, Jerem. 52. 31. See C. R.

EXPLANATORY NOTE.

V. 23. *All the military chieftains*. That is, all who had time of the siege. The history is more fully related in Jeremiah, in the chapter already quoted.

END OF THE SECOND BOOK OF KINGS.

THE FIRST BOOK OF CHRONICLES.

Genealogy from

I CHRONICLES. I.

Adam to Shem.

§ 1. *Genealogy from Adam to Jacob, or Israel.*

1 **A**DAM.

SETH.

ENOS.

2 CHAINAAN,

MAHALEEL.

JARED.

3 HENOC.

METHUSELAH.

LAMECH.

NOAH.

4 THE sons of NOAH were SHEM, HAM, and JAPHETH.

5 THE sons of JAPHETH were Gomor, Magog, Madai, Javan, Thubal, Moshoch,
6 and Thiras.—The sons of Gomor were Aschenaz, || Riphath, and Thogormah.—

7 The sons of Javan were || Eliph, Tharshish, Chethim, and || Rodanim.

8 THE sons of HAM were Chush, Mizraim, Phut, and Chanaan.—The sons of
9 Chush were Sebah, Havilah, Sabthah, Raamah, and Sabthechah.—The sons of
10 Raamah were Shebah and Dedan.—Chush was also the progenitor of Nimrod, the
11 first potentate upon the earth.—From Mizraim sprang the Ludites, the Anamites,
12 the Leabites, the Naphthuhites, the Phatrusites, the Chashluites (from whom the
13 Philistines), and the Chapthorites.—Chanaan begot Zidon (his first born), and

VARIOUS READINGS.

CH. I. ver. 6. || al. *Dipbath*.—V. 7. || al. *Elifbath*. Ib. || al. *Dodanim*.

EXPLANATORY NOTES.

Ch. I. The genealogy in this chapter varies very little from that of *Genesis*, from which it was probably taken. *son, begot, begotten*, do not always denote immediate procreation, or filiation; but extend to all the posterity, and to any progenitor.

the Hethites, Jebusites, Amorites, Gergasites, Hevites, Arukites, Sinites, Arudites, ¹⁴
Zamarites, and Hamathites. ¹⁶

THE sons of SHEM were Elam, Ashur, ARPHAXAD, Lud, Aram. † The sons ¹⁷
of Aram were | Uz, Hul, Gether, and || Meshech.

ARPHAXAD begot * Salah. ¹⁸

SALAH begot Heber. To ¹⁹

HEBER were born two sons: one was named Phaleg (division), because in his
days the earth was divided. His brother's name was Joktan; who begot Almo-
dad, and Shaleph, and Hazarmoth, and Jerah, and Aduram, and Uzal, and Dik-
lah, and || Ebal, and Abimael, and Shebah, and Ophir, and Havilah, and Jobab. ²¹
All these were the progeny of Joktan. ²²

FROM Shem then the genealogy thus:

SHEM. ²⁴

ARPHAXAD.

* * * * *

SALAH.

HEBER. ²⁵

PHALEG.

RHAU.

SARUG. ²⁶

NAHOR.

ABRAM; the same with ²⁷

ABRAHAM.

THE sons of Abraham were ISAAC, and ISHMAEL; whose progenies were these: ²⁸

ISHMAEL's first-born was Nebaioth: then *he had* Kedar, Adbeel, Mibsham,
Mishmah, Dumah, Mathah, || Hadad, Themah, Jethur, Naphish, and Kedemah. ³⁰
These were the progeny of Ishmael. ³¹

THE sons whom Ketura, Abraham's concubine, bore to him, were Zimran, and ³²
Jokshan, and Medan, and Midian, and Ishbak, and Shuah.—The sons of Jokshan
were Sheba and Dedan.—The sons of Midian were Ephah, and Ephher, and Ha-
noch, and Abidah, and Eldaah.—All these were the progeny of Ketura. ³³

ABRAHAM begot ³⁴

ISAAC.—The sons of Isaac were ESAU and

ISRAEL.

THE sons of ESAU were Eliphaz, and Reuel, and Jeush, and Jaalam, and Korah. ³⁵

VARIOUS READINGS.

V. 17. † added from Gen. 10. 23. It is also in some copies of SEP. here, and in 1 ms. The present TEXT
makes Uz, Hul, &c. immediate children of Shem. See c. R. lb. || al. *Mash*.—V. 18. * *Kainan*; and
Kainan begot. Some copies of SEP. and Luke 3. 36. It is not however in Josephus, and may be an inter-
polation.—V. 22. || al. *Obal*.—V. 30. || al. *Hadar*.

36 —The sons of Eliphaz were Theman, and Omar, and || Zepho, and Gatham, and
 37 Kenaz, * and Amalek.—The sons of Reuel were Nahath, Zerah, Shamah, and
 38 Mizah.—*But the following were the descendants of Seir, and the prior inhabitants of*
 39 *Edom:* Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.—The sons of
 40 Lotan were Hori and Heman; and Lotan's sister was Thimna.—The sons of
 41 Shobal were Aaluan, and Manahath, and Ebal, and Shepho, and Onam.—The sons
 42 of Zibeon were Aiah and Anah.—The son of Anah was Dishon.—The sons of
 43 Dishon were || Hemdan, Eshban, Ithram, and Cheran.—The sons of Ezer were
 44 Bilan, Zavaan, and || Akan.—The sons of Dishan were Uz and Aran.—Now
 the kings who reigned in the land of Edom, before a king reigned over the chil-
 dren of Israel, were these:

44 BELAH Ben-Beor; the name of whose *capital* city was Dinaba.—When Belah
 died,

45 JOBAB Ben-Zerah reigned in his stead.—When Jobab died,

46 HUSHAN, of the land of Theman, reigned in his stead.—When Hushan died,

HADAD Ben-Bedad (the same who smote the Midianites in the fields of
 47 Moab) reigned in his stead. The name of his *capital* city was Avith.—When
 Hadad died,

48 SAMLAH, of Mafreka, reigned in his stead.—When Samlah died,

49 SAUL, of Rohoboth-on-the river, reigned in his stead.—When Saul died,

50 BAAL-HANAN Ben-Achbor reigned in his stead.—When Baal-hanan * died,

|| HADAR reigned in his stead: the name of his *capital* city was || Phau; and
 51 his wife's name was Mehetabel, daughter of Mezahab.—When Hadar died, the
 Edomite princes, *descended from Esau*, were, the prince of Thimna, the prince of
 52 Alva, the prince of Jetheth, the prince of Aolibama, the prince of Ela, the prince
 53 of Phinon, the prince of Kenaz, the prince of Theman, the prince of Magdiel,
 54 the prince of Iram: these were the princes of Edom.

§ 2. Genealogy from Jacob to David.

1 THE sons of ISRAEL were these: Reuben, Simeon, Levi,
 2 JUDAH, Issachar, Zebulon, Dan, Joseph, Benjamin, Naphthali, Gad, and Asher:

3 THE sons of JUDAH were Er, and Onan, and Shelah. These
 three were born to him by Shua, a Chanaanitefs.—But Er, Judah's first-born, being
 4 a bad man, in the eyes of the LORD, he slew him.—But Thamar, Judah's own
 daughter-in-law, bore to him PHAREZ and Zarah: thus all the sons of Judah were
 five.

VARIOUS READINGS.

V. 36. || al. Zephi. Ib. * Here the present TEXT has Thimna among the sons of Eliphaz: but Thimna was
 the concubine of Eliphaz, and mother of Amalek. See Gen. 36. 12. and c. R.—V. 41. || al. Hemran.—
 V. 42. || al. Jehan.—V. 50. * Ben-Achbor, 14 MSS. with some copies of SEP. Ib. || al. Hadad. Ib. || al. Phai.

THE sons of PHAREZ were HEZRON and Hamul. 5
 THE sons of Zarah were || Zamri, and Ethan, and Heman, and Chalchol, and 6
 || Dardah.—*The son of Zamri was Charmi*, and the son of Charmi was || Achar, the 7
 troubler of Israel, who transgressed with regard to the devoted *spoil*.—The son of 8
 Ethan was Azariah.

THE sons of HEZRON were Jerahmeel, and || ARAM, and 9
 || Chelubai.

ARAM begot Aminadab. 10

AMINADAB begot Nahashon, chief of the children of Judah, *in the days of Moses*.

NAHASHON begot || Salmon. 11

SALMON begot Boaz.

BOAZ begot Obed. 12

OBED begot Ishai.

ISHAI begot Eliab, his first-born; Abinadab, 13
 second; || Shimeah, the third; Nathanael, the fourth; Radai, the fifth; Ozem, 14
 the sixth; † Elihu, the seventh; | and

DAVID, the || eighth.—

THEIR sisters were Abigail and Zeruia.—The sons of Zeruia were Abishai, Joab, 16
 and Asael, three.—Abigail bore Amasai: but the father of Amasai was || Jether, an 17
 || Ishmaelite.

§ 3. Other Judahite Genealogies, through Hezron.

CHALEB Ben-Hezron begot, of his wife Azuba, Jerioth; whose sons were these: 18
 Jether, Shobab, and Ardon.—When Azuba died, Chaleb married Ephratha, who 19
 bore to him Hur.—Hur begot Uri, and Uri begot Bezaleel. 20

AFTER HEZRON was sixty years old, he went and married the daughter of 21

VARIOUS READINGS.

CH. II. ver. 6. || al. *Zabdi*. Ib. || al. *Darab*.—V. 7. || al. *Achar*.—V. 9. || al. *Ram*. Ib. || al. *Chaleb*.—
 V. 11. || al. *Salmab*.—V. 13. || al. *Shamab*.—V. 15. † SYR. ARAB. according to truth. Compare ch. 27.
 v. 18. and 1 Sam. 17. 12. Ib. || So properly SYR. and ARAB. The REST, *seventh*. See c. x.—V. 17. || al.
Ishrah. Ib. || al. *Ishraelite*. See c. x.

EXPLANATORY NOTES.

Ch. ii. ver. 6. *Ethan*, and *Heman*, &c. There is here a singular coincidence of names with those mentioned 1 Kings, 4. 31. as being persons inferior in wisdom to Solomon. If these latter were contemporary with Solomon, they could not be the immediate sons of Zarah: and indeed they are in Kings called the sons of Mahal. But the term *son* meaning, in Hebrew, any degree of filiation, it may here denote, that those sages, at whatever time they lived, were descendants from Zarah. We must either thus explain, or say that the five persons here, although perfectly homonymous with, are yet different from, those in Kings. See c. x.

V. 9. *Chelubai*. He is called *Chaleb* in v. 18. and is by

some supposed to be the great Chaleb of Moses: but this is hardly credible, if he were the immediate son of Hezron. See, however, c. x.

V. 10. *Begot . . . Jerioth*. The Hebrew here is badly arranged, and has much puzzled interpreters. I take *Jerioth* for a daughter, with the Latin Vulgate; which reconciles the text to itself; by the exclusion of a single letter: which letter is wanting in, at least, one manuscript. Others make *Jerioth* another wife; and others, one of Chaleb's sons. See c. x.

V. 20. *Bezaleel*. The famous architect of the tabernacle, on whose account this genealogy seems to be traced.

22 Machir Abi-Gilead, who bore to him Segub.—† Segub begot Jair, who had twenty-
 23 three cities in the land of Gilead: † all those cities belonged to the descendants of
 Machir; | but were taken from them by the Geshurites and Syrians; together
 with Havoth-Jair, [*the villages of Jair*] namely Kenath and its dependancies, sixty
 24 townships.—After the death of Hezron, at Chaleb-Ephratha, Abia, Hezron's wife,
 bore to him Ashur Abi-Thekoa.

25 THE sons of Jerahmeel, Hezron's first-born, were Aram, the first-born, and Bu-
 26 nah, and Oren, and Ozem, and Abiah.—Jerahmeel had also another wife, whose
 name was Atara: she bore Onam.

27 THE sons of Aram, the first-born of Jerahmeel, were Maaz, and Jamin, and Eker.

28 THE sons of Onam were Shamai and Judah.

THE sons of Shamai were Nadab and Abishur.

29 ABISHUR's wife, whose name was Abihail, bore to him Ahaban and Molid.

30 THE sons of Nadab were Seled and Aphaim.—Seled died without sons: but

31 THE son of Aphaim was Ishi; and the son of Ishi was Sheshan; and the daugh-
 ter of Sheshan was Ahli.

32 THE sons of Judah Ahi-Shamai were Jether and Jonathan.—Jether died with-
 out sons; but

33 THE sons of Jonathan were Pheleth and Zazah:—*all* these were the progeny of
 JERAHMEEL.

34 SHESHAN had no sons, but only a daughter: but Sheshan had an Egyptian ser-
 35 vant, whose name was Jarhah; and Sheshan gave to his servant Jarhah, his own
 36 daughter for a wife, and she bore to him Athai.—Athai begot Nathan.—Nathan
 37 begot Zabad.—Zabad begot Ephlal.—Ephlal begot Obed.—Obed begot Jehu.—
 38 Jehu begot Azariah.—Azariah begot Helez.—Helez begot Elashah.—Elashah be-
 39 got Sifamai.—Sifamai begot Shalum.—Shalum begot Jekamiah.—Jekamiah begot
 40 Elishamah.

41 THE sons of Chaleb Ahi-Jerahmeel were Meshah Abi-Ziph, his first-born;
 whose son was Mareshah Abi-Hebron.

43 THE sons of *Mareshah* Abi-Hebron were Korah, and Thaphuah, and Rekem,
 44 and Shemah.—Shemah begot Raham Abi-Jorkoam: and Rekem begot Shamai;
 45 whose son was Maon Abi-Bethsur.

46 EPHA, Chaleb's concubine, bore Haran, and Mozah, and Gazez.—Haran begot || Ja-

VARIOUS READINGS.

V. 22. † A small transposition for the sake of perspicuity.—V. 46. || A conjectural emendation. The present
 reading is *Gazez*. See c. 2.

EXPLANATORY NOTE.

V. 42. *The sons of Chaleb*. If this Chaleb were the other wife than either Azuba or Ephratha. But indeed
 brother of Jerahmeel, as he is here called, he must be the same with the Chaleb or Chelubi in verses 9 and 18. In
 this case, his progeny here mentioned must be by some other wife than either Azuba or Ephratha. But indeed
 there is so great a confusion in this and some other genea-
 logies, that there is no clearing one's way among them.
 Origen made the same complaint fifteen hundred years ago.

dai: and the sons of Jadaï were Regem, and Jotham, and Gisham, and Phelet, 47
and Ephah, and Shaaph.

MAACHA, Chaleb's concubine, bore Sheber and Thiranah. She also bore Shaaph 48
Abi-Madmana, Shevah Abi-Machbena, and Abi-Gibeah.—The daughter of
Chaleb was Achsa.

THE progeny of Chaleb, || by his son Hur, | the first-born of Ephratha, were 50
these: Shobal Abi-Kirjath-jearim, Shalmah Abi-Bethlehem, and Hareph Abi-Beth- 51
Gader.

SHOBAL Abi-Kirjath-jearim had a son, || Reiah, who peopled one half of Manu- 52
hath: but the families of Kirjath-jearim were the Ithrites, the Phuthites, the Shu- 53
mathites, and the Mishraites; from whom the Zorathites and the Eshtaolites.

SHALMAH Abi-Bethlehem peopled Netophath and Ataroth-Beth-Joab; and 54
one half of Manuhath and of Zorath.—But the Sopherite families, who inhabited 55
Jabez, the Thirathites, the Shimanthites, and the Shuchathites, were Kenites, who
came from Hamath Abi-Beth-Rechab.

§ 4. Genealogy from David, through thirty Generations.

THESE were the sons of DAVID who were born to him in Hebron: 1
Amnon, the first-born, by Ahinoam of Jezreel; || Daniel, the second, by Abigail 2
of Carmel *; Abshalon, the third, son of Maacha, daughter of Thalmaï, king of 2
Geshur; Adoniah, the fourth, son of Hagith; Shephathiah, the fifth, by Abihail; 3
and Ithream, the sixth, by his wife Eglā: these six were born to him in Hebron, 4
where he reigned seven years and six months. But, at Jerusalem, he reigned
thirty-three years: and, in Jerusalem, these sons were born to him: Shimeah, Sho- 5
bab, Nathan, SOLOMON; these four by || Bathsheva, daughter of || Amiel. Also 6
Ibhar, and || Eliphuah, and Eliphelet, and Nogah, and Nepheg, and Japhiah, and 7
Elisbamah, and || Eliadah, and || Eliphalah; nine: all these were sons of David; 9
beside the sons of his concubines.—Their sister was Tamar.

VARIOUS READINGS.

V. 50. || This, too, is partly a conjectural emendation. The present reading is *the son of Hur*. I think, with
Houbigant, that the two names have been transposed. See c. r. and compare v. 19.—V. 52. || al. *Arach*
or *Harach*.—CH. III. ver. 1. || al. *Chileab*.—lb. * *the wife of Nabal*, SYR. ARAB.—V. 5. || al. *Bathsheba*.
lb. || al. *Eliam*.—V. 6. || al. *Elisbamah*. See c. r.—V. 8. || al. *Beeliadah*. lb. || al. *Eliphalet*.

EXPLANATORY NOTES.

V. 49. *The daughter of Chaleb was Achsa*. This, if not
an interpolation, would incline one to believe that this
Chaleb was the famous Chaleb called in Numbers the son
of Jephuneh. But see c. r. and compare ch. 4. 15.

V. 52—54. Although I have translated these verses, I
confess I am not content with my version. I have already
observed, that there is much confusion in the genealogies of
Chronicles, which no interpreter has yet been able to re-

move. I have spent much time in the attempt, but to lit-
tle purpose.

V. 55. *Hamath Abi-Bab-Rechab*. I have left these words
untranslated, because I do not understand them. There is
probably some corruption in the text. The literal version
would be, *from Hamath, the father of the house of Rechab*.
See c. r. The Kenites were the descendants of Hobab,
who came with Moses from Midian.

- 10 THE son of SOLOMON was
 REHOBOAM;—whose son was
 ABIAH;—whose son was
 ASAH;—whose son was
 JOSHAPHAT;—whose son was
 11 JORAM;—whose son was
 AHAZIAH;—whose son was
 JOASH;—whose son was
 12 AMAZIAH;—whose son was
 || AZARIAH;—whose son was
 JOTHAM;—whose son was
 13 AHAAZ;—whose son was
 HEZEKIAH;—whose son was
 MANASSEH;—whose son was
 14 AMON;—whose son was
 JOSIAH.
 15 THE sons of JOSIAH were || Joanan, the first-born; JOIAKIM,
 the second; Zedekiah, the third; and Shalum, the fourth.
 16 THE sons of JOIAKIM were || JECHONIAH and Zedekiah.
 17 THE sons of JECHONIAH were Afir (whose son was || Salathiel),
 18 and Malchiram, and PHEDAIAH, and Shenazar, and Jechamiah, and Hofhamah,
 and Nedabiah.
 19 THE sons of PHEDAIAH were ZERUBABEL and Shimei.
 THE sons of ZERUBABEL were Meshulam, and HANANIAH
 20 (whose sister was Shelomith), and Hachubah, and Ohel, and Barachiah, and Hasa-
 diah, and Jusbab-hesed; five.
 21 THE son of HANANIAH was
 PHELATHIAH;— || whose son was
 ISAIAH; |—whose son was
 REPHAIAH;—whose son was
 ARNAN;—whose son was
 OBADIAH;—whose son was
 SHECHANIAH;—whose son was SHEMAIAH.

VARIOUS READINGS.

V. 12. || al. *Oziab*.—V. 15. || al. *Joabaz*.—V. 16. || al. *Joiachin*.—V. 17. || al. *Sheathiel*.—V. 21. || The present TEXT makes Isaiah the son of Hananiah: but this is a mistake, owing to the change of a letter into another similar one; which mistake is four times repeated in this verse. See c. r.

EXPLANATORY NOTES.

Ch. iii. ver. 19. In Matthew's catalogue, Zerubabel is ancient versions. See c. r.
 called the son of Salathiel. Hence some commentators have V. 20. *Five*, i. e. exclusive of the first two; who, with
 thought Phedaiah an interpolation. It is wanting in some Shelomith, seem to have been of a different mother.

THE sons of
† Azariah, and Shapat; six.

SHEMAIAH were Hatush, Igeal, Bariah, NEARIAH, 22

THE sons of
kam; three.

NEARIAH were ELIONAI, Hezekiah, and Azri- 23

THE sons of
Joanan, Delaiah, and Anani; seven.

ELIONAI were Hodaiah, Eliahib, Phelaiah, Akub, 24

§ 5. Other Genealogies from Judah.

THESE also were of the progeny of Judah: Pharez;—Hezron;—|| Charmi;— 1
Hur;—Shobal.—The son of Shobal, Raiah, begot Jahath;—and Jahath begot Ahum 2
and Laad: these were the Zorathite families, who peopled Ethan, Jezreel, Ishma, 3
and Idbash. The name of their sister was Azalephoni. *Jabath* also begot Phaniel 4
Abi-Gedor, and Ezer Abi-Husha. All these were the descendants of Hur, the
first-born of Ephratha.

ASHUR Abi-Thekoa had two wives, Helaa and Naara.—Naara bore to him 5
Ahazam and Hepher; from whom the Themanites and Aasherites: these were 6
the progeny of Naara.—The sons of Helaa were Zereth, and Jemoar, and Eth- 7
nam, † and Koz. |—Koz begot Anub and Azobebah; from whom the families of 8
Aharhal Ben-harum.—But JABEZ was more celebrated than his brothers. His 9
mother had called him Jabez [*sorrowful*]: “Because,” said she, “I bore him
“with sorrow.” But Jabez invoked the God of Israel, saying: “O! wouldest 10
“THOU but favour me, and enlarge my boundaries, and keep me from misfortune,
“that I might be no more SORROWFUL!” and GOD granted him his request. . . 11

|| CHELUB || Ahi-Shuha begot Mehir Abi-Eththon, who peopled Bethrapha; 12
and Phaseah, and Thehinah Abi-Ir-nahash. These were the men of Recha. . . 13

THE sons of KENAZ were Othniel and Sheraiah. 13

VARIOUS READINGS.

V. 22. † Added from SYR. and ARAB. to make up the number. See C. R.—CH. IV. ver. 1. || This is supposed
to be the same with *Chelubi*, in ch. 2. 9. But see C. R.—V. 7. † CHALD. only; yet it seems to be a necessary
part of the TEXT. See C. R.—V. 11. || al. *Chaleb*. Ib. || *Abi-shuba*, 11 MSS. See C. R.

EXPLANATORY NOTES.

V. 24. This genealogy, deduced from David through thirty or twenty-nine generations, gives room to conjecture the period in which the book of Chronicles, or at least this portion of it, was compiled; which must have been thirteen generations after the Babylonish captivity.

Ch. iv. ver. 5. *Ashur Abi-Thekoa*. The posthumous son of Hezron by Abia. See c. 2. 24.

V. 9. *Jaben*, or rather *Jazeb*, according to the etymon of his name. It is not plainly said whose son he was: but it is highly probable that Koz was his father.

V. 10. *That I might be no more sorrowful*. He alludes

to his name. If I succeed in my enterprises, I shall no more be called *Jazeb*.

V. 11. *Chelub*. Here is a third Chaleb, or Chelub, called the brother or father of Shuha: but as no mention is made of his father, something must have dropt out of the text. See C. R.

V. 12. *The men of Recha*, i. e. the inhabitants of that place.—After this, there seems to be something wanting in the text, namely, who was the father of Kenaz.

V. 13. Here also something is wanting: probably the name *Jephnech*.

- 14 THE sons of Othniel were Hathath, † and Meonothai. |—Meonothai begot Ophrah.
 SHERAJAH begot Joab, who peopled the Vale-of-Artifans; *so called* because its inhabitants were artificans.
- 15 THE sons of CHALEB Ben-Jephuneh were Iru, Elah, and Naam.
 THE sons of Elah were Uknaz.
- 16 THE sons of Jealeleel were Ziph, and Ziphah, and Thiriah, and Ashrael. . . .
- 17 THE sons of Ezrah were Jether, and Mered, and Hephher, and Jalon.—|| Jether
- 18 begot | Miriam, and Shamai, and Ishbah Abi-Esthemoa.—And his wife Judia bore Jered Abi-Gedor, and Heber Abi-Socho, and Jekulhiel Abi-Zanoah.—And these are the sons of Bathia, Pharaoh's daughter, whom Mered had *for a wife*. . . .
- 19 —And the sons of *his* wife Hodia, the sister of Naham, || were
 Abi-Keila, and Garim Abi-Esthamoa-Amaachathi.
- 20 THE sons of Shimon were Amnon, Rina Ben-hanan, and Thilon.
 THE sons of Ishi were Zoeth, and Ben-Zoeth.
- 21 THE progeny of JUDAH's son, SHELAH, were Er Abi-Lecha, and Laadah Abi-Marcsha; from whom the families of Beth-Ashbea, who were manufacturers of
- 22 cotton: also Jokim, and the men of Chozeba; and Joash and Sharaph, who
- 23 sojourned in Moab, but returned to *Beth-Lehem* and Adaberim-Aithikim. These were potters, and the inhabitants of Netaim and Gadera: there they resided, employed by the king, in his work.

§ 6. Genealogy from Simeon, Jacob's second Son.

- 24 THE sons of SIMEON were || Nemuel, and Jamin, and Jarib, and Zerah, and
- 25 Saul;—whose son was Shalum;—whose son was Mibsham;—whose son was
- 26 Mishmah;—whose son was Hamuel *;—whose son was Shimei.

VARIOUS READINGS.

V. 14. † VULG. only.—V. 17. || So SEP. The present TEXT has, *and she begot Miriam*: which is neither Hebrew nor sense. Indeed, the whole of verses 17, 18, and 19, is a jumble of words so oddly put together, that they cannot be made intelligible without violent corrections. See c. R.—V. 19. || Although I follow the common reading, *Naham*, yet I suspect the true reading to be *Naam*, which is preserved in one MS.; and which I suppose to be the *Naam* mentioned v. 15. See c. R.—V. 24. || The names in Gen. 46. 10. run thus: *Jemuel, Jamin, Obad, Jachin, Zochar, and Saul*.—V. 26. * *whose son was Sabud*, SEP. See c. R.

EXPLANATORY NOTES.

V. 14. Something wanting after *Ophrah*.
 Ib. Here may have been: *Jephuneh begot Chaleb*.
 V. 15. Here seems to be wanting, *Jedeleel*.
 V. 16. Here seems to be wanting, *Ezrah*.
 V. 18. Wanting the names of Bathia's sons; unless the last part of the verse be transposed into the middle of v. 17. which Michaelis thinks its proper place. See c. R.
 V. 19. Wanting the prenomens of *Abi-Keila*, and the parentage of *Shimon*.

V. 20. Wanting the parentage of *Ishi*.
 V. 21. Having enumerated the posterity of Judah's sons by Thamar, the genealogist returns to *Shelah*; whose progeny is here enumerated in a very confused manner.—The greater part of verses 22 and 23 is, to me, utterly unintelligible. I have, therefore, contented myself with picking from our different versions what I deemed the least exceptionable. See c. R.

SHIMEI had sixteen sons, and six daughters: but his brethren had not many 27
 children: nor did any of their families multiply like the children of Judah. They 28
 inhabited Beer-sheba, † and Sheba, † and Molada, and Hazar-shual, and Balaa, and 29
 Azem, and Tholad, and Bethuel, and Horma, and Ziklag, and Beth-marchaboth, 31
 and Hazar-Sufim, and Beth-birei, and Shaarim. These, unto the reign of David,
 were their cities; *fourteen cities*, with their dependent villages. Also, Etham, and 32
 En-rimon, and Thochen, † and Ether †, and Afhan; five cities; with all the vil- 33
 lages around these cities, as far as Baala-beer-ramath. These were their habita-
 tions; and such was their *genealogical* register.

‡ BUT these *following*, who were regarded as patriarchal chiefs of families, 34
 namely: † Meshobah, Jamelech, Joash Ben-Amaziah, Joel, Jehu Ben-Josibiah-Ben 35
 Seraiah-Ben-Afiel, Elionai, Jaakobah, Jeshohaiah, Afhaiah, Adiel, Jesimiel, Be- 36
 naiah; and Zizah Ben-Shiphi-Ben-Alon-Ben-Jedaiah-Ben-Shimri-Ben-Shemaiah, 37
 increasing greatly in number, went in quest of pasture for their flocks, as 38
 far as the vale on the east side of the entrance into Gedor; where they found 40
 fat and excellent pasture, and a spacious tract of land; enjoying tranquillity and
 peace; although the former inhabitants were of the posterity of Ham. Those, then, 41
 above mentioned by name, went, in the days of Hezekiah, king of Judah, and
 smote the tents and *other* habitations that were found there; devoted the inhabit-
 ants to utter destruction, unto this day; and dwelled in their stead, because there 42
 they found pasture for their flocks.—Others, of the progeny of Simeon, five hun- 42
 dred men, having for captains, Phelathiah, Neariah, Rephaiah, and Uziel, the sons
 of Ithi, went unto Mount-Seir, and smote the remainder of the Amalekites that 43
 had yet escaped *the sword*; and there they dwell unto this day.

VARIOUS READINGS.

V. 28. † added from Josh. 19. 2. where the names of the cities are thus named and arranged: *Beer-sheba, Sheba, Molada, Hazar-shual, Balaa, Azem, Elibolad, Bethul, Horma, Ziklag, Beth-marchaboth, Hazar-Sufa, Bethleaboth, and Sbarhuen*. See C. R.—V. 32. † from Joshua. —V. 34. † transposed from v. 39, for the sake of perspicuity. See C. R.

EXPLANATORY NOTES.

V. 27. *But his brethren*. I here use this term, not *brothers*, because I think it relates not to the real brothers of Shimei, but to his paternal relations, of whatever degree, according to the latitude of the word *brother* in the Hebrew language.

V. 31 & 32. There is an impropriety in the common manner of rendering these two verses, which is rectified from Joshua, and accounted for in C. R. According to the present bad division of the text, and perhaps the want of two words, Etham and the other cities after it are made *only villages*: although, in the same verse, they are called *cities*. Compare Josh. 19. 7.

V. 34—38. All these were, I think, the posterity of Shimei, mentioned in v. 27. The number here indeed is but thirteen, but I suspect greatly that the word *Ben*, de-

noting *filiation*, has been multiplied without cause: and it is twice wanting in one of Kennicott's mss. At any rate, I am persuaded that these were the posterity of Shimei: and that the last *Ben*, before *Shemaiah* (which I take to be the same name with Shimei, in v. 37, should be written *Beni*, and rendered the *sons* or *progeny* of. See C. R.

V. 40. *Although, &c.* This seems to be inserted by the historian to justify the conduct of the Simeonites, who only destroyed, on this occasion, a race devoted to destruction, as being a part of the Chanaanite posterity of Ham, hitherto left in the quiet possession of their original abode.

V. 41. *Unto this day*. Some translators place these words at the end of the verse; and render, *as they still do*: and perhaps this is their proper place.

§ 7. Genealogy from Reuben, Jacob's first-born Son, &c.

- 1 THE sons of Reuben, the first-born of Israel (for the first-born he was, although, because he defiled his father's bed, his birth-right was given to || the-sons of Joseph, | the son of Israel, yet so as not to be genealogically reckoned the first-born: for, although the birth-right was Joseph's, yet Judah, being braver than his brothers, had the chiefship over him).—The sons of Reuben, then, the first-born of Israel, were Hanoah, and Phallu, and Hezron, and Charmi.
- 4—The son of || Joel was Shemaiah;—whose son was Gog;—
- 5 whose son was Shimei;—whose son was Michah;—whose son was Reaiah;—whose
- 6 son was Baal;—whose son was Beerah, whom Thiglath-pileser, king of Assyria,
- 7 took away captive: he was then chief of the Reubenites.—And his brethren, when their families were genealogically reckoned, were Jeiel, the chief, and Zachariah,
- 8 and Belah Ben-Azaz Ben-Shemah Ben-Joel, who inhabited *all the country from*
- 9 *Aroer to Nebo and Baal-meon, on the west; and on the east unto the entrance of*
- 10 *the wilderness that borders on the Euphrates. For, their cattle having greatly multiplied in the land of Gilead, they, in the days of Saul, made war on the Agaraites: and these falling by their hands, they dwelled in their homes, throughout all the east of Gilead.*
- 11 CONTIGUOUS to them, in the land of Basnan, unto Salchah, dwelled the children of Gad. *Of these* Joel was the chief; and, next to him, Shapham, and Jaanai,
- 13 and Shaphat; *all in Basnan.* Their brethren, of the same patriarchal house, were Michael, and Meshulam, and Shebah, and Jorai, and Jachan, and Ziah, and || Heber; seven. These were the progeny of Abihail, Ben-Huri, Ben-Jaroah, Ben-Gilead, Ben-Michael, Ben-Jeshishai, Ben-Jahdo, Ben-Buzabi, Ben-Abdiel, Ben-Guni, a patriarchal chief. They inhabited Gilead, and Basnan, with its dependencies, and all the outlets of Sharon, on their boundaries.—All these were genealogically reckoned in the days of Jotham, king of Judah, and of Jeroboam, king
- 18 of Israel; when, of the children of Reuben and of Gad, and of the half tribe of

VARIOUS READINGS.

CH. V. VER. 1. || *to Joseph*, SYR. ARAB. some copies of SEP. with 7 MSS. See C. R.—V. 4. || *Charmi*, SYR. ARAB.—V. 13. || *Heber*, several MSS. and SEP. See C. R.

EXPLANATORY NOTES.

Ch. v. ver. 1. *Yet so, &c.* That this is the true meaning of the text I have endeavoured to shew clearly in C. R. The primogeniture had two privileges annexed to it: a double portion of goods, and the patriarchal chiefship. Both these naturally belonged to Reuben; but were divided by his injured father between Joseph and Judah.

V. 3. Here something is wanting, unless we follow the Syriac reading, which connects the chain. Perhaps the chasm should be thus filled up: *The son of Charmi was*

Joel. See C. R.

V. 11. He joins the Gadites, and half of the Manassites, to the genealogy of Reuben, because they inhabited the same country, beyond the Jordan.

V. 15. *Ben-Buzabi.* I make *Buzabi* but one name. Of those translators who divide *Abi* from *Buz*, some make the former still a proper name: others render it *the brother of*. See C. R.

Manasseh, there were forty thousand seven hundred and sixty valiant and warlike men, men fit to wear buckler and sword, or to shoot with the bow; who went out to war, and made war upon the Hagarites, and their allies, the Jethurites, 12 Nepheshites, and Nodabites; but *all* these were delivered into their hands: for, during the battle, they invoked GOD, and he was favourable to them, because they put their trust in him. Of their *enemies* cattle they carried away fifty thousand 21 camels, two hundred and fifty thousand sheep, and two thousand asses; with an hundred thousand slaves. Many also fell slain *in battle*; for the war was from 22 GOD. And they dwelled in their stead until the captivity.

THE children of the half tribe of Manassez inhabited the land from Basban unto 23 Baal-hermon, and Shenir, and Mount Hermon *: they were very numerous: and these were their patriarchal chiefs: and Ephraim, and Issi, and 24 Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel. *All* these patriarchal chiefs were men of great valour and celebrity: but they abandoned the GOD 25 of their forefathers, and worshipped the gods of the people of the land, whom GOD had destroyed on their account. So the GOD of Israel stirred up *against them* 26 Phul and Thiglath-phalser, kings of Assyria: and these carried away, *into captivity*, the Reubenites, the Gadites, and the half tribe of Manassez; and brought them unto Hala and Habor, and unto the river Gozan, *where they remain* unto this day.

§ 8. Genealogy from Levi, through the Line of High-Priests, down to the Captivity.

THE sons of LEVI were Gershon, Koath, and Merari.

THE sons of KOATH were AMRAM, Izhar, Hebron, and Uziel.—The progeny 2 of AMRAM were AARON, and MOSES, and || MARY.—The sons of AARON were 3 Nadab, Abiu, ELEAZAR, and Ithamar.—ELEAZAR begot Phinehas;—PHINEHAS 4 begot Abishuah;—ABISHUAH begot Buki;—BUKI begot Uzi;—UZI begot Ze- 5 raiah;—ZERAIAH begot Meraioth;—MERAIOTH begot Amariah;—AMARIAH 7 begot Ahitub; AHITUB begot Zadoc;—ZADOC begot Ahimaaz;—AHIMAAZ 8 begot Azariah;—AZARIAH begot Johanan;—JOHANAN begot Azariah, the same 10 * who performed the priest's office in the temple of Solomon.—AZARIAH begot 11 Amariah;—AMARIAH begot Ahitub;—AHITUB begot Zadok;—ZADOK begot 12

VARIOUS READINGS.

V. 23. * *and to Lebanon*, SEP. See C. R.—CH. VI. ver. 2. || *al. Miriam*.—V. 10. * *Azariah*, STR. ARAB. and 1 MS.

EXPLANATORY NOTES.

V. 20. *And their allies, &c.* I think, with Houbigant and Dathe, that this is the true meaning; and that two Hebrew words have been disjoined from v. 19. and badly added to v. 23. See C. R.

V. 23. A name seems to be wanting here.

V. 26. Compare 2 Kings, 15. 19, 29; and 17. 6, and 18. 11.

Ch. vi. ver. 1. In the common Hebrew editions this is

not a new chapter; and ch. 6. begins only at ver. 16. I follow the division of our common version, which is that of the Polyglott.

V. 10. *Johanan*. Supposed to be the father of *Joiadab*. 2 Kings, 11. 4.

V. 11. *Amariah*. Supposed to be the same with *Uriah* of 2 Kings, 16. 10.

¹³ Shalum;—SHALUM begot Hilkiah;—HILKIAH begot Azariah;—AZARIAH be-
¹⁴ got Sheraiah;—SHERAIAH begot JEHOZADAH, who went *into captivity* when the
¹⁵ LORD caused a migration of Judah and Jerusalem, by the hand of Nebuchadnezzar.

§ 9. *General Genealogy from Levi, unto the Reign of David.*

¹⁶ THE sons of LEVI were Gershon, Koath, and Merari.
¹⁷ THE names of the sons of Gershon were these: Libni and Shimei.
¹⁸ THE sons of Koath were Amram, Izhar, Hebron, and Uziel.
¹⁹ THE sons of Merari were Mahli and Musi.—Such were the Levitical families,
 according to their progenitors.
²⁰ FROM Gershon *the lineal descent was this*: his *first-born* son was Libni;—whose
²¹ son was Jahath;—whose son was Zimah;—whose son was Joash;—whose son was
 Ido;—whose son was Zerah;—whose son was Jeathrai.
²² THE *lineal* progeny of Koath: † whose son was Izhar; |—whose son was * Ko-
²³ rah;—whose son was * Abiasaph;—whose son was Afir;—whose son was Tha-
²⁴ hath;—whose son was || Uriel;—whose son was || Uziah;—whose son was
²⁵ || Saul;—|| whose son was Elkanah;—whose son was Amasai;—whose son was
²⁶ Ahimoth;—whose son was Elkanah;—whose son was || Zophai;—whose son was
²⁷ || Nabath;—whose son was || Eliab;—whose son was Jeroham;—whose son was
 Elkanah;—† whose son was SAMUEL. |
²⁸ THE sons of SAMUEL were † JOEL, the first-born; and Abiah, the second.
²⁹ THE *lineal* progeny of Merari: whose son was Mahli;—whose son was Libni;—
³⁰ whose son was Shimei;—whose son was Uzi;—whose son was Shimeah;—whose
 son was Hagiah;—whose son was Asaiah.
³¹ THE following were those whom David set over the singing-service, in the house
³² of the LORD, after the ark reposed there: who ministered, by singing before the ta-
 bernacle, *or* convention tent, until Solomon builded the house of the LORD in Je-

VARIOUS READINGS.

V. 22. † SEP. and P. P. V. 37. Ib. * *was Aminadab*;—whose son. Rejected as an interpolation.—
 V. 23. * *was Afir*;—whose son *was Elkanah*;—whose son. Rejected also as an interpolation. See c. x.
 and the note below.—V. 24. || al. *Zephaniah*. Ib. || al. *Joel*. Ib. || al. *Azariah*.—V. 25. || So I read, with
 the more ancient editions of SEP. and agreeably to P. P. V. 35. The present reading is literally this: *The*
sons of Elkanah, Amasai and Ahimoth: Elkanah: The sons of Elkanah.—V. 26. || al. *Zuph*. Ib. || al. *Thobab*.—
 V. 27. || al. *Eliel*. Ib. † SEP. ALD. and COMPL. with P. P. V. 33.—V. 28. † SYR. ARAB. and the two oldest
 editions of SEP. with P. P. I Sam. 8. 2. See c. x.

EXPLANATORY NOTES.

V. 22. *The lineal progeny*, &c. The historian resumes each of the three branches of the Levitical families in a direct line. In removing a part of the confusion that is visible in this genealogy, I have been chiefly guided by the line of filiation in verses 33—38, corroborated by all the ancient versions. See c. x.

V. 29. This is a very lame genealogy; nor have we any helps to supply its chasms.

V. 31. *In the house of the Lord*; i. e. the tent which David prepared for the reception of the ark, when it was removed from Obed-Edom's. See ch. 16. 1. and 2 Sam. 6. 12, &c.

rusalem; and who, according to their respective ranks, attended in their office. These are they who, with their sons, *thus* attended :

OF the progeny of Koath, HEMAN, the *chief* singer;—the son of Joel;—the son of Samuel;—the son of Elkanah;—the son of Jeroham;—the son of Eliel;—the son of Thoah;—the son of Zuph;—the son of Elkanah;—the son of Mathath;—the son of Amasai;—the son of Elkanah;—the son of Joel;—the son of Azariah;—the son of Zephaniah;—the son of Thahath;—the son of Afir;—the son of Ebiasaph;—the son of Korah;—the son of Izhar;—the son of Koath;—the son of LEVI.

HIS kinsman, who attended at his right hand, was ASAPH;—who was the son of Barachiah;—the son of Shimeah;—the son of Michael;—the son of Baaseiah;—the son of Ethni;—the son of Zerah;—the son of Adaiah;—the son of Ethan;—the son of Zimah;—the son of Shimei;—the son of Jahath;—the son of Ger-shon;—the son of LEVI.

THEIR kinsman, who attended at his [*Heman's*] left hand (of the progeny of Merari), was ETHAN;—the son of Kishi;—the son of Abdi;—the son of Maluch;—the son of Hashabiah;—the son of Amaziah;—the son of Hilkiyah;—the son of Amzi;—the son of Bani;—the son of Shamer;—the son of Mahli;—the son of Mushi;—the son of Merari;—the son of LEVI.

THEIR brethren, the *other* Levites, were appointed to all sorts of service about the tabernacle of the house of GOD.

BUT Aaron, and his progeny *only*, offered sacrifices upon the holocaust-altar; and *incense* upon the incense-altar; *did* all that was to be done in the sanctuary; and made atonements for the children of Israel, according to all that Moses, the servant of the LORD, had given in command.—Now these were the progeny of AARON: his son was ELEAZAR;—whose son was PHINEHAS;—whose son was ABISHUAH;—whose son was BUKI;—whose son was UZI;—whose son was ZERAIAH;—whose son was MERAIOTH;—whose son was AMARIAH;—whose son was AHITUB;—whose son was ZADOK;—whose son was AHIMAAZ.

THE dwelling-places, *† that is*, the cities and their suburbs, which the children of Israel gave to the Levites, *| according to the order of their lots*, were these:

VARIOUS READING.

V. 54. + v. 64. transposed hither. See the note below, and c. r.

EXPLANATORY NOTES.

V. 39. *His kinsman*, lit. *his brother*. But it has elsewhere been remarked, that the Hebrew word has a very wide signification, and denotes not only any kinsman or relation, but any companion, associate, or colleague: and perhaps this last term might here be most proper.

V. 47. It is to be noted, that both these two last genealogies seem to be defective, as they are traced through only thirteen generations; whereas the genealogy of Heman reaches to twenty-one.

V. 53. For the continuation of this genealogy, see v. 9—15.

V. 54. The text, throughout the rest of this chapter, is not only confused, corrupted, and defective, but miserably disjointed. With the assistance of *Joshua's*, some necessary transpositions, and a very few corrections, I have endeavoured to restore it to order and intelligibility. See the VARIOUS READINGS, and c. r.

55 OF the Koathite families (for theirs was the † first lot), the children of Aaron
 65 † had given to them, by lot, out of the tribes of the children of Judah, of the children of Simeon, and of the children of Benjamin, the cities *hereafter* mentioned :
 56 namely ;—in the land of Judah, Hebron, with its surrounding suburbs :—but the
 57 fields and villages of that city were given to Chaleb Ben-Jephuneh.—To the children of Aaron then were given, out of the cities of Judah, *and of Simeon*, Hebron, a city of refuge, with its suburbs ; Libna, with its suburbs ; Jathir, with its suburbs ;
 58 Eshtemoa, with its suburbs ; || Hilen, with its suburbs ; Debir, with its suburbs ;
 59 Ashan, with its suburbs ; † Jata, with its suburbs ; | and Beth-shemesh, with its
 60 suburbs.—And, out of the cities of the tribe of Benjamin, † Gibeon, with its suburbs ; || Geba, with its suburbs ; || Alemeth, with its suburbs ; and Anathoth, with its
 61 suburbs.—All their cities, according to their families, were thirteen cities.—But to the rest of the Koathite families, of the tribe of *Levi*, ten cities were given, by lot, out of the inheritance of † the tribes of Ephraim and Dan, and of | the one half-tribe
 66 of Manasseh.— † Out of the inheritance of the tribe of Ephraim, they had given to
 67 them the cities || of their lot ; | Sichem, a city of refuge in Mount Ephraim, with
 68 its suburbs ; Gezer, with its suburbs ; || Jokmeam, with its suburbs ; and Beth-horon, with its suburbs.— † Out of the inheritance of the tribe of Dan, they had
 69 Eltheke, with its suburbs ; Gibethon, with its suburbs ; | Ajalon, with its suburbs ;
 70 and Gath-rimon, with its suburbs.—And, out of the inheritance of the half-tribe of Manasseh, they had || Aner, with its suburbs ; and || Bileam, with its suburbs.— † All these cities were given to the residue of the Kohathite families, ten cities, with their suburbs. |

62 † To the children of GERSHON, according to their families, were given thirteen cities, out of the inheritances of the tribes of Issachar, Asher, and Naphthali, and
 71 out of the other half-tribe of Manasseh.—Out of the half-tribe of Manasseh, the progeny of Gershon had Golan in Bashan, † a city of refuge, | with its suburbs ;
 72 and Beth-Asherah, with its suburbs.—Out of the tribe of Issachar, they had || Kedesh, with its suburbs ; Daberath, with its suburbs ; || Ramoth, with its suburbs ;
 73 and || Anem, with its suburbs.—Out of the tribe of Asher, they had Mishal, with
 74 its suburbs ; Abdon, with its suburbs ; || Hukok, with its suburbs ; and Rehob,

VARIOUS READINGS.

V. 55. † Supplied from *Exa.* and Joshua 21. 10. Ib. † v. 65. transposed hither.—V. 58. || *Holon* in Josh.—V. 59. † Supplied from Josh. 21. 16.—V. 60. † Supplied from Josh. 21. 17. Ib. || *Gaba* in Josh. Ib. || al. *Almon*.—V. 61. † Supplied from Joshua. V. 62. is to be found after v. 70.—† Verses 66—70 transposed hither, as to their proper place. Comp. Josh. 21. 20—26.—V. 66. || This reading is that of one ms. only ; yet I am persuaded it is the true one. The REST have of their boundaries. See c. R.—V. 68. || It is *Kibzaim* in Josh. Ib. † supplied from Josh.—V. 70. || It is *Taanach* in Josh. Ib. || It is *Beth-sheon* in Josh. See c. R. Ib. † supplied from Josh.—V. 62. † transposed.—V. 71. † supplied from Josh.—V. 72. || *Kibon* in Josh.—V. 73. || *Farmuth* in Josh. Ib. || *En-ganim* in Josh.—V. 75. || *Helkath* in Josh.

with its suburbs.—And, out of the tribe of Naphthali, *they had* Kedesh in Galilee, 76
 † a city of refuge, with its suburbs; || Hamon, with its suburbs; and || Kirja-
 thaim, with its suburbs.

‡ To the remainder of the Levites, the progeny of Merari, were given twelve 63
 cities; out of the cities of the tribe of Reuben, and of the tribe of Gad, and of the
 tribe of Zebulon.—Out of the cities of the tribe of Zebulon, the progeny of Me- 77
 rari had given to them || Rimmon, with its suburbs; Thabor, with its suburbs. . .
 . . . —And, on the other side of the Jordan, *over against* Jericho; that is, 78
 on the east side of the Jordan, out of the cities of the tribe of Reuben, they had
 Bezer in the wilderness, a city of refuge, with its suburbs; Jahaza, with its suburbs;
 Kedemoth, with its suburbs; and Mephaath, with its suburbs.—And, out of the 79
 cities of the tribe of Gad, they had Ramoth-in-Gilead, a city of refuge, with its
 suburbs; Mahanaim, with its suburbs; Heshbon, with its suburbs; and Jazer, 81
 with its suburbs.

§ 10. Genealogy from Issachar.

THE sons of ISSACHAR were Tholah, Phuah, Jashub, and Shimron; four.— 1
 The sons of Tholah were Uzi, Rephaiah, Jeriel, Jashmai, Ibsam, and Samuel: 2
 these were patriarchal chiefs, from Tholah, valiant men in their generations, whose
progeny, in the days of David, amounted to twenty thousand and six hundred
 men.—The son of Uzi was Izraiah; and the sons of Izraiah were Michael, Oba- 3
 diah, Joel, and Ishiah; five: all patriarchal chiefs, who, according to their genea- 4
 logies and paternal kinships, had, in the days of David, a progeny of valiant and
 warlike bands, to the amount of thirty-six thousand: for those patriarchal chiefs 5
 had many wives and sons.—Their brethren, of all the other families of Issachar,
 reckoned according to their genealogies, were, in all, eighty-seven thousand valiant
 men.

§ 11. Genealogy from Benjamin, and from Naphthali.

THE sons of BENJAMIN were Belah, Becher, and Jediael; three.—The sons 6
 of Bela were Ezbon, Uzi, Uziel, Jerimoth, and Iri; five: patriarchal chiefs, men 7
 of

VARIOUS READINGS.

V. 76. † Supplied from Josh. Ib. || *Hamoth-dor* in Josh. Ib. || *Kartan* in Josh.—V. 63. ‡ transposed.—

V. 77. || Here is a deficiency of two cities: and even the two that are named differ from those in Jo-
 shuah; where the four cities are called *Jokneam, Karta, Dimna, and Nabalal*.

EXPLANATORY NOTES.

V. 78. *A city of refuge*. These words, both here and in v. 80, are added, from Joshuah, and very probably stood once in the text here.

Ch. vii. ver. 2. *The sons of Tholah*. These might not be all, or any of them, the immediate sons of Tholah, but might be descendants in any other degree. Apply this

remark to the next verse.

V. 5. *Their brethren*; i. e. the progeny of *Phuah, Jashub, and Shimron*. The whole number is 143,600; whereas, in the muster made by Moses, they were only 64,307.

V. 6. Here we have a genealogy from Benjamin; which is not only confused and corrupted, like some others, but totally

- of great valour; whose progeny, *in the days of David*, reckoned according to their
 8 genealogies, were twenty-two thousand and thirty-four.—The sons of Becher were
 Zemirah, Joash, Eliezer, Elionai, Omri, Jerimoth, Abiah, Anathoth, and Alameth;
 9 all these were sons of Becher; patriarchal chiefs, whose progeny, according to their
 genealogies, amounted to twenty thousand and two hundred valiant men.—
 10 The son of Jediahel was Bilhan; and the sons of Bilhan were Jehush, Benjamin,
 11 Ehud, Chanaanah, Zethan, Tharshish, and Abishahar: all these were sons of Je-
 diahel; patriarchal chiefs, whose progeny were seventeen thousand and two hundred
 12 valiant, warlike men.—Shuphim and Huphim were the sons of || Ir.—Hushim
 was the son of || Aher.
 13 THE sons of NAPHTHALI were Jahziel, Guni, Jezer, and Shalum; born of
 Bilha.

§ 12. Genealogy from Manasseh, and from Ephraim.

- 14 THE sons of MANASSEH were Ashriel, whom his || Syrian concubine bore to
 15 him; and Machir Abi-Gilead, whom bore to him. Machir took for a
 16 wife Maacha, sister to Huphim and Shuphim *: and Maacha, the wife of Machir,
 bore a son, whom she called Pheresh: and the name of his brother was She-
 17 resh: whose sons were Ulam and Rakem. The son of Ulam was Bedan.—These
 18 were the Gileadites, the descendants of Machir, the son of Manasseh.—His sister
 19 Hamoleketh bore Ishod, and Ablezer, and Mahalah.—The sons of Shemidah were
 Ahian, and Shechem, and Aniam.
 20 THE son of EPHRAIM was Shuthelah;—whose son was || Bered;—|| whose son
 21 was Thahath; |—whose son was Eladah;—whose son was || Thahath;—whose son

VARIOUS READINGS.

CH. VII. ver. 12. || or *Iri*. Ib. || Supposed to be the same with *Abiram*.—V. 14. || *Edomite*, 2 MSS. which
 SYR. and ARAB. seem to favour. See c. r.—V. 15. * *And the second was Zalophabad: and Zalophabad had*
daughters. How this fragment got in here it is impossible to say; but this is not surely its place: nor does
 it appear to be connected with any part of the genealogy. Compare Josh. 18. 3; and see c. r.—
 V. 20. || This seems to be the same with *Becher* in Num.; and SYR. and ARAB. have *Becher* here. See
 c. r. Ib. || Wanting in 4 MSS. Ib. || *Abath*, SYR. *Suath*, SEP. VAT.

EXPLANATORY NOTES.

totally inconsistent with that in the next chapter; and partly with that in Gen. 46. 21; and Numb. 26. 58.—I strongly suspect that the genealogy from Dan originally stood here, where we naturally look for it, before that from Naphthali: and indeed one name, at least, belonging to Dan still remains, amidst the heap of confusion that surrounds it. See c. r.

V. 11. Combining the three sums together, we find them 59,434: although, in the time of the Judges, they had been reduced to 600. See Jud. 20. 47.

V. 12. *Hushim*. We learn from Numb. 26. 43. that Hushim was the son of Dan: and, if the text there be not

defective, his only son.

V. 13. Here again is a strange chasm.

V. 15. Without saying, with Le Clerc, that the man who finds no corruption here must be a blockhead, I shall content myself with saying, that he must be a strong stickler indeed for the integrity of the Hebrew text. Some of the disorder I have removed by very slight alterations. See c. r.

V. 19. *Shemidah*. Whose son Shemidah was we are left to guess. Some suppose him to be the son of Gilead. His posterity seem to have been settled on the west side of the Jordan, and to have composed one half of the tribe.

was Zabad;—whose sons were Shuthelah, Ezer, and Elead; who were slain by the men of Gath, the natives of that land, because they came to take away their cattle.—Their father Ephraim mourned them many days: but his brethren 22 came to comfort him; and he *again* cohabited with his wife, who conceived and 23 bore a son, whose name || he called Beriah [*in calamity*], because his house was then in calamity; whose daughter, Shera, builded the nether and the upper Beth- 24 horon, and Uzin-Shera. His son was Rephah;— || whose son was | Resheph;— 25 whose son was Thelah;—whose son was Thahan;—whose son was Laadan;— 26 whose son was Amihud;—whose son was Elishamah;—whose son was Nun;— 27 whose son was Joshuah.—Their possessions and habitations were Bethel, with its 28 dependent villages; and, eastward of Bethel, || Naaran; and, westward, Gezer, with its dependent villages: also Sichem, with its dependent villages, as far as || Gaza, and its dependent villages. And, in the boundaries of the children of Manasseh, 29 were Beth-Shean, with its dependent villages; Thanaach, with its dependent villages; Megido, with its dependent villages; and Dor, with its dependent villages.— In these towns and villages dwelled the children of Joseph, the son of Israel.

§ 13. Genealogy from After.

THE sons of ASHER were Jimnah, Ihuah, Ishui, and Beriah. Serah was their 30 sister.—The sons of Beriah were Heber, and Malchiel Abi-birzavith.—Heber begot 31 Japhlet, and Shomer, and Hotham; and their sister Shua.—The sons of Japhlet 32 were Phafach, and || Bamael, and Afhuath: these were the sons of Japhlet.—The 33 sons of Shomer, || his brother, were Roegah, Jehubah, and Aram: and the sons 34 of his brother || Helem were Zophah, Jimnah, Shelish, and Aamal.—The sons of 35 Zophah were Suah, and Harnapher, and Shual, and Beri, and Imrah, and Bezer, 36 and Hod, and Shamah, and Shilshah, and || Jether, and Beerah.—The sons of 37 38

VARIOUS READINGS.

V. 23. || *be*, 4 MSS. with SYR. and CHALD.—V. 25. || So 10 MSS. The REST, *and*. See C. R.—V. 28. || *al. Nasraith*. Ib. || A great number of MSS. and printed editions have *Ajab*. See C. R.—V. 33. || *Chamael*, VULG. and 1 MS. perhaps 2. See C. R.—V. 34. || So I render, by disjoining a letter from the beginning of one word and adding it to the preceding word. Others make the words *his brother* a proper name, *Abi*, as if he were one of Shomer's sons. See C. R.—V. 35. || The same, I believe, with *Hatham* of v. 32.—V. 37. || *al. Jethran*.

EXPLANATORY NOTES.

V. 21. *Because they came to take away their cattle*. This expedition, according to the Chaldee paraphrast, happened thirty years before the departure of the Israelites from Egypt. They were accompanied, according to the same paraphrast, with a great army.

V. 22. *Their father*, i. e. if this genealogy be just, their progenitor six degrees back: a thing not very probable. But such is the jumble of names in the whole chapter, that one would imagine they had been thrown together by chance. *Zabad* should probably be read here instead of

Ephraim. See C. R.

V. 24. *Whose daughter*, &c. Not probably his immediate daughter, but some notable female of his progeny, who repaired or fortified the cities here mentioned. See C. R.

V. 29. *In the boundaries*; not by the boundaries: which makes the reader imagine that the towns after mentioned belonged to the tribe of Ephraim; whereas they belonged to the Manassites. Compare Josh. 17. 11.

39 Jether were Jephuneh, Phisphah, and Arah.—The sons of || Olah were Arah, and
 40 Haniel, and Reziah.—All these were the descendants of Ather, patriarchal and
 principal chiefs; men of singular valour; whose posterity when reckoned, in the
 days of David, amounted to twenty-six thousand warlike men.

§ 14. Another Genealogy from Benjamin.

1 BENJAMIN begot Belah, his first-born; Ashbel, the second; Aharah, the
 2 third; Nohah, the fourth; and Raphah, the fifth.—The sons of Belah were
 3 || Adar, and Gerah, and Abihud.—The sons of Abihud were Abishuah, Naaman,
 4 || Ahiah, Gerah, || Shephupam, and Hiram: these were the sons of || Abihud,
 5 patriarchal chiefs of the inhabitants of Geba, whom Naaman, Ahiah, and Gerah,
 6 removed to Manahath. Gerah, who removed them, begot Uzah, Abihud, and
 7 Saharaim.—Saharaim, after dismissing his two first wives, Hushim and Baara,
 8 begot, in the land of Moab, of his wife Hodesha, these sons; Jobab, and Zibiah,
 9 and Meshah, and Malcham, and Jeuz, and Shachiah, and Mirmah: these his sons
 10 were patriarchal chiefs.—Of Hushim he had begotten Abitub and Elphaal.—The
 11 sons of Elphaal were || Eber, and Misham, and || Shamed; who builded Ono, and
 12 Lod, with its dependent villages; also Beriah and Shemah, who were patriarchal
 13 chiefs of the inhabitants of Ajalon; whence they drove the inhabitants of Gath.—
 14 Ahioh, Shashak, Jerimoth, Zebediah, Arad, Ader, Michael, Isphah, and Johah,
 15 were the sons of Beriah.—Zebadiah, Meshulam, Hezeki, Heber, Ishmerai, Jeziah,
 16 and Jobab, were the sons of Elphaal.—Jakim, Zichri, Zabdi, Elienai, Zilthai,
 17 Eliel, Adaiah, Beraiah, and Shimrath, were the sons of || Shemah.—Ishphan,
 18 Heber, Eliel, Abdon, Zichri, Hanan, Hananiah, Elam, Anthothiah, Iphedaiah,
 19 and Phenuel, were the sons of Shashak.—Shamsherai, Shehariah, Athaliah, Jare-
 20 shiah, Eliah, and Zichri, were the sons of Jerobam.—These, according to their
 21 genealogies, were patriarchal chiefs; chiefs who dwelled at Jerusalem.—At Gi-
 beon

VARIOUS READINGS.

V. 39. || For Olah I believe we should read Arab, and for Arah Olah. See c. R.—CH. VIII. ver. 3. || al. Arad.
 —V. 4. || Aboab.—V. 5. al. || Shupham, and Shephupham.—V. 6. || al. Ebad. See c. R.—V. 12. || Ebad.
 Ib. || al. Shamar.—V. 21. || al. Shimi.

EXPLANATORY NOTES.

Ch. viii. On comparing this genealogy with that in the
 last chapter, and with those in Genesis and Numbers, one
 is lost in a labyrinth, without a clue to get out. By
 taking some little liberties with the text in this chapter, I
 think I have made it more clear and consistent. This will
 I know by some be deemed temerity; but this I must have
 done, or made my author speak nonsense. The few addi-
 tions are in Italic: and the variations from the present ver-
 sion are justified in c. 2.

V. 7. Gerah, who removed them, i. e. He was at the head
 of this colony. Some think that not Gerah, but Abihud
 or Ebad, is here to be understood.

V. 12. Who builded Ono; i. e. repaired it; or perhaps
 better, peopled it: for he was not the founder of Ono.

V. 16. The sons; i. e. the descendants: for many of
 these lived, most probably, in the days of David.

V. 28. Who dwelled at Jerusalem. Jerusalem was com-
 posed of Judahites, Levites, and Benjaminites; besides, no
 doubt,

beon dwelled † Jehiel Abi-Gibeon, whose wife's name was Maacha.—His sons 30
were Abdon, his first-born; and Zur, and Kish, and Baal, and Nadab, † and Ner, |
and Gedor, and Abio, and Zachariah, † and Mikloth. | And Mikloth begot 31
|| Shimeah. These *last* also dwelled with their brethren at Jerusalem, contiguous
to their brethren.

NER begot Kish;—Kish begot Jonathan, and Malchishuah, and Aminadab, and 33
|| Ishbael.—The son of Jonathan was || Meribaal: and Meribaal begot Michah.— 34
The sons of Michah were Phithon, and Melech, and Thareah, and Ahaz.—Ahaz
begot || Joiadah;—Joiadah begot Alemeth, Azamoth, and Zimri.—Zimri begot 35
Mozah.—Mozah begot || Bineah: whose son was || Rephaiah; whose son was 37
Eleasah; whose son was Azel.—Azel had six sons, whose names were these: Az- 38
rikam, || Bocheru, Ismael, Sheraiah, Obadiah, Hanan. All these were sons of
Azel.—The sons of Ehek, his brother, were Ulam, his first-born; Jeush, the 39
second; Eliphalet, the third.—The sons of Ulam were most valiant men, and had 40
many sons, and grand-sons; an hundred and fifty.—All these were the progeny
of Benjamin.

THUS were all the Israelites reckoned by genealogies: and, lo! these *were found* 1
written in the registers of the kings of Israel and Judah; when *the Judahites* were,
on account of their transgressions, removed to Babylon.

§ 15. *The first who re-inhabited the Land of Judea after the Captivity; and particularly
those who resided at Jerusalem.*

NOW the first who, *after the captivity*, dwelled again in their own possessions, 2
and in || their own cities: Israelites, | priests, Levites, and Nethanites, were these.—

VARIOUS READINGS.

V. 29. † Added from ch. 9. 35.—V. 30. † SEP. See C. R.—V. 31. † from ch. 9. 37.—V. 32. || al. *Shimeam*.—
V. 33. || al. *Ishbael*.—V. 34. || al. *Mephiosbeth*.—V. 36. || al. *Jadah* and *Jarah*.—V. 37. || al. *Chinab*.
lb. || al. *Rephab*.—V. 38. || *his first-born*, SEP.; and so the Hebrew word may be rendered: but then a
name is wanting; unless with the same SEP. we read *Afab* after *Hanan*. See C. R.—CH. IX. ver. 2. || *the*
cities of Israel, were *the*, SEP. and 1 MS.; and indeed I know not if this be not the true reading. See C. R.

EXPLANATORY NOTES.

doubt, the chiefs of other tribes who occasionally resided
there, before the division of the kingdoms.

V. 29. I have here incorporated the ten last verses of
ch. ix. which are indeed a mere repetition, with some bet-
ter various readings, as marked above.

Ch. ix. ver. 1. The words in Italics were, I suspect,
originally in the text. At any rate, they seem necessary
to reconcile the text with itself. For the rest, this verse
evidently belongs to the last chapter. See C. R.

V. 2. *Israelites*. If the text be here uncorrupted, the

word *Israelites*, or *Israel*, must be understood of the people
of the other tribes, as distinguished from the tribe of Levi.
But see the VAR. READ. and C. R.

lb. *Nethanites*. These are, not improbably, supposed to
be, 1st, The Gibeonites who were condemned by Joshua
to be *hewers of wood and drawers of water*. 2dly, All the
remains of the various tribes of Chanaanites, which were
by Solomon made a sort of public slaves. Compare Josh.
9. 27. and 1 Kings, 9. 20.

3 At Jerusalem dwelled, of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh, *the following personages*.—Of
4 the progeny of Pharez the son of Judah, Uthai the son of Amihud, the son of
5 Omri, the son of Imri, the son of Bani. And, of the Shilonites, Asiah (the first-
6 born) and his sons. And, of the progeny of Zerah, Jeuel. *These*, and their
brethren, were six hundred and ninety.

7 OF the children of Benjamin, Shalu the son of Meshulam, the son of Oduiah,
8 the son of Asenuah; Ibniah the son of Jeroham; || Elah the son of Uzi, | the son
of Michri; and Meshulam the son of Shephathiah, the son of Reuel, the son of
9 Ibniah. *These*, and their brethren, according to their kinships, were nine hundred
and forty-six. All these men were patriarchal chiefs.

10 OF the priests, were Jedaiah, and Joiarib, and Jachin, and || Azariah (the son
of Hilkiah, the son of Meshulam, the son of Zadok, the son of Meraioth, the son
12 of Ahitub), ruler of the house of GOD, and || Adaiah (the son of Jeroham, the
son of Phashhur, the son of Malachiah), and || Maasiah (the son of Adiel, the son
of Jazerah, the son of Meshulam, the son of Meshilemiah, the son of Imer)—
13 *these* patriarchal chiefs, and their brethren, were one thousand seven hundred and
sixty: all most able, active men, in the service of the house of GOD.

14 OF the Levites, of the progeny of Merari, were Shemaiah (the son of Hashub,
15 the son of Azrikam, the son of Hashabiah, and Bakbakar, and Heresh, and Galai,
16 and Mathaniah (the son of Michah, the son of || Zichri, the son of Asaph) and
Obadiah (the son of Shemaiah, the son of Galai, the son of Jeduthin), and Bara-
chiah (the son of || Asah, the son of Elkanah), who dwelled in the suburbs of
17 Netophath.—And the door-keepers of the temple were Shalum (their chief), and
18 Akub, and Thalman, and Ahiman, with their brethren: and, at the royal, or east-
ern gate, Adnah. These were the door-keepers, according to the first stations of
19 the children of Levi. For Shalum (the son of Koreh, the son of Ebiasaph, the

VARIOUS READINGS.

V. 8. || *These are the sons of Uzi*, several MSS. with SEP. But this seems an inconsistent reading. See c. x.—

V. 11. || al. *Sheraiah*.—V. 12. || al. *Azariah*. lb. || al. *Maasiah* and *Amasbeshi*.—V. 15. || al. *Zibdi*.—

V. 16. || al. *Asaph*.

EXPLANATORY NOTES.

V. 3. *Of the children of Benjamin, &c.* The tribe of Benjamin had always followed the fate of the Judahites: and it would appear from this passage, that some of the tribes of Ephraim and Manasseh had adhered or come over to the house of David, after the separation of the ten tribes.

V. 9. Here seem to be wanting the names of the chiefs of Ephraim and Manasseh.

V. 10—22. The list in Nehemiah differs considerably from that here; and I see no possibility of reconciling them. Comp. Nehem. 11. 12—19, and the critical remarks on that place.

V. 11. *Ruler of the house of God*, i. e. under the high-priest Joshua. See Ezra, 5. 8.

V. 15. *And Heresh*. Some make this an appellative noun, and render the *carpenter*. See c. x.

V. 16. *In the suburbs of Netophath*. A city in the tribe of Judah, not far from Bethlehem, where the predecessors of Barachiah probably resided.

V. 18. *And at the royal, or eastern gate, Adnah, &c.* I have chosen, with Houbigant, to make a proper name of *Adnah*, rather than translate with our common version: *who hitherto in the king's gate, &c.* which I confess I do not understand. See c. x.

son of Korah), and his brethren of the same family, the Korahites, had, *for their share*, in the work of ministry, the keeping of the gates of the temple; as their forefathers had been the keepers of the entry of the tabernacle, during the encampments of the LORD; when Phinehas Ben-Eleazar was || ruler over them (in past times), by the favour of the LORD; and when Zachariah Ben-Methelamiah was keeper of the door of the convention-tent.

ALL those, chosen to be door-keepers, were two hundred and twelve. They were genealogically reckoned, according to their residences, and as David, and Samuel, the seer, had appointed *their forefathers* in their *respective* trusts: so that they, and their children, should have the oversight of the gates of the house of the LORD, or the tabernacle, by *alternate* wards. At the four sides of the temple were the four door-keepers posted; toward the east, the west, the north, and the south: and their brethren, in the villages, were, every seventh day, to be with them, by turns: for these Levites were under the trust of those four principal door-keepers; who had also the care of the store-rooms and treasuries of the house of GOD. They, therefore, lodged around the house of GOD; because they had the charge of it; and the opening of it every day belonged to them.—Some of them had the charge of the utensils of ministry, which they were to bring in and out by tale: and some of them were appointed to have the care of the vessels, and all the utensils of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices: but they were sons of priests who made the aromatic ointment.—And Mathathiah, one of the Levites (who was the first-born of Shalum, the Korahite), had the trust of such things as were done in frying-pans.—And others of their brethren, of the progeny of Koath, had the charge of arranging the *presence-bread*, and of preparing it every sabbath.—Now, these guardians of the temple (patriarchal chiefs of the Levites) were lodged in the by-chambers of the temple: because, day and night, there was employment for them *.

VARIOUS READINGS.

V. 20. || Ruler over them, before the LORD: and, with him, Zachariah, SEP. VULG. and 1 MS. And, indeed, this is a most plausible reading. The present TEXT is uncouth and harsh, and requires some licence to make a meaning out of it. Some would render the verse thus: when Phinehas Ben-Eleazar (the LORD be with him) was in past times ruler over them. But this smells of modern Rabbiniſm. See c. R.—V. 33. * The last ten verses of this chapter are to be found in ch. 8. 29—40. See the note on that place.

EXPLANATORY NOTES.

V. 19. During the encampments of the LORD, i. e. wherever the tabernacle was placed; before the building of the temple.

V. 20. I have found great difficulty in rendering the latter part of this verse: and I am not sure but the various reading above is the better one. See c. R.

V. 31. I think this verse evidently belongeth to verses 19 and 20, and to be understood thus: That when Phinehas was ruler over the door-keepers of the tabernacle, Zachariah had, under him, the particular care of the door of the convention tent. See c. R.

V. 22. As David, &c. The meaning is, that the same arrangement of the several Levitical families was now observed as had been formerly ordained by David and Samuel.

V. 33. In translating this verse I have followed the reading of the Syriac. The present text, and the other versions, have *fingers* instead of *guardians*: and the whole is thus awkwardly and uncouthly rendered in our public version: And these are the fingers, chief of the fathers of the Levites; who, remaining in the chambers, were free: for they were employed in that work day and night.

§ 16. *History of the Defeat and Death of Saul, the first King of Israel.* Comp.
I Sam. xxxi.*

1 NOW the Philistines fought against the Israelites: when the men of Israel fled
2 from before the Philistines, and lay slaughtered on Mount-Gilboa. And the Philis-
3 tines pressed hard upon Saul, and upon his sons; and slew Jonathan, Abinadab,
4 and Malchishuah, the sons of Saul. Against Saul also the battle was hard; for the
5 bow-men had hit him; and by the bow-men he was forely wounded. So Saul
6 said to his armour-bearer: "Draw thy sword, and thrust me through with it; lest
7 these uncircumcised *Philistines* come, and insult over me." But his armour-bearer
8 would not; being greatly afraid: so Saul took the sword, and rushed upon it, and
9 died. When his armour-bearer saw that Saul was dead, he too rushed upon his
10 sword, and died *. Thus Saul and his three sons, || and all his house, died to-
11 gether. |—When all the men of Israel, who dwelled in || the valley, saw that those
12 who were with Saul had fled, and that Saul and his sons were dead, they too fled,
13 deserting their cities; and the Philistines came and dwelled in them.

8 ON the morrow *after the battle*, when the Philistines came to strip the slain, and
9 found Saul and his † three sons fallen on Mount-Gilboa; they stripped him, and
10 took his head and his armour, and sent them about through the land of the
11 Philistines; to announce it at their god-houses, and among the people.—His
12 armour they placed in one of their god-houses; and his head they stuck up in the
13 temple of Dagon; † and his body they hung up by the walls of Beth-shean.—
14 But, when † the inhabitants of | Jabez-Gilead learned what the Philistines had
15 done to Saul, all the valiant men set out; and, *travelling all the night*, took away the
16 body of Saul, and the bodies of his sons, and brought them to Jabez; and their
17 bones they buried under a tamarisk tree, by Jabez; and fasted seven days.

18 THUS died Saul, on account of his transgression, which he committed against the
19 LORD; both by not observing the word of the LORD, and by consulting a necro-

VARIOUS READINGS.

CH. X. ver. 5. * with him, SYR. ARAB. and P. P.—V. 6. || and his armour-bearer, and all his men, died that day,
together, SYR. with P. P. and partly ARAB. and I MS. See C. R.—V. 7. || on the other side of, SYR. and P. P.—
V. 8. † CHALD. SYR. ARAB. with P. P. and I MS.—V. 10. † SYR. and P. P. I Sam. 31. 10.—V. 11. † SEP.
SYR. ARAB. with I MS. and P. P. CHALD. and VULG. have, equivalently, *the men of*. See C. R.

EXPLANATORY NOTES.

Ch. x. Henceforward the history is, in general, the same with that already related, beginning at the last chapter of the first Book of Samuel, and ending with the second Book of Kings. It was once my intention to print both narrations in two opposite columns: and I now regret that I did not follow that plan. But the dread of that then

fashionable cry, *innovation*, prevailed over sense and reason. For the rest, the explanatory notes and critical remarks, belonging to the former narration, are almost all applicable to this, and therefore need not be repeated.

V. 10. *In one of their god-houses*: namely, in the temple of Ashtaroth. See I Sam. 31. 10.

mancer, instead of consulting the LORD. Therefore was he slain; and the kingdom devolved to David, the son of Ishai. 14

§ 17. *David, made King of Israel, taketh possession of Jerusalem.*

ALL the Israelites now assembled about David, at Hebron, saying: "Lo! we
"are thine own bone, and thine own flesh. Even in times past, when Saul was
"king, it was thou who leddest the Israelites out to battle, and back from battle. 2
"The LORD, thy GOD, had also said to thee: 'Thou shalt be the shepherd and
"ruler over my people the Israelites.'"—Thus came all the elders of Israel unto 3
Hebron, to the king: and † King David made a covenant with them before the
LORD: and they anointed David king over Israel, according to the appointment of
the LORD, by the mediation of Samuel.

THEN David and all the Israelites went to Jerusalem, which *was then called* 4
Jebus; and in which the Jebusites, the *ancient* inhabitants of the land, *still dwelled*.
Those inhabitants of Jebus said to David: "In hither thou shalt not come."— 5
David, however, took the citadel of Zion; which is *still called* the city of David.
Now David had said: "Whosoever shall, the first, smite the Jebusites, he shall be 6
"chief captain." So Joab Ben-Zeruia, being the first who went up to *smite them*,
was made chief captain.—David now dwelled in the citadel of Zion, which was 7
therefore called the city of David. He rebuild'd the city round about, from Milo: 8
but the rest of the || city Joab had spared. And David continued growing greater 9
and greater, for the LORD was with him.

§ 18. *Catalogue of David's Worthies.* Comp. 2 Sam. ch. xxiii. 8.

NOW these are the principal worthies who belonged to David; who, with all 10
the Israelites, supported him in his royalty, so as to make him reign over Israel, ac-
cording to the appointment of the LORD.—This is the catalogue of the worthies 11
who belonged to David.

|| JASHOBEAM Ben-Hachmoni was the chief of the *first* three. He, at one time,
brandishing his spear, broke through || three hundred men.—Next to him, and one 12
of the three *first* worthies, was

VARIOUS READINGS.

CH. XI. ver. 3. † SEP. SYR. and 1 MS.—V. 8. || *people*, 5 MSS. and perhaps this is the better reading.
See C. R.—V. 11. || al. *Josheb-beshebeth*. Ib. || *eight*, 2 Sam. 23. 8.

EXPLANATORY NOTE.

Ch. x. ver. 8. *But the rest of the city.* This comma has citadel, and spared the rest. The Hebrew word never
given great trouble to commentators. I think the mean- signifies to repair, or rebuild. See c. r.
ing is clear. Joab only smote the Jebusites who were in the

13 ELEAZAR Ben-Dodo, an Ahohite. He was with David at Phas-damim; † where, the Philistines being assembled to battle, and the men of Israel giving way, he resisted and smote the Philistines, until his hand (which had stuck to the sword) was weary: and, *by him*, that day, the LORD wrought a great deliverance: the people only followed him to the spoil.—Next to him, was

SHAMAH Ben-Agah, an Hararite; who, | when the Philistines were assembled at Lehi (where a spot of ground was full of barley), and when the people were
14 fleeing from the Philistines, placed himself in the midst of that spot, and rescued it, and smote the Philistines: thus, *by him*, the LORD wrought a great deliverance.

15 THESE *first* three, of the thirty, had gone down to David, unto the rock, at the cave of Adulam; when the host of the Philistines were encamped in the vale of
16 Rephaim. Now, when David was in that strong hold (a garrison of Philistines being then posted at Beth-lehem), David longed and said: "Who will give me a
17 draught of water from the well of Beth-lehem, that is by the *city-gate*?" On
18 which, those three *worthies* broke through the host of the Philistines; and, having drawn water out of the well of Beth-lehem, that was by the *city-gate*, they took and brought it to David. David, however, would drink none of it; but poured it
19 out, *as a libation*, to the LORD. For he said: "My GOD preserve me from doing
such a thing! Shall I drink the life-blood of these men; who have brought it at
"the risk of their lives?" So he would not drink it.—Such deeds did those three
worthies.—*Next to them* was

20 ABISHAI, the brother of Joab, the chief of the *second* three. For he, brandish-
21 ing his spear, broke through three hundred men; and *hence* had a name among the
second three: Of the *second* three he was more honourable than two, and was their
chief: yet he came not up to the *former* three.—*Next to him* was *

22 BENAIAH Ben-Joiadah (the son of a wealthy man of Kabzeel), great in ex-
ploits. He slew two large lions of Moab. He, also, in the time of snow, went
23 down and slew another lion in a pit. He, moreover, slew an eminent Egyptian,
five cubits high: and although the Egyptian had a spear in his hand, like a weaver's
24 beam, he went up to him with a staff; and, pulling the spear out of the Egyptian's
hand, slew him with his own spear. Such deeds did Benaiah Ben-Joiadah;
25 and *hence* had a name among the *second* three. He was more honourable than
the *following* thirty: but he came not up to the *first* three.—Him David made his
own adjutant.

26 The other worthies of the army were
ASAEL, Joab's brother.

VARIOUS READINGS.

V. 13. † All this is added from Samuel; and is absolutely necessary to connect and reconcile the text
See C. R.—V. 21. * One of the second ternary of worthies seems here to be wanting. See the note on

2 Sam. 23. 19.

| | |
|---|----|
| ELHANAN Ben-Dodo, of Beth-lehem. | |
| SHAMOTH, an Harodite. | 27 |
| † ELIKAH, an Harodite. | |
| HELEZ, a Phelonite. | |
| IRAH Ben-Ikesh, a Thekoite. | 28 |
| ABIEZER, an Anathothite. | |
| SIBCHAI, an Hufhathite. | 29 |
| ILAI, an Ahohite. | |
| MAHARAI, a Netophathite. | 30 |
| HELED Ben-Baanah, a Netophathite. | |
| ITHAI Ben-Ribai, of Gibeon-of-Benjamin. | 31 |
| BENAIAH, a Phirathonite. | |
| HURAI, of Nahal-gaash. | 32 |
| ABI-EL, an Arbathite. | |
| AZMAVETH, a Barhumite. | 33 |
| ELIABAH, a Shaalbônite. | |
| *** Ben-Hafsiem, a Gizonite. | 34 |
| JONATHAN Ben-Shageh, a Hararite. | |
| ANIAM Ben-Shachar, an Ararite. | 35 |
| ELIPHAL Ben-Ur. | |
| HEPHER, a Mecherathite. | 36 |
| ANIAH, a Phelonite. | |
| HEZRO, a Carmelite. | 37 |
| NAARAI Ben-Azbai. | |
| JOEL Abi-Nathan. | 38 |
| MIBHAR Ben-Agari. | |
| ZELEK, an Ammonite. | 39 |
| NAHARAI, a Berothite, armour-bearer to Joab Ben-Zeruia. | |
| IRAH, an Ithrite. | 40 |
| GAREB, an Ithrite. | |
| URIAH, an Hethite. | 41 |
| ZABAD Ben-Ahlai. | |
| ADINAH Ben-Shizah, a Reubenite; and the chief of thirty Reubenites. | 42 |
| HANAN Ben-Maachah. | 43 |
| JOSHAPHAT, a Mithnite. | |

VARIOUS READINGS.

V. 27. || al. *Shamah*. Ib. † From Sam. 23. 25.—V. 29. || al. *Zahmon*.—V. 32. || al. *Abi-albon*.—V. 33. al. *Armatb*, or *Armaveth*.—V. 34. || al. *Ben-Shimeab*.—V. 35. || al. *Elephalet Ben-Absbai*.—V. 35 and 36. || Instead of these two names, Samuel has only *Eliam Ben-Abithophel*, a *Maachathite*.—V. 37. || al. *Hezrai*.—V. 38. || al. *Ben-Nathan*. Ib. || Samuel has *Baniab*, a *Gadite*.—V. 41. The names from this to the end of the chapter are not in Samuel.

- 44 UZIAH, an Ashtherathite.
 SHAMAH and JEHIEL, the sons of Horhan, an Aroerite.
 45 JEDAIEL Ben-Shimri, and his brother JOHAN, Thizites.
 46 ELIEL, a Mahavite.
 JERIBAI, and JOSHAVIAH, the sons of Elnaam.
 ITHMAH, a Moabite.
 47 ELIEL, OBED, and JAPHIEL, Mesobaïtes.

§ 19. *Another Catalogue of David's first Associates.*

- 1 THESE are they who came to David, unto Ziklag; where he had shut himself
 up, because of Saul Ben-Kish: and were among his valiant auxiliaries in the war.
 2 OF the Benjaminites, Saul's own brethren, were *the following* men armed with
 bows; who could throw stones *from the sling*, or arrows from the bow, either
 3 with the right hand or the left.—Ahiezer, (who was the chief) and Joash, *both*
 sons of Shemaah, Gibeathites;—Jeziel and Phelet, sons of Azmaveth;—Bera-
 4 chah;—Jehu, an Anthothite;—Ishmaiah, a Gibeonite, the most valiant of thirty,
 and over thirty;—Jeremiah;—Jahaziel;—Johanan;—Jozabad, a Gederathite;—
 5 Eluzai;—Jerimoth;—Bealiah;—Shemariah;—Shephathiah, an Haruphite;—
 6 Elkanah, and Jeshiah; and Azareel, and Joezer, and Jashobeam, Korahites;—
 7 Joelah, and Zebadiah, sons of Jeroham, of Gedor.
 8 OF the Gadites, there came over to David, unto the strong hold in the wilder-
 ness of *Judab*, the following valiant and warlike men; expert in the use of shield
 and lance; in aspect like lions; and swift, as the antelopes upon the mountains:
 9 Ezer, the first;—Obadiah, the second;—Eliab, the third;—Mishmanah, the
 10 fourth;—Jeremiah, the fifth;—Athai, the sixth;—Eliel, the seventh;—Johanan,
 11 the eighth;—Elzabad, the ninth;—Jeremiah, the tenth;—Machbanai, the
 12 eleventh. These Gadites were captains of the host: the least of them commanded
 13 an hundred, the greatest a thousand *men*. These are they who, in the first month,
 14 crossed the Jordan, when it had overflowed all its banks, and || inundated all the
 valleys both on the east side and on the west.
 15 Now, when the children of Benjamin and of Judah *first* came to David unto the
 16 strong-hold; David went out to meet them, and addressed them, and said to them:
 “If ye come peaceably to mine assistance, mine heart shall be one with yours:
 “but if ye come to betray me to mine enemies, although I have done no wrong,
 17 “may the GOD of our forefathers see, and reprove *your design!*” Then Amasai,
 18 the chief of || those captains, with emotion *exclaimed*: “Thine we are, O David!

VARIOUS READINGS.

CH. XII. ver. 15. || S. one ms. only. The rest, *they put to flight*, as if it related to the men; not to the river. I am fully convinced, however, that the other is the true original reading. See. c. R.—V. 18. || al. of the thirty. See c. R.

"thine own people, son of Ishai! Luck, luck to thee; and luck to thine abettors: "for thy God assisteth thee."—On this David received them, and made them captains of bands.

SOME of the Manassites had also joined David, when he went to battle against Saul, with the Philistines; whom, however, he aided not. For the lords of the Philistines, on deliberation, dismissed him; saying: "He will make peace with his master Saul, at the price of our heads."—On his returning, then, to Ziklag, the following Manassites joined him: Adnah;—Jozabad;—Jediael;—Michael;—another Jozabad;—Elihu;—and Zilthai; captains of thousands, among the Manassites. They assisted David against the hordes of Amalekites: for they were all valiant men, and captains in the host.—Thus, day by day, there came to David auxiliaries; until they became a great host.

§ 20. *The armed Troops that came to David, unto Hebron, from the different Tribes, to make him King of all Israel.*

THESE are the numbers of the armed bands, ready for war, who came to David, unto Hebron, to transfer the kingdom of Saul to him, according to the word of the LORD.

OF the children of Judah, there were six thousand and eight hundred, armed with shield and lance, and ready for war.

OF the children of Simeon, seven thousand and one hundred valiant, warlike men.

OF the children of Levi, four thousand and six hundred. The leader of the Aaronites was Joiadah; who had with him three thousand and seven hundred: with Zadok, a youth of great valour; and twenty-two chiefs of his paternal house.

OF the children of Benjamin, the brethren of Saul, three thousand only; for as yet the greater part of them favoured the house of Saul.

OF the children of Ephraim, twenty thousand and eight hundred, valiant men; men of note, in their paternal houses.

OF the half-tribe of Manasseh, eighteen thousand were nominated, to come to make David king.

OF the children of Issachar, two hundred chiefs, intelligent, judicious men, who knew what, according to the times, was fitting for Israel to do; and had all their brethren at command.

EXPLANATORY NOTE.

V. 22. This has been supposed to be a most difficult passage, and some interpreters imagine that the knowledge here ascribed to the Issacharite chiefs is the knowledge of astronomy. I believe it means no more than that they had prudence to see what, at this conjuncture, was fittest to be done, for the public good: which I have tried to express in my version; without soliciting the text. See c. x.

- 33 OF the children of Zabulon, fifty thousand warriors, expert in the use of all warlike weapons, and who enlisted without duplicity.
- 34 OF the children of Naphthali, a thousand captains, and with them thirty-seven thousand men, armed with shield and lance.
- 35 OF the Danites, twenty-eight thousand and six hundred expert warriors.
- 36 OF the Asherites, forty thousand trained and expert warriors.
- 37 OF the Reubenites, Gadites, and the other half-tribe of Manasseh, beyond the Jordan, an hundred and twenty thousand armed with all sorts of warlike weapons, fit for battle.
- 38 ALL these trained warriors came with a sincere disposition unto Hebron, to make David king over all Israel. The rest of the Israelites were, likewise, all of one mind to make David king.
- 39 THEY were, there, with David three days, eating and drinking. For their brethren had prepared *viſuals* for them. And their next neighbours, as far as the tribes of Issachar, and Zabulon, and Naphthali, had brought eatables, on asses, and on mules, and on oxen: meal, caked figs, and bunches of raisins; with wine and oil; and herds and flocks, in abundance. For great was the joy in Israel.

§ 21. *The Ark of the Covenant brought from Kirjath-jearim.*

- 1 DAVID, having first consulted with the captains of thousands, and of hundreds; with every leading man: said to the whole assembly of Israelites: "If it
- 2 "seem good to you, and if it please the LORD, our GOD; let us instantly send
- 3 "a message to all the rest of our brethren, throughout the whole land of Israel;
- 4 "and let them, together with the priests and Levites, which are in their respective
- 5 "cities or suburbs, assemble about us: and let us bring hither the ark of our
- 6 "GOD: for, in the days of Saul, we consulted not the Lord, at it." The whole assembly agreed, that this should be done: for the thing seemed right in the eyes
- 7 of all the people. So David convened all the Israelites, from Sihor of Egypt, unto the entrance of Hamath, to bring the ark of || GOD from Kirjath-jearim. Then David, with all those Israelites, went to Baala, (that is, Kirjath-jearim) which belonged to Judah, to bring thence the ark of the LORD-GOD; at which was used
- 8 to be invoked the name of the LORD, residing between the cherubs. The ark they placed upon a new cart, and brought it from the house of Aminadab; Uzah and || his brothers, | the sons of Aminadab, conducting the cart: while David and all the Israelites played and sang, with all their might, before the LORD; on harps,

VARIOUS READINGS.

CH. XIII. ver. 5. || the LORD, SYL. and 4 MSS.—V. 7. || Others render *Ahio*, making it a proper name.

EXPLANATORY NOTE.

V. 33. *Without duplicity*; lit. *without a heart, and a heart*. It may also mean *unanimously*.

and psalteries, and tabours, and cymbals and trumpets. But when they came to the threshing-floor of || Chidon, the oxen starting, Uzah put forth his hand, to lay hold of the ark: when the LORD was so incensed against Uzah, for having laid his hand upon the ark, that he smote him *on the spot*; and there he died, before GOD. David was now grieved, because the LORD had stricken Uzah: and the place is called Pherez-Uzah (*the striking of Uzah*) unto this day. David was, that day, afraid of GOD, and said: "How can I bring home with me the ark of "GOD?" So David brought not the ark to his own home, to the city of David; but carried it aside into the house of Obed-edom, a Gathite.—Now the ark remained, in the house of Obed-edom, three months: and the LORD blessed the house of Obed-edom, and all that belonged to him.

§ 22. *The Prosperity of David's Reign, &c.*

NOW Hiram, king of Tyre, sent messengers to David, with cedar trees, and mafons, and carpenters; to build a house for him.—And when David perceived, that the LORD had established him king over Israel; and had exalted his kingdom, for the sake of his people, the Israelites; he took more wives, at Jerusalem; and begot more sons and daughters. These are the names of those sons, *who were born* to him in Jerusalem: Shamuah, and Shobab, and Nathan, and Solomon, and Ibhar, and Elishuah, and || Eliphalet, and Nogah], and Nepheg, and Japhiah, and Elifhamah, and || Eliadah, and Eliphalet.

WHEN the Philistines heard, that David had been anointed king over all Israel; they all came up to search for David: which when David learned, he went out against them. The Philistines had now come, and spread themselves in the vale of Rephaim; when David consulted || GOD, saying: "Shall I go out against the "Philistines?" The LORD answered: "Go out, for I will deliver them into thine "hands." So || David went out | to Baal-pherazim; and David having there smitten them, he said: " || GOD hath broken mine enemies before me, like a broken "water-dam." Hence the name of the place was called Baal-pherazim [*the-Baal-of-the-broken*], for there they left their idols; which David ordered to be burned with fire.

AGAIN the Philistines came up, and spread themselves in the vale † of Ra-

VARIOUS READINGS.

V. 9. || *Nachon* in Samuel.—CH. XIV. ver. 5. || wanting in P. P. 2 Sam. 5. 15. See C. E.—V. 7. || The present TEXT has *Beiliadah*, and so CHALD. and VULG. but SEP. SYR. ARAB. and P. P. 2 Sam. 5. 16. have *Eliadah*, which I think the true reading. See C. E.—V. 10. || *the LORD*, CHALD. SYR. VULG.—V. 11. || So SEP. SYR. ARAB. with at least 1 MS. and P. P. 2 Sam. 5. 20. The REST, *they came up*, that is, the Philistines. See C. E. Ib. || *the LORD*, CHALD. SYR. SEP: C. and 2 MSS.—V. 13. † SEP. SYR. ARAB. with 1 MS. and P. P. 2 Sam. 5. 22.

EXPLANATORY NOTE.

Ch. xiv. ver. 8. *He went out against them.* Comp. 2 Sam. citadel; and went not out against the Philistines, until he 5. 17. where we learn that he at first retired to the had consulted the Lord.

14 phaim]. And David consulted || GOD; who said: "Thou shalt not go out to
 "meet them: but make a circuit behind them, and come upon them by the mul-
 15 "berry trees: and when thou shalt hear the sound of a motion among the tops of
 "the mul-berry trees, then shalt thou advance to battle: for then || GOD will have
 16 "gone forth before to smite the host of the Philistines." David did as || GOD
 had commanded him; and the Philistines were smitten from || Gibeon to Gazer.—
 17 Thus was the fame of David spread over all the neighbouring lands: and the LORD
 made all the nations afraid of him.

§ 23. *The Ark brought to Jerusalem, from the House of Obed-edom.*

1 WHEN David made for himself apartments in the city of David; he also pre-
 2 pared a place for the ark of || GOD, and erected for it a pavilion.—Then David
 said: "By Levites only should the ark of || GOD be carried: for them hath || the
 "LORD | chosen to carry the ark of God; and to minister to him for ever."—
 3 David, therefore, having assembled at Jerusalem all the Israelites, to bring the ark of
 4 the LORD to its proper place, which he had prepared for it; convoked the children
 5 of Aaron, and the other Levites:—of the progeny of Koath, Uriel, the chief, and
 6 his brethren, an hundred and twenty:—of the progeny of Merari, Asaiah, the
 7 chief, and his brethren, two hundred and twenty:—of the progeny of Gershom,
 8 Joel, the chief, and his brethren, two hundred:—of the progeny of Elzaphan,
 9 Shemaiah, the chief, and his brethren, two hundred:—of the progeny of He-
 10 bron, Eliel, the chief, and his brethren, eighty:—and of the progeny of Uziel,
 Aminadab, the chief, and his brethren, an hundred and twelve.
 11 DAVID, then, having called together the high-priests, Zadok and Abiathar; and
 12 the Levites Uriel, Asaiah, Joel, Shemaiah, Eliel and Aminadab; said to them:
 "Ye are the patriarchal chiefs of the Levites: sanctify yourselves, ye and your
 "brethren; that ye may bring the ark of the LORD, the GOD of Israel, unto
 13 "† the place which | I have prepared for it: for because ye did not, the former time,
 "carry it, the LORD, our God, made a breach among us: because we sought him
 14 "not, according to the rite."—So the priests and the Levites sanctified themselves,
 15 for the purpose of bringing up the ark of the LORD, the GOD of Israel: that the

VARIOUS READINGS.

V. 14. || the LORD, CHALD. SYR. ARAB.—V. 15. || the LORD, SYR.—V. 16. || the LORD, SYR. CHALD.
 Ib. || al. Gibeon.—CH. XV. VER. 1. || the LORD, CHALD. SYR. ARAB.—V. 2. || the LORD, SYR. CHALD. and
 6. MSS. Ib. || GOD, 6 MSS. and some printed copies. See C. R.—V. 12. † CHALD. SYR. ARAB. VULG. and
 4 MSS. See C. R.

EXPLANATORY NOTES.

Ch. xv. ver. 2. *By Levites only.* &c. This was the command of Moses; which had been neglected before, in transporting the ark from Kirjath-jearim. Koathites. Elzaphan must have been a distinguished person; as he is here named before his father Uriel, and his uncle Hebron. Comp. Exod. 6, 18, 22.

V. 8. *Of the progeny of Elzaphan.* A branch of the

children of Levi might, on their own shoulders, carry the ark of GOD, on its poles; as Moses had commanded, according to the word of the LORD.

DAVID had also ordered the chiefs of the Levites to appoint such of their brethren as were skilled musicians, to raise a joyous symphony; on lutes, harps, and high-sounding cymbals. And those Levites appointed Heman Ben-Joel; and, of his brethren, Asaph Ben-Barachiah *of the progeny of Koth*. And their brethren of the progeny of Merari, Ethan Ben-Kushaiah. With these were their brethren of the second degree, Zachariah Ben- * * * and Jaziel, and Shemiramoth, and Jehiel, and Uni, and Eliab, and Benaiah, and Maashiah, and Mathathiah, and Elipheleh, and Mikaniah; and Obed-edom and Jeiel *, the door-keepers.

THE musicians, Heman, Asaph and Ethan *were to play* on high-sounding cymbals of brass:—Zachariah, Jaziel, Shemiramoth, Jeiel, Uni, Eliab, Benaiah, Maashiah, and Benaiah, on soft-sounding lutes:—and Mathathiah, Elipheleh, Mikaniah, Obed-edom, Jeiel, and Azaziah on harps of eight strings, to complete *the harmony*.—Chananiah, chief of the Levites, had the direction of the carriage of the ark because he was expert: and Barachiah and Elkanah were door-keepers of the ark.—The priests, Shebaniah, Joshaphat, Nathanael, Amashai, Zachariah, Benaiah, and Eleazar were to blow with trumpets before the ark of the LORD: and Obed-edom and Jehiah were door-keepers of the ark.

THUS David, and the elders of Israel, and the captains of thousands, went to bring up, with rejoicing, the ark of the covenant of the LORD, from the house of Obed-edom.—|| GOD being now favourable to the Levites, who carried the ark of the covenant of the LORD; they slaughtered seven bulls and seven rams; while David clothed with a muslin robe (and having moreover a distinctive mantle), with all the Levites who carried the ark; and the musicians, and Chananiah who had the charge of the carriage; and all the Israelites, brought up the ark of the covenant of the LORD, with shouting, and with the sound of cornets, and trumpets, and high-sounding cymbals, and lutes, and harps.—Now, when the ark of the covenant of the LORD was entering into the city of David, Michal, the daugh-

VARIOUS READINGS.

V. 18. * *SEP.* here adds *Azrah*: which is supposed not improbably to be the Azaziah of v. 21. See c. x.
V. 26. || *the LORD, SYN.*

EXPLANATORY NOTES.

V. 18. *The door-keepers.* i. e. The two last mentioned, *Obed-Edom* and *Jeiel*, were not only musicians; but also, in conjunction with *Barachiah* and *Elkanah*, door-keepers of the pavilion, that contained the ark. Comp. v. 24.

V. 22. In rendering this verse I follow the Chaldee paraphrast; who has alone, I think, understood his original. The other interpreters make Chananiah the director of the

music; or, as we say, the leader of the band: a meaning which the Hebrew can hardly, if at all, bear. See c. x.

V. 26. *God being now favourable.* He did not now make a breach among them, as before: because every thing was done according to the rite. Comp. ch. 13. 10.

V. 27. *A distinctive mantle,* i. e. no doubt a badge of royalty; it is uncertain of what composed. See c. x.

ter of Saul, looking out at a window, and seeing king David, dancing and playing before the ark; she despised him in her heart.

1 WHEN they had brought in the ark of GOD, and placed it in the midst of the pavilion, which David had reared for it; they offered holocausts and eucharistic
2 sacrifices, before the LORD. And when David had completed the offering of holocausts and eucharistic sacrifices, he blessed the people in the name of the
3 LORD; and to every Israelite, whether man or woman, he gave a cake of bread, a piece of roast meat, and a fritter *

4 HE then appointed certain Levites to minister before the ark; to invoke, to
5 thank, and to praise the LORD, the GOD of Israel. *Of these* Asaph was the chief; and his second was Zachariah. *Then* Jeiel and Shemiramoth, and Jehiel, and Mathathiah, and Eliab and Benaiah and Obed-edom.—*Jeiel and his company* played on lutes and on harps: but *Asaph and his company* on loud-sounding
6 cymbals: while the priests, Benaiah and Zachariah, were constantly, with trumpets, before the ark of the LORD.

§ 24. *David's first Psalm, composed on this Occasion.*

7 ON that day David first delivered into the hands of Asaph and his brethren this *Psalm, of thanksgiving to the LORD.*

8 GIVE thanks to the LORD: invoke his name:
Make his doings known, among the nations.
9 Sing to him: psalmodize to him:
Rehearse all his wondrous works.
10 Glory, glory in his holy name:
Be joyful the hearts, of those who seek the LORD.
11 Seek the LORD, and || his power: |
Seek, continually, his presence.
12 Call to mind the wonders, he hath wrought;
His prodigies, and the judgments of his mouth.
13 Ye seed of || Abraham, his servant;
Ye children of Jacob, his chosen-one!
14 He, the LORD, is our GOD;
Who judgeth the whole earth.

VARIOUS READINGS.

CH. XVI. ver. 3. * *And all the people went to their own homes,* SYR. ARAB. and P. P. 2 Sam. 6. 19.—V. 11. || *be strengthened,* SEP. Sec C. B.—V. 13. || The present TEXT has *Israel*: but SYR. ARAB. and 2 MSS. with P. P. Pf. 105. have *Abraham*, which I am convinced is the genuine reading

EXPLANATORY NOTE.

Ch. xvi. ver. 8. The first part of this thanksgiving, ten verses of Psalm 105; which see. The remaining part that is, to v. 21 inclusively, is the same with the first fif- is nearly the same with Psalm 96.

| | |
|--|----|
| He hath remembered his perpetual covenant, | 15 |
| Injoined to the thousandth generation : | |
| <i>His covenant</i> which he made with Abraham ; | 16 |
| And his oath, <i>which he gave</i> to Isaac : | |
| Which he confirmed to Jacob, as a statute ; | 17 |
| To Israel, for a perpetual covenant—saying : | 18 |
| “ To thee I will give the land of Chanaan, | |
| “ For the lot of thine inheritance :” | |
| When yet they were few in number, | 19 |
| Very few, and strangers, there. | |
| When they went from nation, to nation ; | 20 |
| And from one kingdom, to another people : | |
| He suffered no man to do them wrong ; | 21 |
| Nay, kings he reprov'd for their sake. | |
| “ Touch not, <i>said he</i> , mine anointed : | 22 |
| “ And to my prophets do no harm.” | |
| SING to the LORD ; all the earth ! | 23 |
| Announce, from day to day, his saving power. | |
| Among the nations, declare his glory ; | 24 |
| Among every people, his wondrous works. | |
| For great is the LORD, and greatly to be praised : | 25 |
| Tremendous is he, above all gods. | |
| For all the gods of the nations are idols : | 26 |
| But the LORD made the heavens. | |
| Majesty and splendor are in his presence ; | 27 |
| Power and gladness in his abode ! | |
| RENDER to the LORD, ye tribes of people ! | 28 |
| Render to the LORD glory and power : | |
| Render to the LORD the glory, due to his name. | 29 |
| Bring a donative, and come before him : | |
| Worship the LORD, with holy decency. | |
| Tremble, before him, all the earth ! | 30 |
| For, <i>by him</i> , is the globe made stable ; | |
| That it be not shaken <i>from its place</i> . | |

VARIOUS READINGS.

V. 15. || So Psalm 105, and so most probably SEP. The rest, *Remember ye*. See c. R.—V. 19. || So SEP. VULG. and P. P. Psalm 105, with 1 MS. The rest, *ye*. See c. R.—V. 26. || SEP. *our GOD*. Perhaps both were originally in the text, and the full reading was, *the LORD, our GOD*. See c. R.—V. 29. || *in the courts of his sanctuary*, SEP. No improbable reading. See c. R.—V. 30. || The last part of this verse is, in Psalm 96, placed at the end of ver. 31. See c. R.

- 31 LET the heavens be glad ; let the earth rejoice :
 Be it said among the nations : " The LORD is king."
 32 Let the sea be agitated, with all its contents :
 Let the fields exult, with all that is therein :
 33 Let the trees of the forest exult, before the LORD ;
 For he cometh, † he cometh, | to judge the earth :
 † The world he will judge, with righteousness ;
 And nations, with his own veracity. |
 34 PRAISE ye the LORD : for good is he :
 For his mercy endureth for ever :
 35 And say ye : " Save us, O GOD, our Saviour !
 " Unite and defend us, from *hostile* nations !
 " That we may celebrate thine holy name,
 " And place our glory in thy praise."
 36 Blessed be the LORD, the GOD of Israel ;
 From eternity to eternity !—And let all the people say :
 " Amen,"—and " Praise to the LORD."

- 37 Now there remained, before the ark of the covenant of the LORD, to minister
 38 continually before the ark, as the daily office required, Asaph and Obed-edom, with
 their brethren, sixty-eight : and Obed-edom Ben-Jeduthun and Hofah were door-
 39 keepers.—But the priest Zadok, and his brethren, the priests, were before the
 40 tabernacle of the LORD, in the hill-chapel at Gibeon ; *there* to offer up, on the sa-
 crifice-altar, the perpetual morning and evening sacrifice ; according to all that is
 41 written in the law of the LORD, which he gave in charge to the Israelites. And
 with them were Heman and Jeduthun, and the rest who were expressly chosen by
 42 name, to praise the LORD ; whose mercy endureth for ever ; * with trumpets,
 high-sounding cymbals, and other instruments of sacred music.—And the sons of
 Jeduthun were porters.
 43 THE people, now, all departed to their own homes : and David returned to
 bless his own family.

VARIOUS READINGS.

V. 33. † From P. P. Psalm 96. 13. Ib. † SYR. ARAB. and P. P. Psalm 96. 13.—V. 41. * Here in the TEXT is a repetition of these words: *And with them were Heman and Jeduthun.* But they seem to be an interpolation, and are wanting in SEP. At any rate, they are better omitted in a version. See C. B.

EXPLANATORY NOTES.

V. 32. *Let the sea be agitated.* Others, *Let the sea roar.*
 See C. B.

V. 34, 35 and 36, *are to be found*, with some variety of reading, in Psalm 106, verses 1, 47, 48.

V. 39. *But . . . Zadok, &c.* Although the ark had been removed to Jerusalem, the tabernacle and great sacrifice-

altar were still at Gibeon ; and there remained until the reign of Solomon. Zadok, therefore, with some other priests, and a part of the Levites, were on this occasion sent thither to offer the daily sacrifice, and perform the other duties of religion, while the other priests and Levites remained at Jerusalem ; about the ark.

§ 25. *David purposed to build a Temple to the LORD, &c.* Comp. 2 Sam. vii.

WHEN David was settled in his house, he said to the prophet Nathan: "Lo !
 " I dwell in a house of cedar; while the ark of the covenant of the LORD remain-
 " eth in a tent." Then to David Nathan said: " Do whatever is in thy mind:
 " for God is with thee."—But, that very night, the word of GOD came † to the
 prophet | Nathan, saying: " Go, tell my servant David: ' Thus saith the LORD:
 " Thou shalt not build an house for me to dwell in, who have never resided in a
 " house, since the day that I brought the Israelites † out of Egypt, | unto this
 " day: but have been moving from tent to tent, and from tabernacle to tabernacle.
 " Whithersoever I have moved, in any part of Israel, did I ever to any of the
 " judges of Israel, whom I charged with the care of my people, speak a word, to
 " that purpose, saying: Why build ye not to me a house of cedar?' To my servant
 " David then thou shalt further say: ' Thus saith the LORD: I took thee from the
 " sheep-cot, and from following a flock, that thou mightest be ruler over my peo-
 " ple, the Israelites. I have been with thee in all thine expeditions; and have cut
 " off, from before thee, all thine enemies. Thy name I will render as † great as |
 " the names of the grandees of the earth: a place, also, I will secure for my peo-
 " ple, the Israelites; and will so plant them in it, that there they shall remain, and
 " be no more removed; nor shall iniquitous men any more oppress them, as for-
 " merly; even since the time, when I appointed judges over my people, the
 " Israelites: for all thine enemies I will subdue.—Moreover, I assure thee, that the
 " LORD will build, for thee, an house: and, when thine own days shall be com-
 " pleted, and thou must go to thy forefathers, I will raise up thy seed after thee, one
 " of thine own sons; and his kingdom I will establish. He will build an house
 " for me, and I will establish, for ever, the throne of his kingdom. I will be his
 " father, and he shall be my son: my benevolence I will not withdraw from him,
 " as I did from thy predecessor; but will, for ever, settle him at mine own house
 " and in mine own kingdom; and his throne shall be, for ever, established."—Ac-
 cording to all these words, and all this vision, spoke the prophet Nathan to David.

KING David then went and placed himself before the LORD, and said: " Who
 " am I, O LORD, GOD! and what is mine house, that thou hast already so pro-
 " moted me? and, as if this were but a small thing in thine eyes, O GOD! thou
 " hast spoken of thy servant's house for a great while to come; and hast pro-

VARIOUS READINGS.

CH. XVII. ver. 3. † SYR. ARAB. and 7 MSS.—V. 5. † CHALD. SYR. ARAB. See C. R.—V. 8. † SYR. ARAB. and
 8 MSS. with P. P.

EXPLANATORY NOTES.

Ch. xvii. ver. 10. *The Lord will build, for thee, an house,*
 i. e. give thee a numerous posterity, and continue the
 royalty in thy line.

V. 17. *And hast provided, &c.* In Samuel there is
 only: *Such, O Lord, God! is the custom of mankind.* The

meaning in both places seems to be the same: namely,
 that God acted with regard to David, as men are wont
 to act with respect to their posterity; in providing for
 their welfare. See C. R.

“ vided for me, according to the custom of men of high degree, O LORD GOD !
 18 “ What more, then, needeth David say to thee, for the honour *which thou hast*
 19 “ *done* to thy servant, since thou, O LORD, knowest thy servant? For *thy* thine
 “ own word’s sake |, and out of thine own bounty, thou doest all these great
 20 “ things; | which thou hast made known to thy servant.—Great, therefore, art
 “ thou |, O LORD! there is none like thee; no *real* God but thyself; according
 21 “ to all that we have heard, with our own ears. For what nation on the earth is
 “ like thy people, the Israelites? *What nation is there*, which any god hath gone to
 “ redeem for a peculiar people; and hath acquired so great a name, or done so
 “ great and wonderful things; *as thou hast done*, by expelling, from before thy peo-
 “ ple, whom thou redeemedst for thyself out of Egypt, *whole* nations, and their
 22 “ gods?—For thy people, the Israelites, thou hast made thine own people for
 23 “ ever; and thou, O LORD! art become their GOD.—And now, O LORD! may
 “ the words which thou hast spoken to thy servant, concerning his house, be con-
 24 “ firmed for ever; and do as thou hast said: so shall thy name be | trusted, and |
 “ magnified for ever, *by posterity*, saying: ‘ The LORD of hosts, || the GOD of
 “ Israel, is to Israel a GOD indeed.’ |—And let the house of thy servant David be
 25 “ established, in thy presence. For, since thou, O my GOD! hast said, in the
 “ hearing of thy servant, that thou wilt build for him an house, thy servant hath,
 26 “ thence, presumed to pray thus before thee. As then, O LORD, thou art *truly*
 27 “ GOD, and hast promised this goodness to thy servant, be it thy pleasure so to
 “ bless the house of thy servant, that it may continue for ever in thy presence, and
 “ with thy blessing, O LORD, may it ever be blessed.”

§ 26. *David’s Victories over the Philistines, Moabites, &c.* Comp. 2 Sam. viii.

1 AFTER this, David smote the Philistines, and subdued them: for out of the
 2 hands of the Philistines he took Gath, and its dependent towns.—He also smote the
 Moabites: so the Moabites became David’s subjects, and brought him presents.—
 3 David also smote || Hadar-ezer, king of Zoba, at Hamath, as he was going to
 4 re-establish his power, by the river Euphrates. From him David took a thousand
 chariots, seven thousand horse, and twenty thousand foot. All the chariot-horses
 5 David houghed; save a reserve for one hundred chariots. And as the Syrians of

VARIOUS READINGS.

V. 19. || I follow the reading of Samuel. The TEXT here has: *For thy servant’s sake*, which makes no cohe-
 rent sentence. Ib. || Again I follow the reading of Samuel. The present TEXT runs thus: *to make known*
all these great things. Both this and the next verse have several corruptions in them. See c. x.—V. 24. ||
 wanting in Samuel. Ib. || *is the GOD of Israel*. This is all that is in Samuel: and some critics have deem-
 ed the addition an interpolation. Perhaps the original reading here was: *the GOD of Gods, is a God to*
Israel. See c. x.—CH. XVIII. ver. 3. || *al. Hadad-ezer*.

Damascus had come to succour Hadar-ezer, king of Zoba, David slew of the Syrians twenty-two thousand men. And in Syria of Damascus David put † garrisons; 6 and the Syrians became David's subjects, and brought him presents:—Thus the LORD favoured David in all his expeditions. The golden shields, that were found 7 on the servants of Hadar-ezer, David took and brought to Jerusalem. And from 8 || Tibhath, and from || Chun, cities of Hadar-ezer, David brought a very great quantity of brass, of which Solomon made the brasen sea, the pillars, and the other utensils of brass; *for the temple.*

WHEN Thoü, king of Hamath, heard that David had smitten the whole host 9 of Hadar-ezer; he sent his own son Adoram to king David, to greet and congratulate him, for his having fought against Hadar-ezer and smitten him: for Hadar-ezer was at war with Thoü. *He also brought with him all sorts of vessels of gold and of silver, and of brass; which king David, likewise, dedicated to the LORD; 11 together with the silver and the gold, which he took from the other nations, from || Syria, from Moab, from the Ammonites, from the Philistines, and from Amalek.*

MOREOVER, Abishai Ben-Zeruia having slain of the Edomites, in the vale of 12 Melah, eighteen thousand men; he put garrisons in Edom: and all the Edomites 13 became David's subjects. For the LORD favoured David in all his expeditions.

THUS David reigned over all Israel; and administered judgment and justice to all 14 his people.—Joab Ben-Zeruia was over the host; Jothaphat Ben-Ahilud was recorder; Zadok Ben-Ahitub and || Abiathar Ben-Ahimelech | were the priests; 15 || Seraiah was the scribe; Benaiah Ben-Joiadah was over the Cherethites and the 17 Phelethites; and David's own sons were chiefs about the king.

§ 27. *David's Messengers ill used by the King of the Ammonites: and a War the Consequence.* Comp. 2 Sam. x.

AFTER this, it happened, that Nahash, king of the Ammonites, died; and 1 his son † Hanun reigned in his stead. Then David said: "I will shew kindness 2 " to Hanun Ben-Nahash, because his father shewed kindness to me."—So David sent messengers to console him, for his father's death. But when David's servants arrived in the land of the Ammonites, to console Hanun; the Ammonite chiefs 3 said to Hanun: "Doth David, in thine eyes, honour thy father, in his sending com-
" fortors to thee? Are not his servants come to thee || to spy, explore and subvert

VARIOUS READINGS.

V. 6. † All the ant. vv. with P. F. 2 Sam. 8. 6.—V. 8. || In Sam. it is *Bethab.* Ib. || In Sam. it is *Berothai*, and so read SYR. and ARAB. here.—V. 11. || The present TEXT has *Edom*, but I believe the true reading to be that of Samuel. See C. R.—V. 16. || The TEXT, both here and in Samuel, hath *Ahimelech Ben-Abiathar*. See VAR. READ. and C. R. on 2 Sam. 8. 17. Ib. || So SYR. and ARAB. with P. F. The rest have *Shibab.*—CH. XIX. VCT. 1. † SEP. SYR. ARAB. and 5 MSS.—V. 3. || to *spy the city, and to explore the land*, SEP. and partly SYR. more similar to the reading in P. F.

4 "the land?"]—On this Hanun took David's servants, and shaved them, and cut off
5 their garments by the middle, at the buttocks, and dismissed them.—When *some*
persons came and told David, what had been done to the men, he sent to meet
them (for the men were greatly ashamed); and the king said: "Stop at Jericho,
"until your beards be grown: then return."

6 THE Ammonites now saw that they had made themselves odious to David: so
Hanun and the Ammonites sent a thousand talents of silver, to hire chariots and
7 horsemen, from Mesopotamia, and from Aram-Maacha, and from Zoba. They
hired thirty-two thousand riders; beside the king of Maacha and his people: and
8 came and encamped at Medeba.—When David heard of this, he sent out Joab,
9 with the whole host of valiant men. And the Ammonites came out, and formed in
battle-array before the gate of the city; while the kings who had come to *their*
10 *assistance* were *posted* apart in the fields.—When Joab saw that he had against him
a front of battle, both before and behind, he made a selection of all the choice men
11 of Israel, and arrayed them against the Syrians: and the remainder of the people
he committed to his brother Abishai, that he might array them against the Ammo-
12 nites. "If the Syrians," said he, "be too strong for me, then thou must succour
13 "me: and if the Ammonites be too strong for thee, I will succour thee: be of
"good courage, and let us act valiantly for our people, and for the cities of our
14 "GOD: and may the LORD do that, which is right in his own eyes."—Then
Joab, and the people that were with him, approached to battle against the Syrians,
15 who fled before him. And when the Ammonites saw, that the Syrians were flee-
ing, they too fled before Abishai, and went back into the city; on which Joab
came to Jerusalem.

16 WHEN the Syrians saw themselves thus defeated by the Israelites, they sent
messengers, and brought over those Syrians that were beyond the river *Euphrates*:
and *they came to Helam*, led on by || Shophach, the chief captain of Hadar-ezer's
17 host. When this was told to David, he assembled all the Israelites; and, passing
over the Jordan, || came upon them, and drew up against them. Now when
David had put his men in battle-array against the Syrians, they fought with him:

VARIOUS READINGS.

V. 16. || *Shobach* in Samuel, and here, in SYR.—V. 17. || So the present TEXT. But I suspect that the true
reading is *came to Helam* Comp. 2 Sam. 10. 17. and see c. R.

EXPLANATORY NOTES.

Ch. xix. ver. 4. *And shaved them*, i. e. as we read in Sa-
muel, he shaved one half of their beards: a reading which
the Syriac translator follows here.

V. 7. *Thirty-two thousand riders*. Our translators ren-
dered *chariots*: but the Hebrew word does not always
mean a *chariot*: and here it must certainly be taken in a

more general signification: namely, for all those Syrian
auxiliaries who rode either on chariots or on horses. And
indeed the numbers in Samuel (exclusive of the men of
Maacha, who were probably foot-soldiers) amount exactly
to 32000. Comp. 2 Sam. 10. 6. and see c. R.

but the Syrians fled before the Israelites; and David destroyed *seven hundred chariots*, seven thousand horse, and forty thousand foot. Shophach, also, the captain of the host, he killed.—So when the servants of Hadar-ezer saw, that they were worsted by the Israelites, they made peace with David, and became his subjects: nor would the Syrians give any more assistance to the Ammonites.

§ 28. War with the Ammonites, and with the Philistines. Comp. 2 Sam. xi. and xii.

ON the return of the year, at the season when kings are wont to go out to war, Joab led forth a powerful host, and wasted the country of the Ammonites; and went and besieged Raba; while David remained at Jerusalem. And Joab smote Raba, and destroyed it: and David took the crown of their king from off his head; and found its weight to be a talent of gold; beset with precious stones: this was put upon the head of David. Out of the city he also brought a very great booty: and the inhabitants he brought forth, and cut them with saws, and iron harrows, and axes: thus David treated all the cities of the Ammonites.—Then David, and all the people, returned to Jerusalem.

AFTER this, there happened to be a battle with the Philistines, at || Gezer; when Sibechai, the Hushathite, slew || Siphai of the race of Raphaïtes: and the Philistines were subdued.—There was another battle with the Philistines; when Elhanan || Ben-Jair slew Lahmi, a brother of Goliath the Gathite, the staff of whose spear was like a weaver's beam.—Yet, again, there was a battle at Gath, where a man of gigantic size, who had twenty-four fingers and toes, six on each hand, and six on each foot (for he too was of the Raphaïte race), defied the Israelites: but Jonathan, the son of || Shimeah David's brother, slew him.—These were of the race of Raphaïtes, in Gath; and fell by the hand of David, or by the hands of his servants.

§ 29. David is tempted to number the People—A grievous Pestilence ensueth. Comp. 2 Sam. xxiv.

SATAN, now, set himself against Israel, and tempted David to number the Israelites. So to Joab, and to the rulers of the people, David said: "Go, number the

VARIOUS READINGS.

CH. XX. ver. 4. || al. Gob. Ib. || al. Sopb.—V. 5. || al. Ben-Jaars-origim.—V. 7. || al. Shamab.

EXPLANATORY NOTES.

V. 18. *Sees hundred chariots*, &c. The words in *Italic* are taken from Samuel x. 18. See the note and c. r. on that place.

Ch. xx. The history of David's adultery is here altogether omitted; as well as some other particulars of the war, which may be seen in Samuel.

V. 3. *And cut them with saws*. This act of cruelty has been attempted to be explained away, by some ancient as well as modern interpreters: but their attempts, I think,

have not been successful. See c. r.

Ch. xxi. ver. 1. *Satan*, i. e. the Adversary. In the parallel place, 2 Sam. 24. 1. God is said to have tempted David: and this is perfectly consonant with the theology of that time. The writer or compiler of Chronicles, who lived after the Babylonish captivity, seems to have imbibed the doctrine of a good and a bad spirit; and makes the latter tempt David. See the c. r. on Samuel.

3 "Israelites, from Beer-sheba unto Dan; and bring the number of them to me,
 "that I may know it." But Joab said: "May the LORD make his people an
 "hundred times so many more as they are: but, my lord-king! are they not all
 "my lord's subjects? why then would my lord require this thing? why would he
 4 "be, to Israel, a cause of transgression?"—Nevertheless, the king's will prevailed
 against Joab: so Joab departed; and, having traversed all Israel, returned to Jeru-
 5 salem. And Joab gave to David the sum of the number of the people. In all
 Israel, there were eleven hundred thousand men, who drew the sword; and in
 6 Judah four hundred and seventy thousand men, who drew the sword. But
 among these were not counted the Levites and Benjaminites: for the king's order
 7 was odious to Joab.—The thing was also evil in the eyes of the LORD; and
 8 therefore he smote the Israelites. David now said to GOD: "I have greatly sinned,
 "in doing this thing: but now, I beseech thee, remit the iniquity of thy servant,
 9 "for very foolishly have I acted."—Then the LORD spoke to Gad, the seer || of
 10 David, | saying: "Go, and tell David, saying, 'Thus saith the LORD: I offer thee
 11 "three choices; choose thou one of them, that it I may inflict on thee.'"—So Gad
 came to David, and said to him: "Thus saith the LORD: 'Choose for thyself,
 12 "either a famine of three years, or a defeat of three months before thy foes, their
 "sword, all the while, overtaking thee; or else, the sword of the LORD, a pesti-
 "lence in the land, and a destroying angel of the LORD, through all the boundaries
 "of Israel.' Consider, therefore, with yourself, what answer I shall return to him
 13 "who sent me."—Then David said to Gad: "I am in a great strait: let me fall into
 "the hands of the LORD; for many are his mercies; but let me not fall into the
 14 "hands of men."—So the LORD sent a pestilence among the Israelites; and there
 15 fell of them seventy thousand men. || GOD had even sent an angel to Jerusalem,
 to destroy it; but while he was destroying, the LORD beheld, and relented, and
 said to the angel: "Enough! stop, now, thine hand."—The angel of the LORD
 16 was then by the threshing-floor of || Ornan, a Jebusite: when David raised his
 eyes, and saw the angel of the LORD standing between the earth and the heavens,
 with a drawn sword in his hand, stretched out over Jerusalem. Then David, and
 17 the elders of Israel, clothed in sack-cloth, fell upon their faces: and David said to
 GOD: "Was it not I, who commanded the people to be numbered? I am he,
 "who have sinned, and done evil indeed: but that flock! what have they done?
 "Let thine hand, I pray thee, O LORD, my GOD! be against me, and against
 18 "my father's house; but not against thine own people, to destroy them."—On this,
 the angel of the LORD commanded Gad to tell David, to go and erect an altar to

VARIOUS READINGS.

V. 9. || Wanting in SEP. VAT. SYR. ARAB. and 2 MSS.—V. 15. || *the LORD*, CHALD. SYR. and 1 MS.—
 V. 16. || *al. Araunab*, which I take to be the true name. See C. R.

the LORD, in the threshing-floor of Ornan, the Jebusite. So David went, at the word of Gad, which he had spoken in the name of the LORD.—And Ornan turned about, and saw the || angel; and his four sons were with him, hiding themselves.—Ornan was then threshing wheat: and as David was coming towards Ornan, Ornan looked up, and saw David; and coming out of the threshing-floor, he prostrated himself on the ground before David. And David said to Ornan: “Grant me the place of the threshing-floor: for the full price thou shalt grant it me; that I may, on it, build an altar to the LORD; that the pestilence among the people may be stopped.” Then Ornan said to David: “Take it: and let my lord-king do with it what pleaseth him. Lo! I give thee the oxen for holocausts, the threshing-instruments for wood, and the wheat for a donative; the whole I give.” But king David said to Ornan: “Nay; I must assuredly buy it for the full price; for I will not take, for the LORD, what is thine; nor will I offer holocausts, without cost.”—So David gave to Ornan, for the place, || six hundred shekels of gold,] full weight. There David builded an altar to the LORD, and offered holocausts, and eucharistic sacrifices; and invoked the LORD, who answered him from the heavens, by fire, upon the altar of holocausts.—The LORD then commanded the angel, to put his sword again into its sheath. Now, when David saw that the LORD had answered him, at the threshing-floor of Ornan, he, from that time, sacrificed there: for although the tabernacle, which Moses had made in the desert, and the altar of holocausts, were at that time at the hill-chapel, † which was | at Gibeon, David had not the power to go thither, to consult God; so terrified was he at the sword of the angel of the LORD. David therefore said: “This is now the abode of the LORD GOD; and this an holocaust-altar for Israel.”

§ 30. *David maketh Preparations for building a Temple.*

DAVID now gave orders to call together all the aliens, who were in the land of Israel: and he set stone-bewers to cut square stones, for the building of the house of God. Iron, also, in abundance for the door-nails of the gates, and the joinings, David prepared; with brass, abundant; beyond weight; and cedar trees

VARIOUS READINGS.

V. 20. || *king*, SEP. and 1 MS. which reading is preferred by Houbigant: and is indeed very plausible. But the whole verse has an awkward form; and is wanting in P. P. 2 Sam. See the note below, and C. R.—

V. 25. || In Samuel the sum is only *fifty shekels of silver*. Reconcile the two numbers, who can.—

V. 29. † CHALD. and 16 MSS.

EXPLANATORY NOTE.

V. 20. Though I have tried to render this verse, according to the present text; I confess I find little coherence either in itself; or with the context. The reading adopted by Houbigant does something to clear up the matter: but not all. The Syriac and Arabic translators must have read very differently indeed: for they make David, not Ornan, here *see the angel*; and *see him ceasing* from further destruction.—If the verse were entirely omitted, there would be no loss, and a much better connexion.

- without number: for the Zidonians and the Tyrians brought to David cedar-trees, in great abundance. For David said: "My son Solomon is yet but a tender youth, and the house to be builded for the LORD, must, for its grandeur, its height, and its beauty, be famous through all countries: I will, therefore, now make preparation for it."
- HE then called for his son Solomon, and charged him to build an house for the LORD, the GOD of Israel. "My son, (said he to Solomon) I myself had it *once* in my mind to build an house to the name of the LORD, my GOD: but the word of the LORD came to me, saying: 'Much blood hast thou shed; and great wars hast thou carried on: thou shalt not build an house to my name, because so much blood thou hast, in my sight, shed upon the earth. Lo! a son is born to thee, who shall be a man of rest; for rest I will give him from all his enemies around; so that Solomon [*the pacific*] shall be his name; and peace and quiet I will in his days give to Israel: Let him build an house to my name. For he shall be my son, and I his father; and I will establish, for ever, the throne of his kingdom over Israel.'—Now, my son, the LORD will be with thee, and thou shalt prosper: and shalt build the house of the LORD, thy GOD, as he hath said of thee: may the LORD, only, give thee knowledge and prudence; and direct thee, in the government of Israel, to observe the law of the LORD, thy GOD. Then shalt thou prosper, if thou be careful to keep the statutes and decrees, which the LORD gave in charge to Moses, for the Israelites. Be firm and resolute; fear not, nor be dismayed.—Lo! with pains I have prepared, for the house of the LORD, an hundred thousand talents of gold, and a thousand thousand talents of silver; and brass and iron, abundant beyond weight. Timber also and stones I have prepared; to *all* which thou canst add. Workmen, also, thou hast with thee in abundance; hewers and workers of stone and timber; and all sorts of ingenious men for every kind of work. Having gold then and silver; and iron and brass, beyond calculation; set about the work; and may the LORD be with thee."—Moreover, David gave in charge to all the chiefs of Israel, to assist his son Solomon. "Is not the LORD, your GOD, with you? (said he) and hath he not given you rest on every side? since the *old* inhabitants of the land he hath put under my power, and the country is subdued before the LORD, and before his people. Set then your hearts and your souls to seek the LORD, your GOD; and set about building the sanctuary of the LORD, your GOD; that the ark of the covenant of the LORD, and the utensils hallowed to GOD, may be brought into the house, that is to be builded to the name of the LORD."

EXPLANATORY NOTES.

Ch. xxii. ver. 5. *Must, for its grandeur, &c.* It is not his excellence, his name, and his glory among all, &c. See c. r. easy to render the original literally: nor am I sure that V. 14. *Lo! with pains.* Others render; in my power—it may not have another meaning; namely, *must magnify* *ty*; others, in my affliction. See c. r.

§ 31. *Solomon made King. Number and Distribution of the Levites.*

DAVID, now old and full of days, made his son Solomon king.—He then assembled all the chiefs of Israel, with the priests and the Levites.—Now the Levites were mustered from the age of thirty years, upward: and their number, when polled man by man, was thirty-eight thousand.—“Of these,” *† said David,* “let twenty-four thousand superintend the work of the house of the LORD; let six thousand be scribes and judges; let four thousand be door-keepers; and let four thousand praise the LORD, with the instruments which I have made for that purpose.”

Now David divided them into courses, according to the sons of Levi, Gerson, Koath, and Merari.—*At the head* of the Gersonites were || Laadan and Shimei. The sons of Laadan (who was the chief) were Jehiel, Jotham, and Joel, three: these were the patriarchal chiefs of the Laadanites.—The sons of Shimei were Jahath, Zizah, Jeush, and Beriah: these four were the sons of Shimei. Jahath was the chief, and Zizah the second: but as Jeush and Beriah had not a numerous progeny, they were accounted but one patriarchal house.

THE sons of Koath were Amram, Izhar, Hebron, and Uziel; four.—The sons of Amram were Aaron and Moses. Aaron was selected, he and his sons for ever, to have the administration of the most holy things; to burn incense before the LORD, to be his ministers, and to bless *the people* in his name, for ever.—The sons of Moses, the man of GOD, were also reckoned in the tribe of Levi. The sons of Moses were Gershom and Eliezer. Of the sons of Gershom Shabuel was the chief: and of the sons of Eliezer Rehabiah was the chief. Eliezer had no other sons; but the sons of Rehabiah were very numerous.—Of the sons of Izhar, Shelomith was the chief.—Of the sons of Hebron Jeriah was the chief, Amariah the second, Jahaziel the third, and Jekameam the fourth.—Of the sons of Uziel Michah was the chief, and Jeshiah the second.

THE sons of Merari were Mahli and Mushi.—The sons of Mahli were Eleazar and Kish. Eleazar died without sons, but had daughters; whom their kinsmen the sons of Kish took for wives.—The sons of Mushi were Mahli, Eder, and Jerimoth, three.

THESE were the progeny of Levi, according to their paternal houses and patriarchal chiefs; as they were now mustered, by name and poll, from the age of twenty years upward; to do the work of the ministry of the house of the LORD.

For

VARIOUS READINGS.

CH. XXIII. ver. 4. *†* The words in *Italic* seem to have dropped out of the TEXT: at any rate they must be supplied to reconcile the sequence. See c. II.—V. 7. || *al. Libni.*

EXPLANATORY NOTE.

Ch. xxiii. ver. 24. *From . . . twenty years.* In a former muster the temple to be built, with its courts, chambers, and pur-
 asr he had made thirty years the period: but reflecting that lieus, would require a greater number of attendants, he

25 For David said: "The LORD, the GOD of Israel, hath given rest to his people;
 26 "and will henceforth reside in Jerusalem for ever: so that the Levites shall no
 "more have the tabernacle to carry about, nor any of the utensils for its service."
 27 Therefore, by the last orders of David, were the Levites mustered from the age of
 28 twenty years, upward; because their office was to wait upon the sons of Aaron,
 for the service of the house of the LORD: to have the inspection of the courts and
 chambers of the temple, to keep clean the whole holy place, and do the other service-
 29 work of the house of GOD: namely, the arrangement of the presence-bread; the
 care of the fine flour for donatives, and the unleavened cakes, whether done on a
 30 fire-plate, or in a frying-pan; and to see that all be of due size and measure. Also,
 31 to attend every morning, and likewise in the evening, to praise the LORD; and to
 be perpetually before the LORD, on sabbaths, new-moons, and stated festivals, at
 the offering of every sacrifice to the LORD, according to the number, and accord-
 32 ing to the rite prescribed to them. Thus were they to guard the convention-tent,
 and the sanctuary, and to attend to the orders of their brethren, the sons of Aaron,
 in the service of the house of the LORD.

§ 32. Distribution of the Aaronites into twenty-four Classes.

1 THE distribution of the progeny of Aaron into classes, was as followeth.—The
 2 sons of Aaron were Nadab, Abiu, Eleazar and Ithamar. But Nadab and Abiu dy-
 ing before their father, and having no children, Eleazar and Ithamar had the
 3 priestly office. Now when David distributed the Aaronites into classes, Zadok
 was at the head of the progeny of Eleazar, and || Abiathar Ben-Ahimelech | at the
 4 head of the progeny of Ithamar. But as more principal men were found among
 the progeny of Eleazar, than among the progeny of Ithamar, the whole were distri-
 buted into sixteen patriarchal chiefs of the progeny of Eleazar, and eight patri-
 5 archal chiefs of the progeny of Ithamar.—They were distributed by lots, indiscrimi-
 nately: because the chiefs of the sanctuary, and the chiefs of the judges, had

VARIOUS READING.

CH. XXIV. ver. 3. || In the present TEXT there is only *Abimelech*: but there was no such priest in David's
 reign: whereas *Abiathar Ben-Ahimelech* was principal high-priest until the reign of Solomon. Comp.
 1 Kings I. 7. and 2. 26. and see c. x. on 2 Sam. 8. 17.

EXPLANATORY NOTES.

by a posterior regulation fixed the period at twenty. In the time of Moses it was fixed at twenty-five; or, as others think, at thirty. See c. x. on Numb. 4. 3, and comp. v. 28.

V. 28. *The sons of Aaron*; i. e. the priests of his race, for the time being: perhaps better translated here *Aaronites*.

Ch. xxiv. ver. 5. *Because, &c.* To understand this, it must be remarked, that, although the high-priesthood had,

Numb. 25. 12. been settled in the line of Eleazar and in the person of Phineas, this prerogative was lost at the death of Eli; from which period, we find the progeny of Ithamar share equally in that dignity with the progeny of Eleazar. Hence David, to prevent jealousy between the two families, makes this distribution by lot.

Ib. *The chiefs of the sanctuary, &c.* i. e. the administrators of religion, and the administrators of justice.

been equally taken from the progeny of Eleazar, and from the progeny of Ithamar. Shemaiah Ben-Nathanael, the scribe, of the tribe of Levi, wrote down their names, in the presence of the king and the chiefs, Zadok the priest and Abiathar Ben-Ahimelech, and the patriarchal heads of the priests and Levites: in the proportion of one patriarchal chief || for Ithamar, and two for Eleazar. |

THE first lot came forth to Joiarib : 7

THE second to Jedajah :

THE third to Harim : 8

THE fourth to Sheotim :

THE fifth to Malchiah : 9

THE sixth to Miamin :

THE seventh to Hakoz : 10

THE eighth to Abiah :

THE ninth to Jeshuah : 11

THE tenth to Shechaniah :

THE eleventh to Eliahib : 12

THE twelfth to Jakim :

THE thirteenth to Huphah : 13

THE fourteenth to Jeshebeab :

THE fifteenth to Bilgah : 14

THE sixteenth to Imer :

THE seventeenth to Hezer : 15

THE eighteenth to Aphzez :

THE nineteenth to Phethahiah : 16

THE twentieth to Hezechiel :

THE twenty-first to Jachin : 17

THE twenty-second to Gamul :

THE twenty-third to Delaiah : 18

THE twenty-fourth to Maaziah :

SUCH were the courses of their ministerial offices, in their attendance at the house of the LORD; according to the injunctions of their forefather Aaron, as the LORD, the GOD of Israel, had prescribed to him. 19

§ 33. *Distribution of the other Levites.*

THE rest of the progeny of Levi were thus distributed. 20

VARIOUS READING.

V. 6. || The present TEXT has quite the reverse; namely, *one for Eleazar, and two for Ithamar*. But it seems evident that the names have been interchanged. Comp. ver. 4, and see c. x. where the reasons for my translating as above, are fully given.

Or the progeny of Amram, *in the line of Gershom*, was Shubael; and, of the
21 progeny of Shubael, was Jehadiah.—And, *of the line of Eleazar*, was Rehabiah;
and, of the progeny of Rehabiah, the chief was || Ishiah.

22 Or the Izarites, was Shelimoth; and, of the progeny of Shelimoth, was Jathath.

23 Or the progeny of † Hebron, were | Jeriah *the first*, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 Or the progeny of Uziel, was Michah; and, of the progeny of Michah, Shamir.

25 THE sons of Merari were Mahli and Mushi. [. . . The son of Jaaziah was
26 Beno. The progeny of Merari, through Jaaziah, were Beno, and Shoam, and
27 Zachar, and Ibr.]

28 Or Mahli came Eleazar, who had no sons; and Kish, whose son was Jerahmeel.

29 THE sons of Mushi were Mahli, and Eder, and Jerimoth.

30 SUCH were the Levitical progenies, according to their patriarchal houses. These,
also, drew lots, in the same manner as their brethren the Aaronites (the elder
house and the younger house alike); in the presence of king David, and of Zadok
and || Abiathar Ben-Ahimelech, | and of the patriarchal chiefs of the priests and
Levites.

1 AND, *first*, David and the chiefs of the *sacred* order selected a certain number for
the service of the sons of Asaph, Heman, and Jeduthin; who were to prophesy
with harps, lutes, and cymbals; and the number of the men employed was ac-
cording to their *respective* service.

2 THE sons of Asaph were Zachur, Joseph, Nethaniah and || Ashareliah. These
sons of Asaph attended Asaph when he prophesied under the direction of the king.

3 THE sons of Jeduthun were Gedaliah, || Zeri, Isaiah, † Shimei, Hashabiah and
Mathithiah, six; these attended their father Jeduthun, while he prophesied with the
harp, in giving thanks and praise to the LORD.

4 THE sons of Heman were Bukiah, Mathaniah, || Uziel, || Shebuel, Jerimoth,
Hananiah, Hanani, Eliathah, Gidalthi, Romanti-ezer, Joshbekash, Malothi, Hothir

VARIOUS READINGS.

V. 21. || or *Ishiah*. See c. r.—V. 23. † Supplied from ch. 23. 19. See also ch. 26. 31.—V. 31. || The pre-
sent reading is *Ahimelech* only. See VAR. READ. ON V. 3. CH. XXV. ver. 2. || al. *Ishareliah*.—V. 3. || al.
Izri. Ib. † SEP. ALEX. ARAB. and 1 MS.—V. 4. || al. *Azareel*. Ib. || al. *Shubael*.

EXPLANATORY NOTES.

V. 26, and 27. What is included in brackets appeared to Capellus and Houbigant an interpolation. It certainly comes in very awkwardly, if it be not misplaced: and even then something seems to be wanting. Perhaps the Text originally ran thus: V. 26. *The sons of Merari were Mahli and Mushi*. V. 28. *From Mahli sprang Eleazar, who had no sons; and Kish, whose son was Jerahmeel, whose son was Jaaziah*. V. 27. *The progeny of Merari, then, through Jaaziah, his descendant, were Shoam, Zachur, and Ibr*. At least

this is the best I can make of it. See c. r. where some variety of reading is noticed.

Ch. XXV. ver. 1. *Who were to prophesy*; i. e. to chant sacred hymns accompanied by music.

V. 2. *When he prophesied under the direction of the king*; i. e. as I understand it, either set to music the king's compositions, or composed for the king. We have still psalms under the name of Asaph.

and Mahazioth: all these were sons of Heman, the king's seer in divine mat- 5
ters; to exalt the horn: for the LORD had given to Heman fourteen sons, and
three daughters.

ALL these attended their respective fathers, for the purpose of singing, in the 6
house of the LORD; with cymbals, lutes and harps, for the service of the house of
the LORD; under the direction of the king, Asaph, Jeduthun, and Heman: their 7
number, with their brethren who were instructed in singing *praises* to the LORD,
all expert *fingers*, was two hundred and eighty-eight.—These, the small as well as 8
the great, the teacher as well as the taught, drew lots for their respective courses.

THE first lot came out for Joseph, the son of Asaph; *who, with his sons and bre-* 9
thren, were twelve.

THE second for Gedaliah; who, with his sons and brethren, were twelve.

THE third for Zachur; who, with his sons and brethren, were twelve. 10

THE fourth to || Izri; who, with his sons and brethren, were twelve. 11

THE fifth to Nethaniah; who, with his sons and brethren, were twelve. 12

THE sixth for Bukiah; who, with his sons and brethren, were twelve. 13

THE seventh to || Ishareliah; who, with his sons and brethren, were twelve. 14

THE eighth for Ishaiah; who, with his sons and brethren, were twelve. 15

THE ninth for Mathaniah; who, with his sons and brethren, were twelve. 16

THE tenth for Shimei; who, with his sons and brethren, were twelve. 17

THE eleventh for || Azareel; who, with his sons and brethren, were twelve. 18

THE twelfth for Hashabiah; who, with his sons and brethren, were twelve. 19

THE thirteenth for || Shubael; who, with his sons and brethren, were twelve. 20

THE fourteenth for Mathithiah; who, with his sons and brethren, were twelve. 21

THE fifteenth for Jerimoth; who, with his sons and brethren, were twelve. 22

THE sixteenth for Hananiah; who, with his sons and brethren, were twelve. 23

THE seventeenth for Joshebassiah; who, with his sons and brethren, were 24
twelve.

THE eighteenth to Hanani; who, with his sons and brethren, were twelve. 25

VARIOUS READINGS.

V. 11. || al. Zeri.—V. 14. || al. *Asarelab*.—V. 18. || al. *Uziel*.—V. 20. || al. *Shebuel*.

EXPLANATORY NOTES.

V. 5. *The king's seer*; who, it seems, was chiefly consulted in religious matters.

Ib. *To exalt the horn*. I have rendered the words literally; because I am not sure of their meaning. Some interpreters think they signify *to praise God with horns or trumpets*. I think they can have no such meaning; and am apt to believe that they regard *Heman*, to whom God had given so numerous a progeny. The following words, *for the Lord*, &c. seem much to favour this interpretation; and perhaps the whole comma should be rendered thus:

For the Lord, to exalt his horn, had given to Heman fourteen sons and three daughters. See c. x. and compare the song of Hanna, 1 Sam. 2. 1 & 10.

V. 6. *All these*. This relates not to the sons of Heman only, but to the whole before mentioned; as is evident from the context. See c. x.

V. 9. The words in Italics have dropped out of the Text: but that they stood there once is evident. A vestige of them still remains, although misplaced in the Greek version; and the whole equivalently in the Arabic. See c. x.

- 26 THE nineteenth for Malothi; who, with his sons and brethren, were twelve.
 27 THE twentieth for Eliathah; who, with his sons and brethren, were twelve.
 28 THE twenty-first for Hothir; who, with his sons and brethren, were twelve.
 29 THE twenty-second for Gidalthi; who, with his sons and brethren, were twelve.
 30 THE twenty-third for Mahazioth; who, with his sons and brethren, were twelve.
 31 THE twenty-fourth for Romanti-ezer; who, with his sons and brethren, were twelve.

1 WITH respect to the distribution of the gate-keepers, *it was thus*:

2 OF the Korahites, was || Meshelemiah, of the progeny of Korah, and of the
 3 progeny of || Abiasaph. The sons of Meshelemiah were Zachariah, the first-born; Jedaiah, the second; Zebadiah, the third; Jathniel, the fourth; Elam, the fifth; Johanan, the sixth; Elioenai, the seventh.

4 NEXT was Obed-edom, whose sons were Shemaiah, the first-born; Jozabad, the second; Joah, the third; Sachar, the fourth; Nathanael, the fifth; Amiel, the sixth; Ishachar, the seventh; Pheulthai, the eighth: for GOD had blessed him *with*
 6 sons. To his son Shemaiah were sons also born; who, being men of valour, were chiefs in their paternal house. The sons of Shemaiah were Othni, Raphael, 7 Obed, and Elzabad: with their brethren, men of valour, Eliu, and Samachiah. All these were the progeny of Obed-edom: so that with these, their sons, and their 9 brethren, Obed-edom had sixty-two valiant men, able for the service: whereas Meshelemiah had, of sons and brethren, *only* eighteen valiant men.

10 NEXT was Hosah, of the progeny of Merari; whose sons were Shimri, the chief 11 (for, although he was not the first-born, his father made him the chief); Hilkiyah, the second; Tebaliah, the third; Zachariah, the fourth: all the sons and brethren of Hosah were thirteen.

12 AMONG those chief men were distributed the offices of gate-keepers, to serve in 13 their respective wards, at the house of the LORD. * The small, as well as the great, according to their paternal houses, drew lots for every gate.

14 FOR the east gate, the lot fell to Meshelemiah: but his son Zachariah being a prudent counsellor, for him also they drew a lot; and his lot came out for the north gate.

VARIOUS READINGS.

CH. XXVI. ver. 1. || al. *Shelamiah*. Ib. || The present TEXT and all the versions have *Asaph*. But I am persuaded that the true reading is *Abiasaph*. See c. R. and comp. c. 6. 37. and 9. 19.—V. 12. * The rest of this chapter, and the whole of ch. xxvii. are wanting in the Polyglott copies of SYR. and ARAB.

EXPLANATORY NOTES.

Ch. xxvi. ver. 7. *With their brethren*, &c. i.e. near kindred; though not the sons of Shemaiah. See c. R.

V. 13. *For every gate*. These gates were not in the temple itself, but in the wall that surrounded it and its porches.

To Obed-edom came out the south gate; and to his sons *the guardship* of the 15
store-rooms above.

To Hosah came out the west gate, with the gate of ejection, by the raised cause- 16
way: ward opposite to ward.—At the east gate were daily posted six Levites; at 17
the south four; two at the store-rooms, and two at the armory; at the west, four 18
at the causeway, and two at the armory. Thus were the offices of the gate-keepers 19
distributed among the progeny of Korah, the descendant of Merari.

THEIR brother-Levites, who were over the treasures of the house of GOD, and 20
over the treasures of hallowed things, *were the following*.—The sons of Laadan, that 21
is the patriarchal chiefs descended from Laadan the Gershonite, Jehiel and the sons 22
of Jehiel, Zethan and his brother Joel; together with some of the Amramites, 23
Izarites, Hebronites, and Uzielites, were over the treasures of the house of the
LORD: and Shebuel, a descendant of Gershon, was *chief* ruler over those treasures. 24
—And his brethren, from Eliezar; whose son was Rehabiah, whose son was Je- 25
shaiah, whose son was Joram, whose son was Zichri, whose son was Shelomith:
which Shelomith, with his brethren, were over all treasures of hallowed things; 26
which king David, and the patriarchal chiefs, had dedicated; beside what the cap-
tains of thousands and of hundreds, and the chiefs of the host, had dedicated out 27
of the spoils won in battles, for the building and furnishing of the house of the
LORD; with all that had been dedicated by Samuel the seer, by Saul Ben-Kish, 28
by Abner Ben-Ner, and by Joab Ben-Zeruia: all that had been dedicated, was
under the care of Shelomith and his brethren.

OF the Izarites, Chenaniah, with his sons, were scribes and judges over Israel, for 29
external affairs.—Of the Hebronites, Hashabiah, with his brethren, a thousand and 30
seven hundred valiant men, had the charge of the Israelites on the west side of the
Jordan, in every affair and service relating to the LORD and to the king.—Of the 31
Hebronites, also, according to their paternal genealogies (when they were sought
for in the fortieth year of the reign of David), there were found, at Jazer of Gilead,

EXPLANATORY NOTES.

V. 15. *The store-rooms above*. What I render *store-rooms* is in our common version *the house of Shuphim*: and the word rendered *above*, according to the present division of the text, belongs to the next verse; and is translated in the common version *To Shuphim*. But who is Shuphim? or what right has he to be placed before Hosah? I am convinced that the word belongs to v. 15; and have ventured to translate it *above*; i. e. the upper galleries of the temple, where the stores were probably kept; and to which there was an entrance by a winding stair, at the south side of the temple. Comp. 1 Kings, 6. 8. and see c. 2.

V. 16. *The gate of ejection*; i. e. the gate by which the filth was thrown out. Our translators retained the Hebrew name, *Shealecheth*. See c. 2.

V. 17. *Were daily posted*. Although I have followed the present text, I am much inclined to think, with Houbigant, that the word rendered *daily*, was originally *Levites*, re-

peated after each number. See c. 2.

V. 18. *And two at the armory*. These words evidently belong to verse 17; but whether the Hebrew word *pharbar* be properly rendered *armory*, I am not sure. See c. 2.

V. 21, 22, 23. The text here has appeared to most interpreters exceedingly perplexed and mutilated: yet all the ancient versions seem to have so read: and I think I have rendered it intelligibly and truly. See c. 2.

V. 26. *Which Shelomith, &c.* The construction is broken, as is often the case in the Hebrew. The nominative is *above*, at the beginning of verse 25.

V. 29. *Chenaniah, &c.* These seem to have resided at Jerusalem; to whom probably appeals might be made from provincial courts: unless we class them with the Hebronites under Hashabiah: which the Text will bear.

V. 31, 32. These verses are clear enough when properly arranged.

32 *many valiant men ; † of whom Jeriah was the chief. | Him and his brethren, two thousand and seven hundred valiant men, and heads of families, David made rulers over the Reubenites, the Gadites, and the half-tribe of Manasseh ; in every affair and matter relating to God, and to the king.*

§ 34. *The Captains of the Army, the Chiefs of Tribes, and the domestic Officers of David.*

1 BUT a certain number of the children of Israel, patriarchal chiefs, captains of thousands and of hundreds, and *other officers*, who, on every occasion, attended the king, were divided into courses ; who came into *waiting*, and went out, month by month : each course consisting of twenty-four thousand men.

2 OVER the first course, for the first month, was Jathobeam Ben-Zabdiel ; of the progeny of Pherez ; chief of all the captains of the host for the first month ; † and in his course were twenty-four thousand.

4 OVER the course of the second month, was || Dodai, an Ahothite ; and the leader of the course *under him* was Micloth : and in his course were likewise twenty-four thousand.

5 THE third captain of the host, for the third month, was Benaiah, son of Joiadah, the chief-priest : and in his course were twenty-four thousand. This Benaiah was the most valiant of the thirty *worthies*, and above the thirty. His son Amizabad was also in his course.

7 THE fourth captain, for the fourth course, was Asael, the brother of Joab ; and, after him, his son Zebadiah : and in his course were twenty-four thousand.

8 THE fifth captain, for the fifth month, was Shamaoth, an Izrahite : and in his course were twenty-four thousand.

9 THE sixth captain, for the sixth month, was Irah Ben-Ikesh, a Thekoite : and in his course were twenty-four thousand.

10 THE seventh captain, for the seventh month, was Helez, a Phelonite, of the progeny of Ephraim : and in his course were twenty-four thousand.

11 THE eighth captain, for the eighth month, was Sibechai, an Hushathite, of the progeny of Zarah : and in his course were twenty-four thousand.

12 THE ninth captain, for the ninth month, was Abiezer, an Anathothite, of the progeny of Benjamin : and in his course were twenty-four thousand.

13 THE tenth captain, for the tenth month, was Maharai, a Netophathite, of the progeny of Zarah : and in his course were twenty-four thousand.

VARIOUS READINGS.

V. 31. † A small transposition, for the sake of perspicuity. CH. XXVII. ver. 3. † Transposed from ver. 1.

See c. R.—V. 4. || al. *Dodo*.

THE eleventh captain, for the eleventh month, was Benaiah, a Phirathonite, of the progeny of Ephraim: and in his course were twenty-four thousand.

THE twelfth captain, for the twelfth month, was Haldai, a Netophathite, of the progeny of Othniel: and in his course were twenty-four thousand.

OVER the tribes of Israel, the following were rulers.

THE ruler of the Reubenites, was Eleazar Ben-Zichri:—of the Simeonites, Shephathiah Ben-Maachah:—of the Levites, Hashabiah Ben-Kemuel; and of the Aaronites, Zadok:—of Judah, Eliab, one of David's brothers:—of Issachar, Omri Ben-Michael:—of Zebulon, Ishmaiah Ben-Obadiah:—of Naphthali, Jerimoth Ben-Aziel:—of the Ephraimites, Hosheah Ben-Azariah:—of the half-tribe of Manasseh, on the west side of the Jordan, Joel Ben-Phedaiah; and of the half-tribe of Manasseh in Gilead, Ido Ben-Zachariah:—of Benjamin, Jaasiel Ben-Abner:—of Dan, Azareel Ben-Jeroham.—These were the chiefs of the tribes of Israel. But of all those tribes David took not the number, from twenty years downwards, because the LORD had said, that he would make the Israelites as numerous as the stars of the heavens. Joab Ben-Zeruia had begun to number, but finished not; because the wrath of God fell upon Israel, on that account: so the number was not put in the chronicle-register of king David.

OVER the king's treasures was Azmaveth Ben-Adiel.—Over the store-houses in the fields, in the cities, in the villages, and in the forts, was Jonathan Ben-Uziah.—Over those who worked in the fields, for the tillage of the ground, was Ezri Ben-Chelub.—Over the vineyards was Shimei, a Ramathite: but over the produce of the vineyards, in the wine-cellars, was Zabdi, a Shiphamite.—Over the olive-trees, and the sycamores in the plains, was Baal-hanan, a Gedarite: and over the oil-cellars was Joash.—Over the herds, that fed in Sharon, was Shatrai, a Sharonite; and over the herds, that were in the vales, was Shaphat Ben-Adlai.—Over the camels was Obil, an Ishmaelite; and over the asses was Jehadiah, a Meronothite.—Over the flocks was Jaziz, an Agarite.—All these were rulers of the possessions that belonged to king David.

JONATHAN, David's cousin, a prudent counsellor and scribe, and Jehiel Ben-Hachmoni, had the care of the king's sons.—Ahithophel was the king's counsellor; † and, after Ahithophel, Benaiah Ben-Joiadah and Abiathar.—Hushai,

VARIOUS READINGS.

V. 15. † al. *Heled*.—V. 18. † In the TEXT is *Eliu*, but SEP. has retained the true reading, *Eliab*. See C. R.—V. 33. † Transposed from the next verse.—V. 34. † The present TEXT has *Joiadah Ben-Benaiah*; but the true reading, as above, is confirmed by 2 MSS. and TALMUD. BAB. Compare ver. 5. and 11. 22. and see C. R.

EXPLANATORY NOTE.

Ch. xxvii. ver. 28. *Sycamores*. Not what we commonly call by that name; but a species of fig-tree, very common in Judæa. See C. R.

an Arachite, was the king's companion ; and the captain-general of the king's armies was Joab.

§ 35. *David's last Exhortation to the People, and to his Son Solomon.*

1 DAVID now assembled, at Jerusalem, all the chiefs of Israel, the heads of tribes, and the captains of the divisions that, by courses, attended the king ; the captains over thousands, and the captains over hundreds ; those also who had the care of the king's possessions and cattle, and of his sons ; with the court-officers, the worthies, and all the men of valour.—Then, king David, standing upon his feet, said :
 2 “ Hear me, my brethren and my people ! I intended to build a resting-house for
 3 “ the ark of the covenant of the LORD, and made preparations for the building :
 4 “ but GOD said to me : ‘ Thou shalt not build an house to my name ; because thou
 5 “ hast been a warfaring man, and hast shed much blood :’ yet the LORD, the GOD
 6 “ of Israel, hath chosen me, in preference to all my father's family, to be king
 7 “ over Israel, for ever. For, as he hath chosen Judah to be the ruling tribe, and of
 8 “ the house of Judah, my father's house ; so, among the sons of my father, he hath
 9 “ been pleased to make me king over all Israel : and, of all my sons (for the LORD
 10 “ hath given me many sons), he hath chosen my son Solomon, to sit upon the
 11 “ throne of the LORD's kingdom, over Israel ; and he hath said to me : ‘ Thy son
 12 “ Solomon shall build mine house, and my courts : for him I have chosen to be
 13 “ my son, and his father I will be : and his kingdom I will establish for ever ; if he
 14 “ be constant, as at this day, in executing my commandments and decrees.’ Now,
 15 “ therefore, in the presence of all Israel, the LORD's own assembly, and in the
 16 “ hearing of our GOD, *I obtest you*, make it your study to observe all the command-
 17 “ ments of the LORD, your GOD ; that ye may possess this excellent land, and
 18 “ leave it, for a perpetual inheritance, to your children after you.—And thou, my
 19 “ son Solomon, acknowledge the GOD of thy || father, and serve him with a sin-
 20 “ cere heart, and with a willing mind ; for all hearts the LORD searcheth, and
 21 “ every imagination of the thoughts he understandeth. If him thou seek, by thee
 22 “ will he be found : but if him thou forsake, he will reject thee for ever. Seeing,
 23 “ then, that the LORD hath chosen thee to build an house for *his* sanctuary, go
 24 “ confidently to work.”

25 THEN David gave to his son Solomon a plan of the whole temple ; of its court, and of its apartments, its store-rooms, its galleries, its interior chambers, and the atonement-room ; with a plan of all that he had conceived in his mind, respecting the courts of the LORD's house, and all the apartments around, the treasuries of the

VARIOUS READINGS.

CH. XXVIII. ver. 8. Some interpreters think the words *I obtest you* stood originally in the TEXT. I believe not ; but they are certainly to be understood. See c. x. —V. 9. || *fathers*, SEP.

house of GOD, and the treasuries of hallowed things; the order, also, of the courses 13
of the priests and Levites, and of the whole ministerial service of the house of the
LORD. And, for the service-utensils of the house of the LORD, *he allotted* so much 14
gold, by weight, for every service-utensil of gold; and so much silver, by weight,
for every service-utensil of silver; for all service-utensils of every sort: for the 15
golden chandeliers and their golden lamps, a certain weight of gold for each chan-
delier and its lamps; and, for the silver chandeliers, a certain weight of silver for
each chandelier and its lamps; according to the use of each chandelier: a certain 16
weight of gold, also, for each of the presence-bread tables, and of silver for the
tables of silver: for the forks, the sprinkling-basons, and the *libation*-cups, of pure 17
gold; and for every bason-cover of gold, and for every bason-cover of silver, a
certain weight; for the incense-altar, a certain weight of the purest gold; and for 18
the designed supporter of the golden cherubs, which, expanding † their wings, |
overshaded the ark of the covenant of the LORD: the whole of the works, of 19
this plan, was described, according to the intelligence, which || he had received from
the LORD.

AGAIN David said to his son Solomon: "Be firm, and act resolutely: have 20
"neither fear, nor dread: for the LORD || GOD, my GOD, is with thee: he will
"not fail thee, nor forsake thee, until thou shalt have completed the whole work,
"for the service of the house of the LORD. Lo! with thee, are the courses of the 21
"priests and Levites, for every sort of service of GOD's house: and, for all sorts of
"workmanship, for whatever service, every skilful man will be willing *to assist you in*:
"the chiefs, also, and all the people, are wholly at thy command."—Then to the 1
whole assembly king David said: "My son Solomon, whom alone GOD hath
"chosen, is yet a tender youth; and great is the work *he hath to do*: for not for
"man is the palace *to be built*, but for the LORD GOD. I have, therefore, || with 2
"my whole ability, prepared, for the house of my GOD, gold for gold-work, silver
"for silver-work, brass for brass-work, iron for iron-work, and timber for timber-
"work; with onyx and *other* stones for setting, carbuncles and stones of various
"colours, and all sorts of precious stones, and marble stones in abundance. Besides, 3
"from my affection for the house of my GOD, I have a private property, of gold
"and of silver, which I give to the house of my GOD; over and above all that I

VARIOUS READINGS.

V. 18. † SEP.—V. 19. || The present TEXT has *I*: but I am persuaded that *he* is the true reading. See c. r.
—V. 20. || Wanting in SEP. CHALD. and 1 MS. CH. XXIX. ver. 2. || according to, SEP. with
several MSS.

EXPLANATORY NOTE.

Ch. xxix. ver. 2. *Carbuncles*. Others render *emeralds*; and others think they were dark-coloured stones of some
sort or other. See c. r.

- 4 "had *before* prepared for that holy house; *namely*, three thousand talents of Ophir-
 5 "gold, and seven thousand talents of fine silver, to over-lay the walls of the || apart-
 6 "ments | : the gold for gold-work, and the silver for silver-work; for all sorts of
 7 "work to be done by artists. And now, who is, this day, willing to come with
 8 "full hands to the LORD?"—On this the patriarchal chiefs, and the chiefs of the
 9 tribes of Israel, and the captains of thousands and of hundreds, and the rulers of
 10 the king's affairs, spontaneously offered and gave, for the service of the house of
 11 GOD, five || thousand talents, and ten || thousand darics, of gold; ten || thousand
 12 talents of silver, eighteen thousand talents of brass, and an hundred thousand talents
 13 of iron. Those, also, who possessed *precious* stones, gave them, for the treasure of
 14 the house of the LORD, into the hand of Jehiel, the Gershonite. For this their
 15 spontaneous offering (for to the LORD they had offered with a sincere and hearty
 16 good will) the † whole people rejoiced; and king David, also, rejoiced with great
 17 joy.
- 18 THEN David, in the presence of the whole assembly, blessed the LORD, and said:
 19 "Blessed, from ever and for ever, be thou, O LORD! the GOD of our forefather
 20 "Israel! Thine, O LORD! is greatness, and power, and glory, and victory, and
 21 "honour: for all that is in the heavens or on the earth is *thine*: thine, O LORD!
 22 "is the royalty, and supremacy over every head! from thee come riches and ho-
 23 "nour, and thou hast dominion over all: in thine hand is valour and might; in
 24 "thine hand it is to give greatness and fortitude to all. Now, therefore, our GOD!
 25 "we thank thee, and praise thy glorious name: for what am I, or what is my
 26 "people, to be able to make a spontaneous offering like this? Nay, from thyself
 27 "came the whole, and of thine own only have we given to thee. Before thee,
 28 "we are but strangers and sojourners, as all our forefathers were: our days, on
 29 "the earth, are like a shadow; without hopes of stability. O LORD, our GOD!
 30 "this whole store, that we have prepared, to build for thee an house, to the ho-
 31 "nour of thine holy name, cometh from thyself, and is all thine own. I know,
 32 "|| my GOD, | that thou searchest the heart, and delightest in sincerity; and,
 33 "therefore, have I, in the sincerity of mine heart, spontaneously offered all these
 34 "things: and, *now*, with joy have I seen thy people, who are here present, make also

VARIOUS READINGS.

- V. 4. || Lit. *houses*; but SYR. ARAB. and at least 1 MS. have *house* in the singular: and so equivalently SEP.
 See c. R.—V. 7. || Wanting in 3 MS. lb. || Wanting in 1 MS. lb. || Wanting in 1 MS.—V. 9. † SYR. ARAB.
 and 1 MS.—V. 17. || O LORD, SEP. ARAB.

EXPLANATORY NOTES.

- V. 4. *Three thousand talents, &c.* If to the sums mentioned here and in ver. 7. be added the sums before mentioned in ch. 22. 14. they will amount to an immense sum indeed: not less than eight hundred millions of pounds sterling; and according to some calculations a good deal more. Yet there is no variety of reading here but what is marked above. See c. R.
 V. 7. *Darics, or drachmas.* This seems to have been a Persian coin; which was probably current in Judæa in the time of David. See c. R.

“spontaneous offerings to thee. O LORD! the GOD of our forefathers Abraham, 18
 “Isaac, and Israel; keep, for ever, this disposition in the thoughts and hearts of thy
 “people; and direct their hearts towards thyself: and grant to my son Solomon 19
 “a sincere heart, to observe and practise all thy commandments, thy testimonies,
 “and thy statutes; and to build the palace, for which I have made provision.”—
 Here David said to the whole assembly: “Bless, now, the LORD, your GOD.” 20
 And the whole assembly blessed the LORD, the GOD of their forefathers; and, bow-
 ing down their heads, they worshipped the LORD, and the king.—And, on the 21
 morrow after that day, ¶ they slaughtered sacrifices to the LORD, and offered ho-
 locausts to the LORD, a thousand bulls, a thousand rams, and a thousand lambs;
 with their libations; and other sacrifices in abundance for all the Israelites: who 22
 ate and drank before the LORD, on that day, with great rejoicing: and made So-
 lomon, the son of David, a second time king, and anointed him chief ruler under
 the LORD, and Zadok *high-priest*.

THUS Solomon sat on the throne of his father David, and prospered: for all 23
 Israel obeyed him; and all the chiefs and worthies, and even all the sons of king 24
 David, * submitted themselves to king Solomon. And the LORD magnified Solo- 25
 mon exceedingly, in the sight of all Israel; and bestowed upon him such royal
 splendour, as had not been bestowed on any king in Israel, before him.

So when David Ben-Ishai, who was king over all Israel, had reigned for a space 26
 of forty years; seven years at Hebron, and thirty-three years at Jerusalem; he died 27
 in a good old age; full of days, riches, and honour: and his son Solomon reigned 28
 in his stead.—Now the acts of king David, first and last, are written in the records 29
 of the seer Samuel, and in the records of the prophet Nathan, and in the records of
 the seer Gad: the whole *history* of his reign, and his power; with all the vicissi- 30
 tudes that he, and the Israelites, and all the kingdoms of the countries *around* un-
 derwent in his days.

VARIOUS READINGS.

V. 21. ¶ *David*, SEP. *the king*, ARAB. SEC C. R.—V. 24. * *his father*, SEP. *his brothers*, ARAB.

END OF THE FIRST BOOK OF CHRONICLES.

THE SECOND BOOK OF CHRONICLES.

Solomon's Vision

II CHRONICLES. I.

at Gibeon.

§ 1. *Solomon's Sacrifice, and Vision, at Gibeon.—His Riches.*

1 **W**HEN Solomon Ben-David was confirmed in his kingship (for the LORD,
2 his GOD, was with him, and aggrandized him exceedingly), he summoned
all the Israelites, the captains of thousands and of hundreds, the judges, and all the
3 prefects and patriarchal chiefs of Israel: and Solomon, and the whole assembly
with him, went to the hill-chapel at Gibeon: for, there, was the convention-tent
4 of GOD, which Moses, the servant of the LORD, had made in the wilderness (but
the ark of the LORD had, by David, been brought from Kirjath-jearim to the place
which he had prepared for it; for at Jerusalem he had erected for it a tabernacle):
5 —there, also, before the convention-tent, was the brazen altar, which Bezaleel
6 Ben-Uri Ben-Hur had made. Thither, then, Solomon went, to the brazen altar
which was before the LORD, at the convention-tent; and, upon it, offered a thou-
7 sand holocausts.—That same night GOD appeared to Solomon, and said to him:
8 “Ask what I shall give to thee.” And Solomon said to GOD: “Thou hast
“shewed great goodness to my father David, and hast caused me to reign in his
9 “stead: now, O LORD GOD! let thy promise to my father David be confirmed:
“since thou hast made me king over a people as numerous as the dust of the earth,
10 “grant me, now, wisdom and knowledge, that I may properly conduct this
11 “people: for who, else, can do justice to this, thy so great a people?”—GOD then
said to Solomon: “Because such is thy desire, and because thou hast asked neither
“riches, nor wealth, nor the lives of thine enemies; nor hast asked even many
“days; but hast asked for thyself wisdom and knowledge, that thou mayest do
12 “justice to my people, over whom I have made thee king; wisdom and knowledge
“are granted to thee: I, moreover, give thee such riches and wealth, as none of
13 “the kings, before thee, have had; nor none, after thee, shall have.”—Solomon

EXPLANATORY NOTE.

Ch. i. ver. 11. *Neither riches, nor wealth.* These words former word may denote possessions of any kind; the latter seem almost synonymous in English. In the original, the numerary species; perhaps more particularly tribute money.

then returned, from the hill-chapel at Gibeon and the convention-tent, into Jerusalem, and reigned over Israel.

SOLOMON, now, collected chariots and horsemen. He had a thousand and four hundred chariots, and twelve thousand horsemen; which he stationed in the chariot-cities, and, with himself, at Jerusalem.—In Jerusalem, the king made silver as abundant as stones, and cedar-trees he made as abundant as the sycamores in the vale.—Now, horses, for Solomon, were brought from Egypt, *particularly* from Kōa: the king's agents took them from Kōa, at a certain price, and brought them up. A *set of* chariot-horses from Egypt, they purchased for six hundred shekels of silver, and a *single* horse for an hundred and fifty; *at the same price* at which they were purchased for all the kings of the Hethites, and for the kings of Syria.

§ 2. *Solomon's Application to the King of Tyre, for Timber to build the Temple.*

SOLOMON, now determined to build an house to the name of the LORD, and a regal palace for himself, mustered seventy thousand men to carry burthens, and eighty thousand to hew *stones* in the mountains; and, over these, three thousand and six hundred directors.—To || Hiram, also, king of Tyre, Solomon sent a message, saying: "As thou dealest with my father, and sentest him cedars to build, for him, a house to dwell in; *so deal with me.* Lo! I * am going to build an house, to be dedicated to the name of the LORD, my GOD; for the burning of aromatic incense before him, and for the morning and evening holocausts; and for those of the sabbaths, and new moons, and *other* solemn festivals of the LORD, our GOD; of perpetual obligation to Israelites. Great is the house I am going to build; because great is our GOD, above all gods. Who, indeed, hath ability to build an house to him; seeing the heavens, the highest heavens, cannot contain him? Who am I, then, that I should *presume* to build an house for him; save only for the purpose of burning incense before him?—Send me now, therefore, a man, who knoweth to work in gold, and in silver, and in brass, and in iron; and in purple, and scarlet, and blue; and who is skilful in making engravings; *to work* with the knowing men, who are with me in Judah and at Jerusalem; whom my father David procured. Send me, also, cedar-trees, fir-trees and || *almug*-trees, out of Lebanon: for I know that thy servants are expert in cutting timber in Lebanon: so, let my servants be with thy servants, to prepare for me timber in abundance: because great and wonderful is to be the house

VARIOUS READINGS.

CH. II. ver. 3. || The TEXT has *Hiram*: but all the v. v. even CHALD. with 15 MSS. and P. P. 1 K. 5. 1. have *Hiram*: and so all the v. v. in ver. 11 and 13.—V. 4. * *his son*, SEP. A very probable reading. See c. R.—V. 8. || In the TEXT it is *almug*: but several MSS. have *almug*, with P. P. 1 K. 10. 11. See the note and c. B. on that place.

- 10 " which I am about to build.—And lo ! to thy servants who fell and cut the timber, I will give, for aliment, twenty thousand cores of wheat, twenty thousand
 " cores of barley, twenty thousand baths of wine, and twenty thousand baths of
 " oil."
- 11 HIRAM, king of Tyre, sent back to Solomon, in writing, this answer : " Because
 12 " the LORD loveth his people, he hath made thee king over them : blessed (added
 " Hiram) be the LORD, the GOD of Israel, who made the heavens and the earth ;
 " who hath given to king David a wise son, endowed with prudence and under-
 " standing, who might build an house for the LORD, and a regal palace for himself.
- 13 " I, therefore, now send to thee a wise and intelligent man, || Hiram-Abiu, the son
 14 " of a Danite woman, although his father was a Tyrian ; skilful to work in gold,
 " and in silver, in brass, in iron, in stone and in timber ; in purple, blue, and scar-
 " let cotton-work ; to make all sorts of engravings ; and to devise every kind of
 " artificial work, that may be proposed to him : together with thine own wise-
 15 " men, and the wise-men of my-lord David, thy father. Let then the wheat, and
 " the barley, and the oil and the wine, which my-lord hath promised, be sent to
 16 " his servants ; and we will cut, out of Lebanon, as much timber as thou shalt
 " need ; and will bring it by sea, in floats, to Japho ; whence thou shalt carry it up
 17 " to Jerusalem."—Solomon, now, mustered all the aliens, who were in the land
 (posteriorly to the muster made of them by his father David), and they were
 18 found to be an hundred and fifty-three thousand, and six hundred. Of these he
 appointed seventy thousand to carry burthens, and eighty thousand to be *stone-*
hewers in the mountains, and three thousand and six hundred to be directors of
 the people at work.

§ 3. *The building of the Temple, &c.*

- 1 THEN Solomon began to build the house of the LORD at Jerusalem, on mount
 Moria, as had been indicated to his father David, and in the place which David
 2 had prepared at the threshing-floor of || Araunah, the Jebusite. In the || second
day of the | second month, of the fourth year of his reign, he began to build.
- 3 THE dimensions, which Solomon laid down, in building the house of the LORD,
 were these: the length was sixty cubits (cubits of the old measure), and the breadth

VARIOUS READINGS.

- V. 13. || It is *Huram* in the TEXT : but all the V. V. and P. P. in Kings have *Hiram*. See the note below.
 CH. III. ver. 1. || al. *Ornan*.—V. 2. || Wanting in SEP. SYR. VULG. ARAB. and 4 MSS.

EXPLANATORY NOTES.

- Ch. ii. ver. 13. *Hiram-Abiu*. I consider *Abiu* as a part of ch. 4. 16. See c. r.
Hiram's name; added, probably, to distinguish him from Ch. iii. ver. 3. *Cubits of the old measure* ; lit. of the *for-*
 the king of Tyre. For the rest, the Text seems, here, *mer measure*. Hence we may conclude that, when the author
 to be mutilated of a letter : which I have supplied from wrote this, another sort of cubit was in use.

was twenty cubits. The length of the porch, facing it, was, according to the breadth of the house, twenty cubits; † *its breadth was ten cubits,* and its height || twenty cubits: its inside he overlaid with pure gold.—The greater house he cycled with fir-wood, which he overlaid with fine gold; and embossed it with palms and festoons. The house he paved with beautiful precious stones. The beams, the posts of the house, its walls also and its doors, he overlaid with pure gold; and on the walls he carved cherubs. ‡ The gold was gold of Pharvaim. — He next constructed the sanctuary; the length of which was, according to the breadth of the house, twenty cubits, and its breadth was twenty cubits: the gold with which he overlaid it amounted to six hundred talents; and the weight of the golden nails was fifty shekels. The upper chambers he also overlaid with gold.—In the sanctuary, he made two cherubs of sculptured work, and overlaid them with gold. The wings of the cherubs, *together*, were twenty cubits long. One wing, of five cubits, reached to the wall of the house, and another wing, of five cubits, touched the wing of the other cherub: of the other cherub, also, a wing, of five cubits, reached to the *other* wall of the house, and the other wing, of five cubits, touched the wing of the other cherub: thus the wings of those cherubs extended twenty cubits: on their feet they stood, and their faces were inward.—The veil he made of purple, and blue, and scarlet cotton; on which were wrought cherubs.

BEFORE the house he made two pillars || eighteen cubits high; and the capital, which was on the top of each of them, was five cubits. He also made wreathen listels, like those of the oracle, and put them on the capitals of the pillars; and an hundred pomegranates, which he placed above the wreathen listels. The pillars he erected before the temple; one on the right hand, and the other on the left: the name of that on the right hand, he called Jachin; and the name of that on the left, he called Boaz.

He made, also, an altar of brass: its length was twenty cubits, its breadth twenty cubits, and its height ten cubits.—He, also, made a molten sea, of a circular form; *the diameter of which*, from brim to brim, was ten cubits; its height was five cubits; and a line of thirty cubits compassed it around. Under its *brim*, round about, were || grape-resembling *knops*, | ten in every cubit; encompassing the sea round about: the knops were in two rows, cast in the same fusion with *the sea* itself. It stood upon twelve oxen; three looking toward the north, three looking

VARIOUS READINGS.

- V. 4. † Added from 1 Kings, 6. 3. Ib. || So ARAB. only, yet this is the true reading. The rest have, *an hundred and twenty*. The Hebrew word meaning *cubits* was easily changed into that meaning *an hundred*. See c. R.—V. 7. ‡ Transposed from ver. 6.—V. 15. || The TEXT, with SEP. CHALD. and VULG. has *thirty-five*; but the true reading is that of SYR. and ARAB. *eighteen*. Comp. 1 Kings, 7. 15. and Jerem. 52. 21. CH. IV. ver. 3. || The present TEXT, with SEP. CHALD. and VULG. has *oxen*; a most wild and inadmissible reading; which must be rectified by P. P. 1 Kings, 7. 24. See c. R.

toward the west, three looking toward the south, and three looking toward the east; and the sea was so placed above them, that all their hinder parts were inward. *The sea* was an hand-breadth thick; and its brim, like the work of a cup's brim, was bordered with flowers of lilies. It contained || three thousand baths.—He, also, made ten *brassen* lavers; of which he placed five on the right hand, and five on the left, to wash in: in them were washed the things that appertained to the sacrifices; but the sea was for the priests to wash in.—He, also, made ten golden chandeliers, of a peculiar form; and placed them in the temple, five on the right hand, and five on the left.—He, also, made ten tables; which he placed in the temple, five on the right side, and five on the left.—He made, also, an hundred basins of gold.—He, also, made the court of the priests, and the great court for the people; the doors of both which he overlaid with brass.—On the right side, at the south-east corner, he placed the sea.—Hiram made, also, the pots, the shovels, and the sprinkling-basins.

THUS Hiram completed the work which he had to make, at the desire of king Solomon, for the house of God: the two pillars, with the capitals on the tops of the two pillars, and the two net-works (to cover the two bowls of the capitals, that were on the pillars); and, on the net-works, four hundred pomegranates: two rows of pomegranates on each of the net-works, that covered the two bowls of the capitals, that were on the pillars.—The *laver-stands* he also made, and the lavers upon the *laver-stands*.—One sea with twelve oxen under it; the pots, also, and the shovels, and the sprinkling-basins, and the flesh-forks, and all the other utensils, Hiram-Abiu made, of polished brass, at the desire of Solomon, for the house of the LORD.—In the plain of the Jordan the king caused them to be cast, in the clay-ground between Succoth || Zaradatha.—All those *brassen* utensils were, by Solomon, made in such abundance, that the weight of the brass was not enquired into.—But all the *other* utensils, that Solomon made for the house of God; the golden altar, and the table on which the presence-bread was placed, and the chandeliers (with their lamps) that were to burn, according to the rite, before the oracle, were of the purest gold: the flowers, also, the lamps, and the snuffers, were of the very purest gold. The knives, the sprinkling-basins, the spoons, and the censers, were of pure gold. The || hinges, also, of the doors of the inner house or sanctuary, and of the doors of the outer house or temple, were of gold.

1 WHEN thus was completed the whole work, which * Solomon made for the

VARIOUS READINGS.

V. 5. || In Kings, the number is *two*; but the reading here seems to me the more probable. See c. R.—V. 17. || al. *Zariban*.—V. 22. || The present TEXT has *entrance*; but I am persuaded, with Capellus and Houbigant, that *hinges* is the true reading. See c. R. and comp. 1 Kings, 7. 50. CH. V. ver. 1. * *king*,

house of the LORD; Solomon brought in, also, all the silver, and the gold, and the vases, which his father David had hallowed; and placed them among the treasures of the house of GOD.

§ 4. *The Dedication of the Temple, &c.*

SOLOMON, now, called together unto him, at Jerusalem, † all the elders of Israel; all the heads of tribes, and patriarchal chiefs of the children of Israel; that they might bring the ark of the covenant of the LORD out of the city of David, or Zion. All the *chief* men of Israel being thus assembled about || the king, | at the festival of booths, in the seventh month; the Levites, accompanied by all the elders of Israel, took up the ark, and brought away both the ark and the convention-tent, with all the hallowed utensils, that were in the tent: *all* these the priests † and Levites brought away; while king Solomon, and the whole collected assembly of Israelites with him, were sacrificing, before the ark, sheep and oxen, so many, that they could not be numbered, nor supputed.—Thus the priests brought the ark of the covenant of the LORD into its place, in the oracle, or most holy place of the house; under the wings of the cherubs: for the cherubs, spreading forth their wings over the place of the ark, overshadowed both the ark and its poles; so that, although the poles, being longer *than the ark*, were visible from the inside of the || sanctuary, they were not visible from the outside:—there they remain unto this day.—In the ark was nothing, but the two tables † of stone, | which Moses, at Horeb, had placed there; *containing the covenant* which the LORD made with the children of Israel, on their coming out of Egypt.

Now, as soon as the priests were come out of the sanctuary (for all the priests present had been sanctified; nor did they then wait by courses), and while the Levites, the musicians, the whole *bands* of Asaph, Heman, and Jeduthun, with their sons and their brethren, arrayed in muslin, *and* having cymbals, lutes, and harps, stood at the east end of the altar; together with an hundred priests, sounding trumpets:—as soon as the trumpets united in one symphony with the singers in praising and thanking the LORD; and when the singers had attuned their voices to the trumpets and cymbals, and *other* musical instruments; and were praising the LORD: “Because he is good! because everlasting is his bounty!” || a cloud so filled the house of the LORD, | that the priests could not stand to minister: for the glory of the LORD had filled the house of GOD.—Then said Solomon: “In a thick cloud,

VARIOUS READINGS.

V. 2. † SEP. SYR. ARAB. 2ND 2 MSS.—V. 3. || *king Solomon*, STR. with 5 MSS.—V. 5. † 26 MSS. with all the ANT. V. V. SEC C. R.—V. 9. || So SEP. with 5 MSS. and P. P. 1 Kings, 8. 8. The present TEXT has *ark*. See C. R.—V. 10. † STR. with 1 MS. and P. P. 1 Kings, 8. 9. ARAB. has, *tables of the covenant*.—V. 13. || I have followed the reading of P. P. 1 K. 8. 10. and this reading is agreeable to the TEXT here: save that the word *house* is awkwardly repeated; and seems to be an interpolation. Some moderns, with SEP. would read:

the house was so filled with a cloud of the glory of the LORD. See C. R.

- 2 "O LORD! thou hast said, thou wouldest dwell: truly, then, have I builded, for
 3 "thee, an house to dwell in; a place for thy perpetual residence."—Here, the king,
 4 turning about, hailed the whole assembly of Israel, and said: "Blessed be the LORD,
 "the GOD of Israel; who hath, with his own hand, fulfilled, what, with his own
 5 "mouth, he promised to my father David, saying: 'From the day that I brought
 "my people out of the land of Egypt, I have chosen no city, among all the tribes
 "of Israel, in which to build an house where my name may be *invoked*: nor had I
 6 "chosen any man to be a ruler over my people, the Israelites. But I have, *now*,
 "chosen Jerusalem, that my name may be there *invoked*; and David I have chosen,
 7 "to be over my people, the Israelites.'—Now it was the wish of David, my father,
 8 "to build an house to the name of the LORD, the GOD of Israel: but the LORD
 "said to my father David: 'In as far as it is thy wish to build an house to my
 9 "name, so far thou doest well to wish it: yet an house to my name thou shalt not
 "build; but thy son, proceeding from thine own loins, shall build an house to my
 10 "name.'—The LORD hath now fulfilled the word, which he *then* spoke; for I, as
 "the LORD promised, am risen up in the room of my father David; and, seated
 "on the throne of Israel, I have builded an house to the name of the LORD, the
 11 "GOD of Israel; wherein I have placed the ark, in which is the covenant of the
 "LORD, which he made with the children of Israel."
- 12 † SOLOMON, then, placed himself before the ark, in the view of the whole as-
 13 sembly of Israelites: for Solomon had made a scaffold of brass, five cubits long, five
 cubits broad, and three cubits high, and had placed it in the midst of the court:
 upon which, he placed himself, and, kneeling upon his knees, in the view of the
 14 whole assembly of Israelites, he spread forth his hands toward the heavens, and said:
 "O LORD, the GOD of Israel! there is no GOD, either in the heavens † above,
 "or on the earth † below, like thee, who keepest thy bounteous covenant with thy
 15 "servants, who, with all their hearts, walk before thee: who hast kept with my father
 "David, the promise which thou madest to him; and what thou spakest with thy
 16 "mouth, hast with thine hand fulfilled, as this day *sheweth*. Now, therefore, O
 "LORD, GOD of Israel, keep, *also*, with my father David, that *other* promise, which
 "thou madest to him, saying: 'Some one of thy posterity shall never fail to sit,
 "in my presence, on the throne of Israel; provided, that thy children take heed
 17 "to their way, so as to walk by my law, as thou hast walked before me:' now,

VARIOUS READINGS.

CH. VI. ver. 6. is totally wanting in 8 MSS. and the first comma in SYR. ARAB. See C. R.—V. 12. † SYR. ARAB. and 1 MS. with P. P. 1 K. 8. 22.—V. 14. † † CHALD. SYR. ARAB. with P. P. 1 K. 8. 23.

EXPLANATORY NOTE.

Ch. vi. ver. 5. *Nor had I chosen any man, &c.* He had *wanting* in 1 Kings, and in the Syriac and Arabic versions. chosen Saul: and therefore this must be understood, of a Sec C. H. more stable and durable election. The whole comma is

" then, O LORD, GOD of Israel, let thy promise, † I pray thee |, be verified, which
 " thou madest with thy servant, † my father | David.—But will GOD indeed, then, 18
 " dwell with men on the earth? Lo! the heavens, the highest heavens, are not
 " sufficient to contain thee; how much less this house which I have builded?—
 " Yet, have thou regard to the prayer of thy servant, and to his supplication, O 19
 " LORD, my GOD! so as to listen to the request and prayer, which thy servant,
 " † this day, | maketh in thy presence; that, night and day, thine eyes may be 20
 " open toward this house; toward the place, of which thou hast said, it should bear
 " thy name; so as to listen to the prayer which thy servant may make toward this
 " place. Listen thou to the supplications of thy servant, and of thy people the Is- 21
 " raelites, which they may make toward this place: hear thou *them*, from the hea-
 " vens, thine own dwelling-place; and, when thou hearest, forgive.

" If any man offend his neighbour, and the *latter* put him to his oath, and the 22
 " oath be made before thine altar, in this house; then, hear thou, from the hea- 23
 " vens, and do justice to thy servants, in condemning the guilty, and making his
 " guilt fall upon his own head; and in justifying the righteous, by dealing with
 " him according to his righteousness.

" If thy people, the Israelites, be defeated by the enemy, for having sinned against 24
 " thee; and shall turn again † to thee, | and confess thy name; and pray and make
 " supplication to thee, toward this house; then, hear thou, from the heavens, and 25
 " forgive the sin of thy people, the Israelites; and bring them back into the land,
 " which thou gavest to their forefathers.

" If, for their having sinned against thee, the heavens be shut up, and there be 26
 " no rain; if they pray toward this place, and confess thy name, and turn from
 " their sin, when thou hast afflicted them; then, hear thou, from the heavens, and 27
 " forgive the sin of thy servants and people, the Israelites: shew them the good
 " way, in which they ought to walk; and send rain upon the land, which thou
 " hast given to thy people for an inheritance.

" If there be, in the land, famine, pestilence, blight, mildew, locust or cater- 28
 " pillar; if their enemies besiege them, in any of their cities; whatsoever be the
 " calamity, whatsoever the disease: every prayer and supplication, made by any of 29
 " thy people, who, conscious of his own ailment and grievance, shall spread forth his
 " hands toward this house; hear thou, from the heavens, thine own dwelling-place, 30
 " and forgive; and render to every man according to all his deserts, and as thou
 " knowest his heart: for thou, only, knowest the hearts of † all the children of

VARIOUS READINGS.

V. 17. † SEP. SYR. and 5 MSS. with P. P. 1 K. 8. 26. See C. R. Ib. † SYR. and 1 MS. with P. P. 1 K. 8. 26.—

V. 19. † SEP. SYR. ARAB. with P. P. 1 K. 8. 28.—V. 24. † SYR. ARAB. with P. P. 1 K. 8. 33. See C. R.—

V. 30. † SYR. ARAB. and 7 MSS. with P. P. 1 K. 8. 39.

- 31 "Adam:—that they may reverently walk in thy ways, as long as they live in the
"land, which thou gavest to their forefathers.
- 32 "WITH respect even to a stranger, who is not of thine own people, the Is-
"raelites; but cometh from a distant country, for the sake of thy great name, thy
"strong hand, and thine extended arm; if he shall come and pray, at this house;
33 "then, hear thou, from the heavens, thine own dwelling-place, and do whatsoever
"the stranger invoceth for: that every people of the earth may acknowledge thy
"name, and revere thee like thine own people the Israelites; and that they may
"be convinced that this house, which I have builded, is called by thy name.
- 34 "IF thy people go out to battle, against their enemies, by whatsoever way
"thou mayest send them; and if they shall pray to thee, toward this city which
35 "thou hast chosen, and the house which I have builded to thy name: then hear
"thou, from the heavens, their prayer and supplication, and support their cause.
- 36 "IF they sin against thee (for what man sinneth not?) and thou, being irritated
"against them, deliver them up to the enemy, and they be carried captives into
37 "the enemy's country, far or near: if, in the land whither they are carried cap-
"tives, they reflect and turn *to thee*, and pray to thee in the land of their captivity,
"saying: 'We have sinned, we have done wrong, we have acted impiously:'
38 "and return to thee, with all their heart, and with all their soul, in the land of
"their captivity, whither they have been carried captives; and pray *to thee*, toward
"their own land, which thou gavest to their forefathers, and *toward* the city, which
39 "thou hast chosen, and toward the house which I have builded to thy name: then,
"hear thou, from the heavens, thine own dwelling-place, their prayer and suppli-
"cation, and support their cause: and forgive thy people what sin they may have
"committed against thee. *
- 40 "|| THUS, my GOD, may thine eyes, I beseech thee, be open, and thine ears
41 "attentive, to prayer made in this place|. *—And, now, come, O LORD GOD!
"into thy resting-place; thou, and the ark of thy strength. May thy priests, O
"LORD GOD! be clothed with security, and may thy holy ones rejoice in happi-
42 "ness. Reject not, O LORD GOD! thine anointed: remember the pious deeds of
"thy servant David."

1 Now, when Solomon had made an end of praying, || fire came down from the
heavens, and consumed the holocaust, and the *other* sacrifices: and the glory of the
2 LORD so filled the house, that the priests could not enter into the house of the
3 LORD: for the glory of the LORD had filled the house of the LORD. |—And when

VARIOUS READINGS.

V. 39. * See a considerable addition in P. P. 1 K. 8. 50, 51.—V. 40. || See a different reading in P. P.
Ib. * See in P. P. another addition. CH. VII. ver. 1. || There is not a word of all this in P. P. but
instead of it Solomon's benediction of the people.

all the children of Israel saw the fire come down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground, upon the pavement, and worshipped and praised the LORD: "Because he is good; because ever-
"lasting his bounty."

THEN the king, and all the people, offered sacrifices, before the LORD. King 4
Solomon offered a sacrifice of twenty-two thousand beeves, and an hundred and
twenty thousand sheep; and thus the king, and all the people, dedicated the house
of GOD. The priests and the Levites attended, with instruments of sacred music, 6
which king David had made, and in hymns which David had taught them, to
praise the LORD: "† Because he is good; † because everlasting his bounty:" while
the priests, opposite to them, were sounding trumpets; and all the Israelites were
standing round.—Now, Solomon had, *that day*, hallowed the whole area of the 7
court, that was before the house of the LORD; and there he offered holocausts, and
the fat of the eucharistic sacrifices; because the brazen altar which he had made,
was not sufficient to receive *all* the holocausts, and donatives, and the fat † of the
eucharistic sacrifices †.—On this occasion, Solomon, with all the Israelites (a very 8
great assemblage, from the entrance into Hamath unto the river of Egypt), kept a
festival of seven days, † and seven days, fourteen days: † for on the eighth day they 9
held a convocation; and thus kept the dedication of the altar seven days, and seven
days the festival of booths.—And, on the twenty-third day of the seventh month, 10
he dismissed the people to their own homes, joyful and glad in heart for † all the
good which the LORD had shewn to David, and to Solomon, and to his people the
Israelites.

§ 5. *The LORD appeareth again to Solomon, &c.*

WHEN Solomon had thus completed the house of the LORD, and the king's 11
house, and prosperously effected whatsoever he wished to make in the house of the
LORD; the LORD appeared to Solomon, by night; and said to him: "I have 12
"heard thy prayer, and have chosen this place, to myself, for an house of sacrifice.
"‖ If I shut up the heavens, so that there be no rain; or if I command the locusts 13
"to devour the land; or if I send pestilence among my people: if my people, from 14
"me denominated, shall humble themselves, and pray and address themselves to

VARIOUS READINGS

V. 6. † STR. and 3 MSS. SEC C. R.—V. 7. † STR. ARAB. with P. P. 1 K. 8. 64.—V. 8. † STR. ARAB. with P. P.
—V. 10. † CHALD. STR. ARAB. and 12 MSS. SEC C. R.—V. 13. ‖ This and the following verse are not in
P. P. 1 Kings.

EXPLANATORY NOTE.

Ch. vii. ver. 4. *Offered sacrifices, or slaughtered victims.* number of persons were then present at Jerusalem; and that
The great number of beeves and sheep here mentioned has the festival lasted twenty-two days. SEC C. R.
to some seemed incredible: but it must be considered what

15 "me, and turn from their wicked ways; then will I hear, from the heavens, and
 16 "forgive their sin, and heal their land. For mine eyes shall be open, and mine ears
 17 "attentive, to prayer made in this place: | now, that I have chosen and hallowed
 18 "this house, to be denominated mine for ever: so that mine eyes, and mine heart
 19 "shall, at all times, be there.—And, || as for thyself, | if thou wilt walk before me,
 20 "as thy father David walked; and do according to all that I have commanded
 21 "thee, and observe my statutes and my decrees; then, will I establish the throne
 22 "of thy kingdom, as I covenanted with thy father David, saying: 'Some one of
 "thy posterity shall never fail to be ruler in Israel:' but, if ye turn aside, and for-
 "sake my statutes and my commandments, which I have set before you; and will
 "go and serve other gods, and worship them: then will I pluck you up, by the
 "roots, out of the land which I have given to you; and this house, which I have
 "hallowed to mine own name, will I cast out of my sight; and will make it a
 "proverb, and a by-word among all the nations round: yes, this house, high as it
 "is, shall be a subject of astonishment to every one who shall pass by it; who will
 "say: 'Why hath the LORD done so to this land, and this house?' and the
 "answer will be: 'Because they forsook the * LORD, the GOD of their forefathers,
 "who had brought them out of the land of Egypt; and attached themselves to
 "other gods, and served them: for that cause hath † the LORD | brought upon
 "them all this evil.'

§ 6. Miscellaneous Anecdotes of Solomon's Reign.

1 AT the end of the twenty years, in which Solomon builded the house of the
 2 LORD and his own house; Solomon repaired the cities, which Hiram had restored
 3 to Solomon, and caused the children of Israel to dwell in them.—Then Solomon
 4 went to Hamath-Zoba, and prevailed against it; and builded Thadmor in the
 5 wilderness; and all the store-cities, which he builded in Hamath.—He also repaired
 6 Beth-horon the upper, and Beth-horon the nether; both fenced cities, with walls,
 gates, and bars: Baalath, also, and all the other store-cities that belonged to Solo-
 mon; and all the cities for his chariots and cavalry: whatsoever Solomon wished
 to build, either at Jerusalem, or in Lebanon, or in any other part of his do-
 minions.

VARIOUS READINGS.

V. 17. || Some mss. have now. See C. R.—V. 21. * Stop, shake his head, and, pointing with his hand, say, SYR.
 and ARAB. See C. R.—V. 22. * covenant of the, SYR. ARAB. and 3 MSS. Ib. † SYR. ARAB. and 3 MSS. with
 P. P. I K. 9. 9.

EXPLANATORY NOTES.

V. 21. Will I pluck you. The text has them; but that Ch. viii. ver. 2. The cities which Hiram had restored.
 is an Hebraism equivalent to you: and so the Greek, Comp. I K. 9. 12.
 Syriac, Arabic, and Latin translators have rendered it. V. 4. Thadmor; i. e. Palmyra; which Josephus tells us
 Sec C. R. was a day's journey from the Euphrates. See C. R.

ALL the people, that remained, of the Hethites, Amorites, Pherezites, Hevites 7
and Jebusites; who were not Israelites, but the children of those *Chanaanites* who 8
still remained in the land, and whom the children of Israel had not extirpated, So- 9
lomon made tributaries, unto this day: but of the children of Israel Solomon made
no slaves, for his work: they were his soldiers, and chieftains, and captains, and
charioteers, and horsemen. Of those chief-officers of king Solomon, || two hundred 10
and fifty were directors over the people, *who laboured in the work.*

SOLOMON brought up the daughter of Pharaoh, out of the city of David, into 11
the house which he had builded for her: for he said: "My wife shall not dwell
"in the house of David, king of Israel: because it had been hallowed by the ark
"of the LORD having been there."

Now, Solomon offered holocausts to the LORD, on the altar of the LORD, which 12
he had builded before the porch, every day after a certain rate, according to the 13
commandment of Moses: on the sabbath-days, also, and on the new-moons, and
on the three solemn festivals of the year; on the festival of unleavened bread, on
the festival of weeks, and on the festival of booths.—The courses of the priests in 14
their respective offices, he appointed according to the order of his father David;
and the Levites to their respective charges, to praise *the LORD*, and minister under
the priests, as the duty of every day required: the courses, also, of the porters, at
every gate:—for so David, the man of GOD, had commanded: from the injunctions 15
of the king to the priests and Levites, they deviated not, concerning any office, or
concerning the treasures *of the temple*. For every thing that Solomon had to do, 16
from the day of the foundation of the house of the LORD, until it was perfectly
completed, had been pre-appointed.

SOLOMON, *after that*, went to Ezion-geber, and to Eloth, at the side of the sea 17
in the land of Edom: whither Hiram sent ships to him by his servants, who were 18
skilful mariners: and who went with the servants of Solomon to Ophir; and
thence fetched four hundred and || fifty talents of gold; which they brought to
king Solomon.

§ 7. The Queen of Sheba's Visit to Solomon, &c.

WHEN the queen of Sheba heard of the fame of Solomon, she came to Jerusalem. 1
with a very great retinue, and camels bearing spices, and a great quantity of gold, and
precious stones; to try Solomon with hard questions: and, when she was intro- 2
duced to king Solomon, she proposed to him all that was in her mind. And Solo-
mon solved all her questions: there was nothing hidden from Solomon: he told

VARIOUS READINGS.

CH. VIII. ver. 10. || In Kings it is *five*: where in the VAR. READ. correct *three* into *two*.—V. 18. || In 2. 7.
1 K. 9. 28. the number is *twenty*, and SYR. and ARAB. have here only *four hundred*.

3 her every thing.—Now, when the queen of Sheba had seen the wisdom of Solo-
 4 mon; the house which he had builded, the food of his table, the station of his ser-
 vants, the attendance of his ministers with their robes, his cup-bearers, also, with
 their robes, and his manner of going up to the house of the LORD; she was asto-
 5 nished, and said to the king: “ True was the report, which I heard, in mine own
 6 “ land, of thine acts, and of thy wisdom! That report, however, I did not believe,
 “ until I came, and saw with mine own eyes: when, lo! not one half of the great-
 “ ness of thy wisdom had been told to me: thou exceedest the report, which I had
 7 “ heard. Happy thy men! happy these thy servants, who constantly attend thee,
 8 “ and hear thy wisdom. Blessed be the LORD, thy GOD, who has been pleased to
 “ set thee upon his own throne, to reign under the LORD, thy GOD. Because thy
 “ GOD, through his love to the Israelites, would for ever establish them, hath he
 9 “ made thee king over them, to exercise equity and justice.”—She then gave to the
 king an hundred and twenty talents of gold, a great store of spices, and precious
 stones: there were no such spices, as those which the queen of Sheba gave to king
 12 Solomon. † *On the other hand*, Solomon gave to the queen of Sheba whatsoever she
 desired and asked, beside || what he *spontaneously* gave to her. |—So she returned, and
 went to her own country; she and her servants.

10 Now, the servants of Hiram, who with the servants of Solomon brought gold
 11 from Ophir, brought also albugum-wood and precious stones. Of the albugum-wood
 the king made a balustrade for the house of the LORD, and for the king's house;
 also harps, and psalteries for the singers: there had been no such *albugum-wood* seen
 before, in the land of Judah.

13 THE weight of gold, that came in to Solomon, in one year, was six hundred and
 14 sixty-six talents of gold; beside what the miners and *spice*-merchants brought in.
 All the kings of Arabia, and the governors of the land, brought, likewise, gold and
 15 silver to Solomon. *Of all this*, king Solomon made two hundred shields of fine
 16 gold; each shield containing six hundred shekels of fine gold: and three hundred
smaller shields of fine gold; each shield containing three hundred shekels of fine
 17 gold. These the king placed in the house of the forest of Lebanon.—The king,
 18 also, made a great throne of ivory, which he overlaid with pure gold. The throne
 had six steps, || with a foot-stool of gold; | † and the top of the throne, behind,
 was round: | on each side of the seat-place were arm-stays, and two lions standing
 19 by the arm-stays; and upon the six steps, on the one side and on the other, stood

VARIOUS READINGS.

CH. IX. ver. 12. † Transposed hither for the sake of connection. See the c. R. on 1 K. 10. 13. Ib. || The
 present TEXT has, *what she gave to him*: a manifest but early corruption. Comp. P. P. 1 K. 10. 13. and
 see c. R.—V. 18. || Wanting in SYR. ARAB. most copies of SEP. and P. P. 1 K. 10. 19. in lieu of which is
 the addition that follows; which is also here in SYR. and ARAB. See c. R.

twelve lions: the like had not been made in any kingdom.—All the drinking- 20
vessels of king Solomon were, likewise, of gold; and all the utensils of the house
of the forest of Lebanon were of pure gold; none of silver; which, in the days of
Solomon, was accounted of no value. For the king's ships, with the servants of 21
Hiram, went to Tharshish; and, once in every three years, the ships of Tharshish
returned, bringing gold, and silver, and ivory, and apes, and peacocks.

THUS king Solomon, in riches and wisdom, exceeded all the kings of the earth: 22
and all the kings of the earth were eager to see Solomon, and to hear his wisdom, 23
which God had put into his mind: and every one of them brought his present; 24
utensils of silver, and utensils of gold; and garments, and armour, and spices, and
horses and mules; and that, year by year.—Solomon had ¶ four thousand stalls of 25
chariot-horses, and twelve thousand horsemen; which he stationed in the chariot-
cities, and with himself at Jerusalem. † For horses were brought to Solomon, out 28
of Egypt, and out of all other countries. —For he had dominion over all the kings, 26
from the river † Euphrates, unto the land of the Philistines and unto the border of
Egypt.—In Jerusalem, the king made silver as abundant as stones, and cedar-trees 27
he made as abundant as the fycamores of the vales.

THE rest of the acts of Solomon, first, and last, are written in the records of Na- 29
than the prophet, and in the prophecy of Ahiah the Shilonite; and in the visions
of Ido, the seer, concerning Jeroboam Ben-Nebat.—Solomon reigned, in Jerusalem, 30
over all Israel, forty years. And Solomon slept with his forefathers; and was bu- 31
rned in the city of David, his father: and his son Rehoboam reigned in his stead. *

§ 8. Revolt of ten Tribes from the House of David.

REHOBAM went to Sichem; for to Sichem all the Israelites had come to 1
make him *their* king. Now, when Jeroboam Ben-Nebat, who was in Egypt, whi- 2
ther he had fled from the presence of king Solomon, had heard of *Solomon's* death,
he had returned from Egypt. Him, then, they sent for, and invited to the assembly. 3
So Jeroboam and all the Israelites came, and spoke to Rehoboam, saying: "Thy 4
father made our yoke burthenfome: now, therefore, make thou somewhat lighter
the hard service, and the heavy yoke, which thy father put upon us; and we will
serve thee." He said to them: "† Depart, yet for three days; then come again 5
to me." So the people departed.—Meanwhile, king Rehoboam consulted with 6

VARIOUS READINGS.

- V. 25. ¶ There is here a considerable variety of reading. SEP. ALEX. and VULG. with 2 MSS. have *forty thou-*
sand; and CHALD. has a singular reading indeed, namely, *an hundred*. The word which we render *stalls*,
is in all EDIT. of SEP. translated *mares*. And the whole verse is wanting in SYR. and ARAB. See C. R.—
V. 28. † Transposed.—V. 26. † SYR. ARAB.—V. 31. • Here read the whole eleventh chapter of 1 Kings:
of which there is not a word in Chron. CH. X. ver. 5. † SEP. SYR. ARAB. with P. P. 1 K. 12. 5.

the old men, who had attended his father Solomon, saying: "What answer would
 7 "ye advise me, to return to this people?" They answered him, saying: "If thou
 "be kind to this people, and please them, and speak to them good words, they will
 8 "be thy servants ever after." But he, neglecting the advice which the old men
 gave him, consulted with the young men, who had grown up with himself, and
 9 were his own attendants; to whom he said: "How would ye advise me to answer
 "this people, who have spoken to me, saying: 'Make somewhat lighter the yoke,
 10 "which thy father put upon us?'" The young men, who had grown up with
 him, answered him, saying: "To this people, who have spoken to thee, saying:
 "Thy father made our yoke heavy; make thou it lighter for us:' thus must thou
 11 "say: 'My little finger is thicker than my father's loins: and now, whereas my
 "father loaded you with a heavy yoke, I will make your yoke still heavier: my
 "father chastised you with scourges; but I will † chastise you | with scorpions.'"—
 12 So on the third day, when Jeroboam and all the people came to Rehoboam, as the
 13 king had appointed, saying: "Come again to me, on the third day:" the king,
 14 Rehoboam, neglecting the advice of the old men, answered them roughly; and
 spoke to them after the advice of the young men, saying: "My father made your
 "yoke heavy; but I will make it yet heavier: my father chastised you with
 15 "scourges; but I † will chastise you | with scorpions."—Thus the king listened
 not to the people; GOD so ordaining it; that the LORD might accomplish this
 promise, which he had, by Abiah the Shilonite, made to Jeroboam Ben-Nebat.—
 16 When all the Israelites saw, that the king listened not to them, the people answered
 the king, saying: "What portion have we in David? What inheritance in the son
 "of Ishai? To your own homes, O Israelites! and, David! look after thine own
 17 "house." So all the Israelites departed to their own homes; save the children of
 18 Israel, who dwelled in the cities of Judah: Rehoboam reigned over them.—*To ap-
 pease the other Israelites*, king Rehoboam sent || Adoniram, who was over the tri-
 bute; but him the children of Israel overwhelmed with stones, until he died: while
 19 king Rehoboam, with difficulty, got into his chariot, and fled to Jerusalem.—Thus
 the Israelites revolted from the house of David, *and remain so* unto this day.

§ 9. History of the Reign of Rehoboam.

1 WHEN Rehoboam arrived at Jerusalem, he assembled, of the houses of Judah
 and Benjamin, an hundred and eighty thousand chosen warriors, to fight against

VARIOUS READINGS.

V. 11. † All the v. v. with 2 mss.—V. 14. † All the v. v. except CHALD.—V. 18. § The TEXT has *Adoram*
 or *Aduram*; but all the v. v. except CHALD. and VULG. have *Adoniram*, with P. P. 1 K. 4. 6. & 54. See

VAR. READ. ON 1 K. 12. 18.

the *other* Israelites; in order to bring back the kingdom to Rehoboam.—But the word of the LORD came to the man of GOD Shemaiah, saying: “Speak to Rehoboam Ben-Solomon, king of Judah, and to all the Israelites in Judah and Benjamin, saying: ‘Thus saith the LORD: Ye must not go to fight against your brethren: return every man to his own home; for from me is this event.’”—They obeyed the word of the LORD; and desisted from going against Jeroboam. *

REHOBAM, then, dwelled in Jerusalem; and repaired the fortified cities of Judah. He repaired Beth-lehem, and Etam, and Thekoa, and Beth-zur, and Shochoh, and Adulam, and Gath, and Maresha, and Zif, and Adoraim, and Lachish, and Azeka, and Zoraa, and Ajalon, and Hebron; all fortified cities in Judah and Benjamin. The fortifications he strengthened; and placed captains in them, with stores of victuals, oil and wine: and in each of the cities, shields and spears: and, *thus*, made them exceedingly strong.

His domain was Judah and Benjamin: but the priests and Levites throughout all Israel, resorted to him, from all their boundaries. Their suburbs and possessions the Levites abandoned, and came to Judah and Jerusalem; because Jeroboam and his sons had rejected them from performing the priestly functions to the LORD, and constituted priests of hill-chapels, for the demons, and calves that he had made.—Beside those *Levites*, all such as set their hearts to seek the LORD, the GOD of Israel, came out of all the tribes of Israel to Jerusalem, to sacrifice to the LORD, the GOD of their forefathers. Thus they strengthened the kingdom of Judah; and, for three years, gave a prevalence to Rehoboam Ben-Solomon: for, during three years, they walked in the ways of David and Solomon.

REHOBAM took for wives, Mahalath, the daughter of Jerimoth Ben-David; and Abihail, the daughter of Eliab Ben-Ishai; which *latter* bore to him sons, Jeush, Shamariah, and Zaam.—After her, he took Maacha, the daughter of Abthalom, who bore him Abiah, Athai, Zizah, and Shelomith. Rehoboam † had eighteen wives and sixty concubines; *on whom* he begot twenty-eight sons, and sixty daughters: but, as he loved Maacha, the daughter of Abthalom, above all his wives and concubines, he made Abiah, the son of Maacha, chief ruler over his brothers; because he meant him to be king. He, therefore, prudently disposed of all his *other*

VARIOUS READINGS.

CH. XI. ver. 5. * The rest of this chapter in SYR. and ARAB. contains the history of Jeroboam; and corresponds with 1 K. 12. 26—30: 15. 1—9: and 15. 21—24: with some considerable varieties in this last part. See C. R.—V. 21. † A small transposition for the sake of connection.

EXPLANATORY NOTES.

Ch. xi. ver. 15. *Demons*; namely, the gods called *Satyrs*. V. 17. *And Solomon*. This is to be understood of his public institutes, not of his private conduct.

sons, throughout the whole territory of Judah and Benjamin, in every fortified city; where he allowed them abundance of victuals, || and procured them wives. |

1 BUT no sooner had Rehoboam established and strengthened his kingdom, than
2 he, and all Israel with him, forsook the law of the LORD.—So, in the fifth year of
3 the reign of king Rehoboam, Shishak, king of Egypt, came up against Jerusalem
4 (because they had transgressed against the LORD) with twelve hundred chariots and
5 sixty thousand horsemen; and an innumerable people, besides, of Lybians, Suchites,
6 and Cushites, who came with him out of Egypt: and took the fortified cities, that
7 belonged to Judah.—He was now coming to Jerusalem; when the prophet She-
8 maiah came to Rehoboam and to the chiefs of Judah, who had assembled themselves
9 at Jerusalem, on the appearance of Shishak; and said to them: “Thus saith the
10 “LORD: ‘Ye have forsaken me; and therefore I leave you in the hands of Shi-
11 “shak.” On this, the chiefs of || Judah, and the king, humbled themselves, and
12 said: “Righteous is the LORD.” And when the LORD saw that they humbled
themselves, the word of the LORD came to Shemaiah, saying: “They have hum-
bled themselves: I will not destroy them; but will give them a partial deliver-
ance: and my wrath shall not be wholly poured out upon Jerusalem by the hand
of Shishak. Nevertheless, they shall be his servants; that they may know the
difference, between my service, and the service of foreign kingdoms.”

9 So Shishak, king of Egypt, came against Jerusalem, and took away the treasures
of the house of the LORD, and the treasures of the king's house: he took all away.
10 He also took away the shields of gold, which Solomon had made; instead of which
king Rehoboam made shields of brass, and entrusted them to the chief of the guards
11 who kept the entrance of the king's house. When the king went to the house of
the LORD, the guards came and bore them; and brought them back into the guard-
house.

12 THUS, when king Rehoboam humbled himself, the wrath of the LORD was so far
averted from him, that he would not utterly destroy him: nay, in Judah things

VARIOUS READINGS.

V. 23. || This passage in the present TEXT runs thus: *And he sought a multitude of wives*: and so SEP. VULG. and CHALD. render it. But this has no connection with what goes before: and besides the phrase is not Hebrew. I have, therefore, adopted the emendation of Houbigant, followed by Dathe; for reasons given at length in c. x.—If I thought that the word which is commonly rendered *multitude* had been originally in the TEXT; my translation should be: *And he procured for them a multitude of wives*. It was undoubtedly a prudent step in Rehoboam to give his sons the government of distant cities, and provide them with every luxury; that they might not think of rebellion; on account of his partiality to Abiah.

CH. XII. ver. 6. || The TEXT has *Israel*; but 1 MS. with SEP. ALEX. have the true reading, *Judah*.

EXPLANATORY NOTES.

Ch. xii. ver. 3. *Suchites*; i. e. the Trog'odites, whose chief city was Sucha. See c. x.

Ib. *Cushites*; i. e. the Ethiopians. Both those peoples bordered on Egypt; and often served in the armies of its kings.

took a better turn: and king Rehoboam's regal power was re-established in Jerusalem. 13

REHOBAM was forty-one years old, when he became king; and he reigned at Jerusalem (the city which the LORD had, out of all the tribes of Israel, chosen to be called by his name) seventeen years. His mother's name was Naama, an Ammonitess.—He did evil, † in the eyes of the LORD, in as far as he fought not the LORD, with a stedfast heart. 14

Now, the acts of Rehoboam, first and last, are diligently written in the records of the prophet Shemaiah, and of Ado the seer. There was continual war between Rehoboam and Jeroboam.—Rehoboam slept with his forefathers, and was buried in the city of David; and his son Abiah reigned in his stead. 15 16

§ 10. History of the Reign of Abiah.

IN the eighteenth year of the reign of Jeroboam Ben-Nebat, Abiah became king over Judah; and reigned, at Jerusalem, three years. His mother's name was || Maacha, the daughter of Abshalom Ben-Uriel, of Gibeah.—Now, there being a war between Abiah, and Jeroboam, Abiah drew up in battle-array a powerful army, of four hundred thousand chosen men; against whom Jeroboam drew up in battle-array eight hundred thousand chosen, valiant men. Then Abiah, standing on the hill of Zemaraim (which is in Mount-Ephraim), said: "Hear me, thou Jeroboam, and all Israel! are ye ignorant, that the LORD, the GOD of Israel, gave the kingdom of Israel, for ever, to David; to himself and to his sons, by a solemn covenant? Yet Jeroboam Ben-Nebat, the servant of Solomon Ben-David, rose up, and rebelled against his master; and collected about him idle and lawless men; who conspired against Rehoboam Ben-Solomon, when Rehoboam was young and faint-hearted; and could not resist them: and now ye think to oppose the establishment of the LORD's kingdom in the hands of the children of David. Ye are, indeed, a great multitude; and have, on your side, the golden calves, which Jeroboam made to you for gods. Ye have expelled the priests of the LORD, the children of Aaron, and the Levites; and have made priests for yourselves, after the manner of foreign nations: so that whosoever cometh to initiate himself with a young bull, and seven rams, may be a priest of gods, that are no gods!—But as for us, the LORD is our GOD; whom we have not forsaken: and the priests who minister to the LORD, are the children of Aaron and the Levites, in their respective offices. And, every morning, and every evening, they burn holocausts, and aromatic incense, to the LORD: they arrange the presence-bread on the table 1 2 3 4 5 6 7 8 9 10 11

VARIOUS READINGS

V. 14. † STR. ARAB. and 2 MSS. See C. R. CH. XIII. ver. 2. ‡ The TEXT has here *Michaiah*. But SEP. STR. ARAB. have *Maacha* as above II. 20 and 22. and P. P. I K. 15. 2. See C. R.

" of pure gold; and see that the golden chandeliers and their lamps be lighted every evening: for we observe the injunctions of the LORD, our GOD; although ye
 12 " have forsaken him. Lo! then, we have, on our side, GOD himself for our captain, and his priests with trumpets to sound the alarm against you. Fight not, " O children of Israel! against the LORD, the GOD of your forefathers: for ye
 13 " cannot succeed."—Meanwhile, Jeroboam had ordered an ambuscade to come round upon their rear; so that *his main army* were before the Judahites, and the
 14 ambuscade behind them. When the Judahites, looking back, saw that the battle was before and behind, they invoked the LORD, and the priests sounded the trumpets. The men of Judah then gave a shout; and while the men of Judah shouted, the LORD smote Jeroboam and all the Israelites, before Abiah and the Judahites.
 16 And the children of Israel fled before the Judahites: for into their hands GOD had
 17 delivered them: and Abiah and his people slew them with great slaughter: so that
 18 five hundred thousand chosen men of Israel fell down slain. Thus were the children of Israel brought under on that occasion; and the children of Judah prevailed,
 19 because they relied upon the LORD, the GOD of their forefathers. Abiah, then, pursued Jeroboam, and took from him the *following* cities: Bethel with its dependant villages, Jeshana with its dependant villages, and Ephraim with its dependant
 20 villages. Nor did Jeroboam more recover strength, in the days of Abiah: for the
 21 LORD struck him, and he died. But Abiah grew more powerful, and took to himself fourteen wives; and begot twenty-two sons and sixteen daughters.—The rest of the acts of Abiah, his exploits, and his sayings, are written in the records of the
 22 prophet Ido.—Abiah slept with his forefathers, and was buried in the city of David; and his son Asah reigned in his stead: in his days, the land had seven years of quiet.

§ 11. *History of the Reign of Asah.* Comp. 1 Kings, xv.

2 ASAH did what was good and right, in the eyes of the LORD, his GOD. He
 3 removed the strange altars, and hill-chapels; he broke in pieces the statues, and cut
 4 down the idol-groves; and commanded the Judahites to seek the LORD, the GOD
 5 of their forefathers, and to practise the law, and the commandments. Out of all the cities of Judah he removed the hill-chapels and sun-images: for the kingdom
 6 was quiet under him. He repaired the fortified cities in Judah; for the land was quiet, and he had no war during those *seven* years: because the LORD had given
 7 him repose. He therefore said to the Judahites: " Let us repair these cities, and
 " surround them with walls, and towers, and gates with bars, while the land is yet
 " in our possession: for because we have earnestly sought the LORD, our GOD, he
 " hath given us quiet on every side." So they builded, with success.

ASAH had an army of three hundred thousand Judahites, who bore shields and spears; and two hundred and eighty thousand Benjaminites, who bore shields, and drew bows: all these, valiant men.—Against them came Zerah, the Chushite, with an host of ten hundred thousand, and three hundred chariots. He had come to Maresha, when Asah went out to meet him: and, *both armies* being drawn up in battle-array in the vale, by Maresha, Asah invoked the LORD, his GOD, and said: “O LORD! it is nothing to thee, to succour the powerless against the powerful: succour us, O LORD, our GOD! for on thee we rely, and in thy name we go against this numerous host. Thou, O LORD! art our GOD: let not mortal men prevail against thee.”—The LORD smote the Chushites, before Asah, and before the Judahites: and the Chushites fled: and Asah, and the people with him, pursued them unto Gerar: and the Chushites were so discomfited, that they could not recover themselves: for they were completely broken, before the LORD, and his host: who carried off a very great booty. They, then, smote all the cities about Gerar (for the fear of the LORD had come upon them), and spoiled all these cities; in which a very great booty was found.—They, also, smote the herd-habitations, and carried away a great number of sheep and camels to Jerusalem.

ON this occasion, Azariah Ben-Oded, impelled by the spirit of God, went out to meet Asah, and said to him: “Hear me, Asah! and all Judah and Benjamin! The LORD is with you, while ye adhere to him: and if ye seek him, he will by you be found: but if ye forsake him, he will forsake you. Often have the Israelites been without the true God, without an instructing priest, and without law: yet when, in their distress, they turned to the LORD, the GOD of Israel, and fought him, he was found by them; while, in those times of *apostacy*, there was no peace to him who went out, nor to him who came in; but great vexations affected all the inhabitants of the land; a mutual destruction of peoples and of cities: for GOD afflicted them with every sort of adversity.—But be ye encouraged, and act not remissly: for your work shall be recompensed.”

WHEN Asah heard these prophetic words of the prophet † Azariah Ben-Oded, he was encouraged; and removed all the abominable idols out of the whole land of Judah and Benjamin, and out of the cities which he had taken in Mount-Ephraim.—He then repaired the altar of the LORD, that was before the porch of the house of the LORD: and convoked all the Judahites and Benjaminites, together

VARIOUS READING.

CH. XV. VER. 8. † SEP. STR. AND VULG. See C. R.

EXPLANATORY NOTES.

Ch. xv. ver. 3. *Often*. So I render the words that are commonly translated *for a long season*. The prophet seems to refer to the days of the judges. See next note and C. R. V. 5. *There was no peace, &c.* Comp. Judges, 5. 6. and recollect the intestine wars that happened so frequently among the Israelites.

with the profelytes from the tribes of Ephraim, Manasseh and Simeon: for many of the Israelites fell over to him, when they saw, that the LORD, his GOD, was with him.
 10 So, in the third month, and in the fifteenth year of the reign of Afah, they assembled at Jerufalem; and offered, on that occasion, out of the booty which they had
 11 obtained, seven hundred beeves and seven thousand sheep: and entered into a covenant, to seek the LORD, the GOD of their forefathers, with their whole heart and
 12 with their whole soul: so that, whosoever would not seek the LORD, the GOD of
 13 Israel, should be put to death; whether small or great, man or woman. This they swore to the LORD, with a loud voice, and with shouting, with trumpets, and with
 14 cornets: and all Judah rejoiced at the oath: because they swore with their whole heart; and because, when they had fought the LORD with their whole desire, he had been found by them, and had given them rest on every side.

16 KING Afah, moreover, removed his grandmother Maacha from being queen, because she had made a grove-idol: her idol he cut in pieces, stamped, and burned, by the brook Kedron.—The hill-chapels were not *entirely* removed out of Israel: yet the heart of Afah was, all his days, sincere.—He brought into the house of GOD the things which his father had hallowed, and which himself had hallowed; silver, gold, and utensils.

19 THERE was no more war, until the || thirty-fifth | year of the reign of Afah.
 1 But in the thirty-sixth year of the reign of Afah, Baashah, king of Israel, came against Judah, and fortified Rama; for the purpose of preventing any of his people
 2 from going over to Afah, king of Judah. On this Afah took silver and gold, out of the treasures of the house of the LORD, and of the king's house, and sent them
 3 to Ben-Adad, king of Syria, who dwelled at Damascus, saying: "Let there be a league between me and thee, as there was between my father and thy father:
 4 "lo! I send to thee silver and gold: come, break thy league with Baashah, king of Israel; that he may depart from me." Ben-Adad listened to king Afah, and sent, against the cities of Israel, the captains of his armies; who smote Aion, and
 5 Dan, and Abelmaim; and all the store-cities of Naphthali. As soon as Baashah heard of this, he left off fortifying Rama, and desisted from his enterprise.—Then king Afah brought all the Judahites; who carried away the stones of Rama, and the timber, with which Baashah had been fortifying it; and with them he fortified Gabaa † of Benjamin, | and Mizpha.

7 AT that time, the seer Hanani came to Afah, king of Judah, and said to him:
 "Because thou hast relied on the king of Syria; and hast not relied on the LORD,

VARIOUS READINGS.

V. 19. || So the TEXT and v. v. yet it is irreconcilable with chronology and with 1 K. 15. I believe the true reading to be *third*, and so again in the next ch. ver. 1. See c. R. CH. XVI. ver. 6. † SYR. ARAB. and 2 MSS. See c. R.

"thy GOD; therefore shall the host of Syria escape out of thine hands. Were not
 "the Chushites and the Lybians a numerous host; with many chariots and horse-
 "men? yet, because thou reliedst on the LORD, he delivered them into thine hands.
 "For the eyes of the LORD survey the whole earth, to give his strength to those,
 "whose hearts are sincere toward him.—In this, thou hast acted unwisely: there-
 "fore thou shalt, henceforth, have wars."—But Asah, because this rebuke made his
 people uneasy, was angry with the seer, and put him in a house of correction: and,
 at the same time, crushed some of the people.

Now, the acts of Asah, first and last, are written in the chronicles of the kings
 of Judah and Israel.—In the thirty-ninth year of his reign, Asah was diseased in his
 feet; and his disease moved upwards: yet he applied not to the LORD, but to the
 physicians.—So Asah died, in the thirty-ninth year of his reign, and slept with his
 forefathers; and was buried in his own sepulchre (which he had cut out for him-
 self) in the city of David. He was laid in a bier full of various sorts of odoriferous
 ointments; and a great fire was burned for him.

§ 12. *History of the Reign of Josphat.* Comp. I Kings, xv.

AFTER the death of Asah, his son Josphat reigned in his stead; and, to
 strengthen himself against Israel, put forces in all the fortified cities of Judah; and
 prefects in the land of Judah, and in the cities of Ephraim, which his father Asah
 had taken. For the LORD was with Josphat, because he followed the first ways
 of his father *, and fought not Baals; but fought the GOD of his father; and
 walked according to his commandments: not according to the doings of Israel.
 Therefore, the LORD established the kingship in his hands; and all the Judahites
 brought presents to Josphat; and he had riches and glory in abundance. Encou-
 raged thus, in the ways of the LORD, he removed, out of Judah, even the hill-
 chapels, and groves.—And, in the third year of his reign, he sent his chiefs Ben-
 zhai, and Obadiah, and Zachariah, and Nathanael, and Michaiab, to teach in the
 cities of Judah; accompanied by the Levites Shemaiah, and Nathaniah, and Zeba-
 diab, and Asnah, and Shemiramoth, and Jonathan, and Adoniah, and Tobiah || and
 Tobadoniah; together with the priests Elishamah and Joram. These, having the

VARIOUS READINGS.

CH. XVII. ver. 3. * *David*, the present TEXT, with CHALD. STR. ARAB. VULG. But SEP. and 6 MSS. want
David: which I take to be the true reading. See c. r.—V. 8. || Wanting in STR. and ARAB. and it may
 be an interpolation.

EXPLANATORY NOTES.

Ch. xvi. ver. 10. *Because this rebuke made his people un-*
easy. So, with Houbigant, I render what in our common
 version is thus rendered: *for he was in a rage with him be-*
cause of this thing. See c. r.
 V. 12. *And his disease moved upwards*; i. e. it soon af-
 fected the vital parts: the most dangerous stage of the

gout. The common version is: *until his disease was exceed-*
ing great. See c. r.

V. 14. *A great fire was burned.* Some think it was a
 funeral pile in which the body was burned. I think it was
 rather a bon-fire made to his memory. But see c. r.

book of the law of the LORD with them, taught in Judah; and went about
 10 through all the cities of Judah, instructing the people.—And such was the dread
 of the LORD on all the kingdom of the countries around Judah, that they made
 11 no war against Josphat. Nay, some of the Philistines brought to Josphat
 presents, and a tribute of silver; and the Arabians brought to him flocks; seven
 thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 Thus Josphat grew greater and greater, and repaired the fortresses and store-
 13 cities of Judah: for in the cities of Judah he had much to do.—But his *principal*
 14 warlike and valiant men were at Jerusalem; of whom these are the numbers, ac-
 cording to their paternal houses. Of the captains of thousands of Judah Adnah
 15 was the chief; and, with him, were three hundred thousand valiant men. The
 next captain to him was Johanan; and, with him, were two hundred and eighty
 16 thousand. Next to him, was Amasiah Ben-Zichri (who had devoted himself to
 the *service of the LORD*); and with him were two hundred thousand valiant men.
 17 —Of Benjamin, Eliadah a man of great valour; and with him were two hundred
 18 thousand men, armed with bows and shields. Next to him was Jozabad; and with
 19 him were an hundred and eighty thousand trained soldiers.—*All* these attended
 the king; exclusively of those whom the king had stationed in the fortified cities,
 throughout all Judah.

1 Josphat, abounding thus in riches and glory, contracted an affinity with
 2 Ahab; and, at the end of two years, went down to Ahab, unto Samaria. And Ahab
 slaughtered a great number of sheep and oxen, for him and for the people who had
 3 come with him; and persuaded him to accompany him to Ramoth-Gilead. For,
 when Ahab, king of Israel, said to Josphat, king of Judah: "Wilt thou go with
 "me to Ramoth-Gilead?" he answered him: "As thou art disposed so am I; and
 4 "as thy people, so are my people, to go together with thee to war."—Then Josha-
 phat said to the king of Israel: "Consult, I pray thee, to-day, the oracle of the
 5 "LORD." On this, the king of Israel summoned together four hundred of *his* pro-
 phets, and said to them: "Shall we go to war against Ramoth-Gilead? or shall we
 "forebear?" They said: "Go! for GOD will deliver it into the king's hands."—
 6 But Josphat said: "Is there, here, no prophet of the LORD beside; whom we
 7 "may consult?" "There is," said the king of Israel to Josphat, "one man be-
 "side; by whom we may consult the LORD: but him I hate; for he never pro-
 "phesieth good concerning me, but always evil. He is Michaiah Ben-Imlah."
 8 But Josphat said: "Let not the king speak so."—Then the king of Israel called
 for one of his eunuchs, and said: "Bring, instantly, Michaiah Ben-Imlah."—
 9 Now the king of Israel, and Josphat, king of Judah, were seated, each on his
 throne, clothed in robes of *state*, in a void space at the gate of Samaria; and all the
 10 prophets were prophesying before them; when Zedekiah Ben-Chenaanah, having

prepared horns of iron, said: "Thus saith the LORD: 'With these shalt thou
 "gore the Syrians, until they be destroyed.'" And so all the other prophets pro- 11
 phesied, saying: "Go on, to Ramoth-Gilead, and prosper: for the LORD will de-
 "liver it into the hands of the king."—Meanwhile the messenger, who had gone 12
 to call Michaiiah, spoke to him, saying: "Lo! the prophets, with one accord, pre-
 "dict good things to the king: let thy words, therefore, I pray thee, be like theirs;
 "and predict thou good." Michaiiah answered: "As the LORD liveth, whatso- 13
 "ever my God saith; that will I speak." So he came to the king; and the king 14
 said to him: "Michaiiah! shall we go to war against Ramoth-Gilead? or shall I
 "forbear?" He answered: "Go, and prosper: for the LORD will deliver it into
 "your hands." But the king said to him: "How often must I adjure thee to 15
 "tell me, in the name of the LORD, nothing but the truth?" *Michaiiah* then said: 16
 "I saw all the Israelites scattered upon the hills, like sheep that have no shepherd:
 "and the LORD said: 'These have no master: let them return, peaceably, every
 "man to his own home.'"—The king of Israel then said to *Josaphat*: "Did I 17
 "not tell thee, that he would prophesy no good, but evil, concerning me?" Again 18
Michaiiah said: "Hear thou, then, the word of the LORD. I saw the LORD sit-
 "ting upon his throne, and all the heavenly host attending him; on his right hand,
 "and on his left: and the LORD said: 'Who will entice Ahab, king of Israel, to 19
 "go, and fall, at Ramoth-Gilead?' and one said one thing, and another said ano-
 "ther thing; when the *lying* spirit stood up before the LORD, and said: 'I will 20
 "entice him.' 'By what means?' said the LORD to him. 'I will go forth,' said 21
 "he, 'and will be a lying spirit in the mouths of all his prophets.' 'Thou shalt
 "entice, and prevail,' said *the LORD*; 'go forth, and so do.' Lo! now, then, the 22
 "LORD hath put a lying spirit in the mouth of † all these thy prophets: for the
 "LORD hath denounced evil against thee." Then *Zedekiah Ben-Chenaanah*, ap- 23
 proaching, smote Michaiiah on the cheek, and said: "How went the spirit of the
 "LORD from me, to speak by thee?" Michaiiah answered: "Lo! thou shalt see 24
 "*how*, in that day, in which thou shalt go into the innermost chamber, to hide
 "thyself."—The king of Israel then said: "Take Michaiiah back to Amon, the 25
 "governor of the city, and to Joash Ben-Melech; and say: 'Thus saith the king:
 "Put this *man* in prison; and feed him with the bread of affliction, and the
 "water of affliction, until I return in safety.'" Michaiiah said: "If, indeed, thou 27
 "return in safety, the LORD hath not spoken by me." He added: "Give ear,
 "ye people, all of you."

THE king of Israel, and *Josaphat*, king of Judah, went now to Ramoth-Gilead: 28
 when the king of Israel said to *Josaphat*: "I will disguise myself, when I go to 29

VARIOUS READING.

CH. XVIII. ver. 22. † SEP. ALEX. SYR. ARAB. VULG. and 24 MSS.

“battle; but keep thou on thy robes of *state*.” So the king of Israel disguised himself, and *so* went to battle.—Now the king of Syria had given a charge to the captains of chariots, who were with him, saying: “Fight neither with small, nor great; save only with the king of Israel.”—Now when the captains of the chariots saw Josphath, they said: “That is the king of Israel:” and turned their arms against him. But on Josphath’s calling aloud, the LORD GOD favoured him, and averted the enemy from him. For when the captains of the chariots perceived, that he was not the king of Israel, they turned back from pursuing him. Meanwhile, a certain man drew a bow, at random, and smote the king of Israel, between the joinings of his coat of mail; on which he said to his charioteer: “Turn thine hand, and carry me out of the host; for I am wounded.”—But the battle growing hotter on that occasion, the king of Israel was stayed up in his chariot, against the Syrians, until the evening; when, as the sun was going down, he died.

WHEN Josphath, king of Judah, was returning to his own house at Jerusalem, the seer, Jehu Ben-Hanani, went out to meet him; and said to king Josphath: “Shouldest thou assist the impious; and love them, who hate the LORD? In this, thou hast irritated the LORD. Yet good deeds have been found in thee; inasmuch as thou hast removed, out of all the land, the idol-groves; and hast cordially fought the LORD.”

WHEN Josphath returned to Jerusalem, he went out again through the people; from Beer-sheba to Mount-Ephraim; and brought them back to the LORD, the GOD of their forefathers. In each of the fortified cities of Judah, throughout the land, he appointed judges; and to the judges he said: “Take heed to what ye do; for ye judge not for man, but for the LORD; and with you lies the judicial sentence. Let, then, the fear of the LORD be upon you: act with wariness: for with the LORD, our GOD, there is no injustice, no respect of persons, no taking of bribes.”—At Jerusalem, moreover, Josphath appointed some of the priests and Levites, and of the patriarchal chiefs of Israel, to do justice in the name of the LORD; and to decide controverted causes; residing in Jerusalem. To those he gave a charge, saying: “In the fear of the LORD, and with a sincere and upright heart, ye shall act thus: Whatsoever controverted cause shall come before you, from your brethren, who dwell in their own cities; whether between blood, and blood; or concerning law-precepts, statutes and decrees; ye shall so clearly instruct them, that they may not trespass against the LORD, and so draw down

EXPLANATORY NOTES.

CH. XIX. ver. 4. *When Josphath returned.* The present Text, according to the Masoretic punctuation, has *dwelt*: and so all the versions. I am fully persuaded that *returned* is the true reading. See c. x.

V. 6. *With you lies the judicial sentence;* i. e. ye are responsible to the LORD. Others render, I think impro-

perly: *for he is with you in the judgment.* See c. x.

V. 8. *Residing in Jerusalem.* According to the present punctuation of the Text, the rendering would be: *and they returned to Jerusalem.* But that cannot be the true reading. See c. x.

“his wrath upon yourselves and upon your brethren: thus act, if ye would not
 “trespass. Lo! ye have, over you, in all matters that relate to the LORD, Ama- 11
 “riah the chief-priest; and Zebadiah Ben-Ishmael, ruler of the house of Judah,
 “for all matters relative to the king: ye have also Levites for *inferior* officers. Act
 “with fortitude; for the LORD will be || with the good |.”

AFTER this, the children of Moab and the children of Ammon, together with 1
 a party of || Edomites, came to war against Josphat.—When *messengers* came, and 2
 told this to Josphat, saying: “Against thee cometh a numerous army, from be-
 “yond the sea, from || Edom; and lo! they are at Hazazon-thamar:” (which is 3
 En-gedi.) Josphat was afraid, and bethought himself of seeking the LORD. 4
 He, therefore, proclaimed a fast, throughout all Judah; and all the Judahites as- 5
 sembled themselves, to supplicate the LORD: from all the cities of Judah, they 6
 came to supplicate the LORD. Then Josphat, placing himself in the assembly 7
 of Judah and Jerusalem, at the house of the LORD, before the new court, said: 8
 “O LORD, the GOD of our forefathers! art not thou the GOD, who, in the hea-
 “vens, hast dominion over all the kingdoms of the earth? and in thine hands are 9
 “there not such power and might, so as that no one can resist thee? Didst not thou, 10
 “our GOD, drive out, from before thy people the Israelites, the inhabitants of this 11
 “land; and give it, in perpetuity, to the seed of thy favourite Abraham? Have 12
 “they not dwelled therein, and builded therein a sanctuary to thy name, saying:
 “‘If, when any evil cometh upon us; be it sword-doom, or pestilence, or famine; 13
 “we stand before this house, in thy presence (for || by thy name is this house 14
 “called), and invoke thee in our affliction; then wilt thou hear, and help:—yet
 “lo! the children of Ammon, of Moab, and of Mount-Seir; whom thou wouldest
 “not permit the Israelites to invade, when thou broughtest them out of the land
 “of Egypt; who, therefore, turned away from them, and destroyed them not;
 “are, now, requiting us † evil, by coming to expel us from thine inheritance,
 “which thou hast given us for a possession! O! our GOD! wilt thou not do jus-
 “tice on them? for we have not the might to resist this numerous army, that
 “cometh against us; nor know we how to act: but on thee our eyes are fixed.”—
 While the Judahites were thus all standing before the LORD, with their little ones,
 their wives and children; the spirit of the LORD came upon Jahaziel Ben-Zach-
 ariah Ben-Jehiel Ben-Mathaniah, a Levite of the progeny of Asaph, in the midst of

VARIOUS READINGS.

CH. XIX. ver. 11. || I have followed the reading of the present TEXT. But Jerom seems to have read thus:
 with you, for good: and this reading is adopted by Houbigant. See c. r. CH. XX. ver. 1. || The TEXT,
 with VULG. have *Ammonites*. But the true reading is that of CHALD. and perhaps 1 ms. Comp. v. v. 10
 and 22. and see c. r.—V. 2. || So, rightly, 1 ms. Comp. ver. 10. and see c. r. The present TEXT has
Aram; i. e. Syria.—V. 9. || So SYR. ARAB. VULG. and 8 mss. The rest, for in this house is thy name.—

V. 11. + 6 mss.

- 15 the assembly : and he said : " Listen, all ye Judahites, and ye inhabitants of Jeru-
 " salem ; and thou, king Josphat : thus saith the LORD to you : ' Be not afraid
 " nor dismayed, on account of that great multitude ; for not yours but God's is
 16 " the war. To-morrow, go ye out against them : lo ! they come by the acclivity
 " of Aziz ; and ye will find them at the end of the brook-vale ; over against the
 17 " wilderness of Jeruel. On this occasion, ye shall not need to fight : stand still,
 " only, and see how the LORD will save you. Fear not, O Judah and Jerusalem !
 " nor be dismayed : to-morrow, go out against them ; for the LORD is with you.' "
- 18 —On this, Josphat bowed himself, with his face to the ground ; and all Judah
 19 and Jerusalem fell down, and worshipped the LORD : while the Levites of the pro-
 geny of Koath and of Korah, stood up to praise with a loud and high-sounding
 voice, the LORD, the GOD of Israel.
- 20 THEY arose early, next morning, and went forth unto the wilderness of Thekoa :
 and, as they were going forth, Josphat stood up and said : " Hear me, O Ju-
 " dahites, and ye inhabitants of Jerusalem ! Trust in the LORD, your GOD ; and
 21 " ye shall be secure : believe his prophets, and ye shall prosper." Then, consulting
 with the people, he appointed singers to the LORD, who, in going out before the
 army, were to praise *him* with holy decorum, and to say : " Praise the LORD,
 22 " † because good is he ; because everlasting his bounty."—Now, as soon as these
 began to sing, and praise the LORD, the LORD threw such || dissension among the
 children of Ammon and Moab, and *the inhabitants of Mount-Seir*, who were
 23 coming against the Judahites ; that they smote one another : for the children of
 Ammon and Moab attacked the inhabitants of Mount-Seir, and totally destroyed
 them ; and when they had done with the inhabitants of Mount-Seir, they || rushed
 on to mutual extermination.
- 24 WHEN the Judahites, then, came to Mizpha, by the wilderness, and viewed the
 multitude ; lo ! they were † all lying dead upon the ground : none had escaped.
- 25 So Josphat and his people went to seize their spoils, and found among them, an
 abundance of riches, and || raiment, and precious jewels, of which they stripped
 off, for themselves, more than they could carry away : so great was the booty, that
 26 they were three days in collecting it.—On the fourth day, they assembled in the
 vale of Beracha ; and there they gave thanks to the LORD : hence the name of the
 27 place has been called the vale of Beracha [*thanksgiving*] unto this day.—Then all

VARIOUS READINGS.

- V. 21. † SYR. and 13 MSS.—V. 22. || I have followed a conjectural reading, which seems to have been that of
 SEP. The present TEXT, with CHALD. and VULG. have *ambushments* : a reading, which I think irreconcilable
 with the context. This verse and the next are wanting in SYR. and ARAB. See C. R.—V. 23. || The present
 TEXT has a word that denotes *to assist* : but I am persuaded that it is an error ; and have followed the
 reading of SEP. and VULG.—V. 24. † SEP. SYR. ARAB.—V. 25. || So VULG. and ARAB. and perhaps SEP.
 with above 20 MSS. or printed editions. The TEXT has *carcasses*.

the men of Judah and Jerusalem, with Josphat at their head, returned with joy to Jerusalem: for the LORD had given them joy over their enemies. So, with lutes, and harps, and trumpets, they came to Jerusalem, unto the house of the LORD.—And the fear of the LORD was upon all the neighbouring kingdoms, on their hearing, that the LORD had fought against the enemies of Israel. Thus the realm of Josphat was quiet: for his GOD gave him rest on all sides.

‡ AFTER this, Josphat, king of Judah, allied himself with Ahaziah king of Israel (whose deeds were so wicked *); and agreed, in conjunction with him, to make ships to go to Tharshish: and the ships were made, at Ezion-geber. But Eliezer Ben-Dodavah, of Maretha, prophesied against Josphat, saying: "Because thou hast allied thyself with Ahaziah, the LORD hath wrecked thy works:" and the ships were so wrecked, that they could not proceed to Tharshish. |

JOSHAPHAT, king of Judah, was thirty-five years old, when he became king; and reigned, at Jerusalem, twenty-five years. His mother's name was Azuba, the daughter of Shilhi.—He walked in the ways of his father Asah, from which he never deviated; doing what was right in the eyes of the LORD. The hill-chapels, however, were not *entirely* removed: for, as yet, the people's hearts were not sincerely turned to the GOD of their forefathers.—The rest of the acts of Josphat, first and last, are written in the records of Jehu Ben-Hanani; which were inserted in the chronicles of the kings of || Judah.

JOSHAPHAT slept with his forefathers; and, with his forefathers, was buried in the city of David: and his son Joram reigned in his stead: whose * brothers, sons of Josphat, were Azariah, Jehiel, Zachariah, Azariah, Michael and Shephatiah: all these were sons of Josphat, king of || Judah. To them their father had given large donations of silver, and of gold, and *other* precious things; with the *government* of fortified cities in Judah; but the kingdom he gave to Joram; because he was the first-born: but when Joram was firmly established in the kingdom of his father; he slew, with the sword, all his brothers, and some of the chiefs of || Judah.

§ 13. History of the Reign of Joram, King of Judah.

JORAM was thirty-two years old, when he became king; and reigned, at Jerusalem, eight years.—He walked in the ways of the kings of Israel, and did evil in the eyes of the LORD, as the house of Ahab had done: for his wife was Ahab's sister. Nevertheless, the LORD would not destroy the house of David, on account

VARIOUS READINGS.

V. 35. * *And who committed greater wickedness than all the kings of Israel*, SYR. ARAB.—V. 34. || The TEXT and v. v. have *Israel*: but this is evidently an error. See c. x. CH. XXI. VER. 2. * *for*, SEP. 1b. || The present TEXT has *Israel*: but all the v. v. save CHALD. with 40 MSS. have the right reading *Judah*.—

V. 4. || Here again the TEXT and v. v. have *Israel*. See c. x.

of the covenant which he had made with David; and because he had promised to give a lamp to him and to his sons, for ever.

8 IN his days, the Edomites revolted from Judah, and made a king over themselves.
9 On which, Joram went forth *against them* with his captains and all his chariots: when, rising in the night, he smote the Edomites, who had surrounded him and
10 the chiefs of his chariots: † and the people retreated to their own homes. |—Thus the Edomites revolted from *the king of* Judah unto this day. At the same time Libna revolted *from him*; because he had forsaken the LORD, the GOD of his fore-
11 fathers. Nay, he made hill-chapels in the || cities of Judah, and debauched and
12 forced into idolatry the inhabitants of Jerusalem and Judah.—On this, there came a writing to him from the prophet || Elias, saying: “ Thus saith the LORD, the
“ GOD of thy forefather David: ‘ Because thou hast not walked in the ways of
13 “ thy father Josphat, nor in the ways of Asah, kings of Judah; but hast walked
“ in the ways of the kings of Israel; and hast debauched the inhabitants of Jeru-
“ salem into similar idolatry with that of the house of Ahab; and hast, besides, slain
“ thine own brothers, of thine own father’s house, who were better than thyself:
14 “ lo! with a great calamity will the LORD afflict thy people, thy children, thy
15 “ wives, and all that thou possessest: and thyself shall have so grievous a disease
“ in thy bowels, that thy bowels will at length fall out, in consequence of that
“ disease.”

16 ACCORDINGLY, the LORD stirred up, against Joram, the Philistines, and the
17 Arabs who were next to the Chushites: and they came into Judah, and broke through it, and carried away all the substance that was in the king’s house, with his sons and his wives: so that there was no son left to him; save || Ahaziah, the
18 youngest of his sons.—And, beside all this, the LORD smote him with an incurable
19 disease in his bowels; so that, at length, after the end of two years, his bowels fell out, in consequence of his disease: and because he died of evil diseases, his people made no fire in his honour, like the fires made in honour of his fore-
20 fathers.—He was thirty-two years old, when he became king; and he reigned, at Jerusalem, eight years. He departed without being regretted, and was buried in
1 the city of David, but not in the royal sepulchre; and the inhabitants of Jerusalem made his youngest son, Ahaziah, reign in his stead: for the horde of Arabs,

VARIOUS READINGS.

V. 9. † SEP. with P. P. 2 K. 8. 21.—V. 11. || So SEP. VULG. and 49 MSS. The rest, *mountains*. See c. R.—V. 12. || So all the copies of TEXT, and all the v. v. Yet the reading is altogether improbable. Elias was dead some years before: and hence we are told by some commentators, both Jews and Christians, that this was a missive from heaven! I believe the true reading to be *Elisba*; unless we suppose, which is very possible, a little bit of *anacronism* in the writer. See c. R.—V. 17. || So all the v. v. (except VULG.) with 1 MS. and P. P. ch. 22. 1, 7. The present reading is *Joabaz*. See c. R.

who had come and encamped at *Jerusalem*, had slain all the elder sons: so Ahaziah Ben-Joram became king of Judah.

§ 14. *History of the Reign of Ahaziah.* Comp. 2 Kings, viii.

AHAZIAH was forty-two years old, when he became king; and reigned, at Jerusalem, one year. His mother's name was Athalia, daughter of Omri.—He, too, walked in the ways of the house of Ahab: for his mother counselled him to do wickedly. So he did evil, in the eyes of the LORD, like the house of Ahab: for, after the death of his father, they were his counsellors, to his own ruin. For he walked according to their counsel; and went with Joram Ben-Ahab, king of Israel, to war against Hazael king of Syria, at Ramoth-Gilead. And when the || Syrians had smitten Joram, and he had returned to Jezreel to be healed of the wounds which he had received at Ramoth, in fighting with Hazael king of Syria; || Ahaziah Ben-Joram, king of Judah, went to visit Joram Ben-Ahab at Jezreel, because he was sick: but this visit of Ahaziah to Joram was, God so directing it, his ruin. For, on his arrival, he went out with Joram, against Jehu Ben-Nimshi; whom the LORD had appointed to cut off the house of Ahab. So when Jehu was executing judgment upon the house of Ahab, he found *there* the chiefs of Judah and the sons of Ahaziah's brothers (who attended Ahaziah), and slew them. He then searched for Ahaziah, who had hidden himself in Samaria: and he was found, and brought to Jehu, and was slain: and him they buried; "because," said they, "he was the grandson of Josphat, who sought the LORD, with his whole heart."

NOR had the house of Ahaziah power to retain the kingship. For when Athalia, Ahaziah's mother, saw that her own son was dead, she arose and destroyed the whole royal progeny of the house of Judah. But Josphabeath, daughter of king Joram, took Joash, son of Ahaziah (whom she had stolen away from among the king's sons, who were slain), and put him and his nurse in the dormitory of the temple. Thus Josphabeath, daughter of king Joram, wife of Joiadah the high-priest, and sister of Ahaziah, concealed him (*Joash*) from Athalia; so that he was not slain: and with || her he was concealed in the house of the LORD, six years: while Athalia reigned over the land.—But, in the seventh year, Joiadah, taking courage, entered into a league with the captains of hundreds Azariah Ben-Jeroham, Ishmael Ben-Johanan, Azariah Ben-Obed, Maathiah Ben-Adaiah and Eliahaphat Ben-

VARIOUS READINGS.

CH. XXII. ver. 5. || *al. bow-men.* See C. R.—V. 6. || The TEXT has *Azariah*, but the true reading is *Ahaziah*, which is that of SEP. SYR. ARAB. VULG. and 17 MSS. See C. R.—V. 12. || So SEP. SYR. ARAB. and P. P. The rest, *them.* See C. R.

- 2 Zichri: who went about through Judah, and assembled the Levites, and the patriarchal chiefs of Israel, out of all the cities of Judah. And, when they came to Jerusalem, the whole assembly made a covenant with the king in the house of God: for Joiadah had said to them: "Behold the king's son: let him be king; according to the promise of the LORD to the progeny of David. This is what ye must do: a third part of you priests and Levites, who come in *to do duty* on the sabbath, shall guard the door-thresholds: a third part shall guard the king's apartment, and a third part shall be posted at the foundation-gate: and let all the rest of the people be in the courts of the house of the LORD: but let none, save the priests and the ministering-Levites, come into the house of the LORD: they shall go in, because they are hallowed *for that purpose*: but let all the rest of the people keep watch for the LORD. Let the Levites, every man with his weapons in his hands, make a fence around the king; and || be with the king, as he cometh out, and as he goeth in: and if any one else come into the house, let him be put to death."—The Levites, and all the Judahites, did according to all that Joiadah, the priest, commanded: they took, each his own men, both those who came in on the sabbath, and those who should have gone out on the sabbath: for Joiadah, the priest, dismissed not the *former* courses.—Now Joiadah, the priest, had given to the captains of hundreds the spears, bucklers and shields that had belonged to king David, and were now in the house of the LORD. Then, all the people, each man with his weapons in his hands, being posted around the king, from the right side of the temple to the left side of the temple, from the altar inward; || they brought forth the *late* king's son, and put upon him the crown and the *regal* ornaments, and made him king: and Joiadah and his sons anointed him, and said: "Long live the king!"—When Athalia heard the voice of the people, crowding to applaud the king, she came to the people, unto the house of the LORD: when lo! she beheld the king placed on his tribunal at the entrance *of the temple*; and, by the king, the || singers and trumpeters; and the whole people of the land rejoicing and blowing with trumpets, while the singers and skilled minstrels played with musical instruments. On this, Athalia rent her garments, and said: "Treason! treason!"—14 But Joiadah, the priest, || came forth, and gave orders to the centurions who were over the forces, saying: | "Take her out, without the ranges; and if any one follow her, let him be slain with the sword:" for the priest had said: "Ye must not put her to death in the house of God."—So they made way for her; and

VARIOUS READINGS.

CH. XXIII. ver. 7. || *al. be ye.* See C. R.—V. 11. || *be, SEP.* with F. MS. and F. P.—V. 13. || So 5 MSS. and two printed editions: and so equivalently SYR. and ARAB. The rest, *chiefs.* See C. R.—V. 14. || I follow the reading of SEP. and VULG. which is partly that also of SYR. and ARAB. The rest, *brought forth the centurions, the chiefs of the forces, and said to them.* See C. R.

when she was come to the horse-gate-way of the king's house, she was there put to death.

JOIADAH, then, made a covenant between himself, and the people, and the king; 16 that they should be the LORD's people.—On which, the whole people went to the 17 temple of Baal, and demolished it: its altars and its statues they broke in pieces; and Mathan, the priest of Baal, they slew before the altars.—Then Joiadah re-ap- 18 pointed the functions of the house of the LORD under the ministry of the priests and Levites; as David had distributed them, in the house of the LORD: to offer holocausts to the LORD; as prescribed in the law of Moses.—He also placed door- 19 keepers at the gates of the house of the LORD; that no one, in any respect unclean, might enter.—And, now, taking with him the centurions, and chieftains, and go- 20 vernors of the people, with the whole people of the land, he brought the king from the house of the LORD; and, passing through the upper gate unto the king's house, they placed him upon the royal throne. And the whole people of the land re- 21 joiced: and, although Athalia had been slain with the sword, the city was quiet.

§ 15. *History of the Reign of Joash.* Comp. 2 Kings, xii.

JOASH was seven years old, when he became king; and reigned, at Jerusalem, 1 forty years.—His mother's name was Zibia of Beer-sheba.—Joash did what was 2 right in the eyes of the LORD, all the days of Joiadah, the priest. Joiadah took for 3 him two wives; and he begot sons and daughters.

JOASH, after this, having a mind to repair the house of the LORD, summoned 4 together the priests and the Levites, and said to them: "Go out into the cities of "Judah; and, from all Israelites, collect money, from year to year, for the repa- "ration of the house of your GOD; and see, that ye hasten the matter." The 5 Levites, however, hastened not.—The king, therefore, called for Joiadah, the chief- 6 priest, and said to him: "Why hast thou not required the Levites to bring in, out "of Judah and Jerusalem, the contribution appointed by Moses, the servant of the "LORD, to be paid by the people of Israel, for the service of the convention- 7 "tent?"—For Athalia having depraved her sons, they had broken up the house of GOD; and converted all the hallowed things of the house of the LORD to the service of Baal.

AT the king's commandment, then, a chest was made, and placed at the gate of 8 the house of the LORD: and a proclamation was made, throughout Judah and Je- 9 rusalem, to bring in, to the LORD, the contribution, which Moses, the servant of the LORD, had, in the wilderness, laid upon the Israelites.—All the chiefs, and the 10 whole people, rejoiced at this proclamation; and brought in their contributions, and cast them into the chest; until the whole was completed.—The chest was, at times, 11 brought by the Levites to the king's inspectors; and when they saw that there was

much money *in the chest*, the king's scribe and the chief priest's deputy came and emptied the chest, and carried it back again to its place. Thus they did, from time to time; and collected money in abundance: which the king and Joiadah * delivered to those who had the care of the work of the house of the LORD; who hired *with it* masons and carpenters, to repair the house of the LORD; and also iron-smiths and brasiers, to strengthen the house of the LORD. The workmen worked so diligently, that the work was soon completed, and the house of God restored by them to its former state of strength.

14 WHEN the work of the temple was finished, they brought the remainder of the money to the king and Joiadah; and of it were utensils made for the house of the LORD, utensils for the service of holocausts; and incense-pots, and other utensils of gold and silver: for holocausts were continually offered, at the house of the LORD, 15 all the days of Joiadah.—But Joiadah became old, and died full of days: an hundred and thirty years old was he, when he died. And he was buried among the 16 kings, in the city of David; because he had done good in Israel, with respect to God, and to his temple.

17 BUT after the death of Joiadah, the chiefs of Judah came and supplicated the 18 king: and the king listened to them. So they abandoned the house of the LORD, the GOD of their forefathers, and worshipped grove-idols; and for that transgression, 19 came the wrath of the LORD upon Judah and Jerusalem.—Yet he sent to them prophets, to bring them back to the LORD; and, against them, those prophets testified; 20 but they would not give ear.—Then Zachariah, the son of Joiadah the priest, impelled by the spirit of GOD, stood up, above the people, and said to them: "Why 21 "transgress ye the commandments of the LORD; and so cannot prosper? Because 22 "ye have forsaken the LORD, he hath likewise forsaken you."—But they conspired against him; and, at the king's command, overwhelmed him with stones, in the court of the house of the LORD.—The kindness which his father had shewn to king Joash, he remembered not; but slew his son: who, when he was dying, said: 23 "May the LORD regard, and requite!"

24 ACCORDINGLY, at the end of that year, the host of Syria came against Joash: and, going through Judah and Jerusalem, destroyed all the chiefs of the people, and sent their spoils to the king of Damascus. For although the Syrians had come but with a small body of men, the LORD delivered into their hands a very numerous host, because these had forsaken the LORD, the GOD of their forefathers. On Joash,

VARIOUS READING.

CH. XXIV. ver. 12. * *the priest*, SEP. and 1Ms.

EXPLANATORY NOTE.

Ch. xxiv. ver. 17. *Came and supplicated the king*; i. e. petitioned him, to let them relinquish the worship of the LORD, which they found too costly and troublesome.

also, they executed judgment; having left him, at their departure, forely wounded: 25
when, for the blood of the son of Joiadah the priest, his own servants conspired
against him, and slew him in his bed.—When dead, he was buried in the city of
David, but was not buried in the royal sepulchres.—Those who conspired against 26
him were Zabad, the son of Shimeath, an Ammonitess; and Jozabad, the son of
Shimrith, a Moabitess.—Now, his || buildings, and the great imposts laid on, by 27
him, for the reparation of the house of GOD, are written in the records of the kings
of Judah.—His son Amaziah reigned in his stead.

§ 16. *History of the Reign of Amaziah.* Comp. 2 Kings, xiv.

AMAZIAH was twenty-five years old, when he became king; and reigned, at 1
Jerusalem, twenty-nine years: his mother's name was Joaadan, of Jerusalem.—
He did what was right in the eyes of the LORD; although not with all his heart. 2

As soon as the kingship was confirmed to him, he slew his servants, who had 3
smitten the king his father: but their children he put not to death; according to 4
the prescription of the law, in the book of Moses, which the LORD had com-
manded, saying: "Fathers shall not be put to death on account of children; nor
"children on account of fathers: let every man die for his own crime."

AMAZIAH assembled the chiefs of Judah, and appointed them captains of thou- 5
sands and captains of hundreds, according to their paternal houses, throughout all
Judah and Benjamin. He then mustered them, from the age of twenty years, up- 6
wards; and found them to be three hundred thousand choice warriors, who could
wield both spear and buckler. He moreover hired, for an hundred talents of silver, 7
an hundred thousand brave and valiant men, out of Israel.—But there came to him
a man of GOD, saying: "O king! let not the host of Israel go with thee: for the 8
"LORD is not with Israel; with any of the children of Ephraim. If they go,
"thou wilt indeed acquire more strength for the combat: yet GOD will make thee
"stumble before the enemy: for GOD's is the power to support, or overthrow."
"But what," said Amaziah to the man of GOD, "shall we do for the hundred ta- 9
"lents, which I have given to the host of Israel?" The man of GOD answered:
"The LORD is able to give thee much more than that." Amaziah then separated 10

VARIOUS READING.

V. 27. || The present TEXT has *sons*, with SEP. CHALD. and VULG. but I am persuaded that Houbigant's
conjectural emendation is the true reading. See c. r.

EXPLANATORY NOTES.

Ch. xiv. ver. 6. *An hundred talents, &c.* Hence we find, that in those days the price of a hired foldier was little more than seven shillings.

V. 8. I have, without altering a letter of the Text, given an entirely new translation of the first part of this verse; which I think has not hitherto been understood.

I will, however, subjoin two other versions. The first is that of Houbigant: *But, if thou be so obstinate as to go to war, &c.* The other is that of Michaelis and Dathe: *But go thou, alone, and fight valiantly; otherwise, &c.* The latter appears to me irreconcilable with the context. But see c. r.

the troops, that had come to him from Ephraim; that they might return to their own places. At this they were much incensed against the Judahites; and returned in wrath to their own places.

11 BUT Amaziah took courage, and led forth his own people; and, going to the
12 vale of salt, smote ten thousand of the children of Seir: and *other* ten thousand the
children of Judah captived, alive; and brought them to the top of a rock, and threw
them down from the top of the rock: so that they were shattered all in pieces.—

13 Meanwhile the troops, which Amaziah had sent back, that they might not go with
him to battle, fell upon the cities of Judah from Samaria unto Beth-horon; and
smote three thousand of the inhabitants; and took away a great booty.

14 WHEN Amaziah returned from the slaughter of the Edomites, he brought
with him the gods of the children of Seir, and set them up for his own gods:
15 them he worshipped, and to them he burned incense. Hence the wrath of
the LORD was kindled against Amaziah; and he sent to him a prophet, who said
to him: “Why hast thou attached thyself to gods of a nation, who were not able
16 “to rescue their own people out of thine hands?” But while thus he talked, the
king said to him: “Hast thou been made the king’s counsellor? Forbear! why
“wouldest thou be smitten?” The prophet forbore; but said: “I see that God
“hath resolved to destroy thee; because thus thou actest, and hast not listened to
“my counsel.”

17 AFTER this, Amaziah, king of Judah, was advised to send a message to Joash
Ben-Johahaz Ben-Jehu, king of Israel, saying: “Come, let us look one another in
18 “the face.” Joash, king of Israel, sent back word to Amaziah, king of Judah,
saying: “A thistle in Lebanon sent to a cedar in Lebanon, saying: ‘Give thy
“daughter, for a wife to my son:’ when one of the wild beasts of Lebanon, pass-
19 “ing by, trod down the thistle. Because, forsooth, thou hast smitten the Edomites,
“thy mind is elated, to boasting: stay, now, at home: why wouldest thou engage
20 “thyself in evil; and so fall, together with thy Judahites?”—But Amaziah would
not listen: for it was GOD’s design to deliver them into the hands of their ene-
21 mies, for their attachment to the gods of Edom.—So Joash, king of Israel, came
out; and he and Amaziah, king of Judah, looked one another in the face, at Beth-
22 shemesh of Judah. And the Judahites were worsted by the Israelites, and fled,
23 every man to his own home. But Joash, king of Israel, captived Amaziah Ben-Joash
|| Ben-Ahaziah, king of Judah, at Beth-shemesh; and brought him to Jerusalem:
and the walls of Jerusalem he broke down, from the gate of Ephraim to the corner-
24 gate, four hundred cubits. All the gold and silver, and all the utensils that were

VARIOUS READING.

CH. XXV. ver. 23. || The TEXT has *Ben-Johahaz*; an evident mistake; corrected, besides, on the faith of
6 MSS. See C. R.

found in the house of GOD, under the care of Obed-edom; and the treasures of the king's house, he took away; and, with hostages, returned to Samaria.

AMAZIAH Ben-Joash, king of Judah, lived, after the death of Joash Ben-Jehoaz, 25 king of Israel, fifteen years.—The rest of the acts of Amaziah, first and last, are 26 written in the records of the kings of Judah and Israel.

Now, from the time of Amaziah's turning away from following the LORD, a 27 conspiracy had been formed against him at Jerusalem: so he fled to Lachish. But persons were sent after him to Lachish, who slew him there. He was thence 28 brought, upon horses, to Jerusalem; and was buried, with his forefathers, in the city of || David.

§ 17. *History of the Reign of Uzziah.* Comp. 2 Kings, xiv.

THEN the whole people of Judah took Uzziah, who was sixteen years old, and 1 made him king in the stead of his father Amaziah.—He repaired Elath, and re- 2 stored it to Judah; after the late king had slept with his forefathers.

UZZIAH was sixteen years old, when he became king; and reigned, at Jerusalem, 3 fifty-two years. His mother's name was Jecholia, of Jerusalem.—He did what 4 was right in the eyes of the LORD, according to all that his father || Amaziah had done. During the days of Zachariah (who had instructed him in the || fear of 5 GOD), he fought the || LORD; and as long as he fought the LORD, GOD made him prosper.—He went forth, and made war on the Philistines; and broke down 6 the walls of Gath, and the walls of Jabneh, and the walls of Ashdod; and builded other cities in the territory of Ashdod and of the Philistines.—For GOD aided him, 7 both against the Philistines, and against the Arabs who inhabited Gur-Baal. The 8 || Maonites also brought presents to Uzziah; and his fame was spread abroad, as far as the entrance into Egypt: to such power had he arisen.

UZZIAH, moreover, builded towers at Jerusalem, over the corner-gate, and over 9 the vale-gate, and over the salient angles; and thus fortified them. He also builded 10 watch-towers in the wilderness, and digged many wells: for he had a great number of cattle; and, in the vales and lower grounds, ground-tillers; and vine-dressers on the mountains and in Carmel: for he was fond of agriculture.

UZZIAH had an host of warriors, who went out to war, by bands, according to 11 the muster made by Jeiel the scribe, and Maaziah the prefect; under the direction

VARIOUS READINGS.

- V. 28. || The TEXT has *Judah*: but all the V. V. (save CHALD.) and 13 MSS. with P. P. have *David*. See C. R. CH. XXVI. ver. 4. || *David*, SYR. ARAB.—V. 5. || The TEXT has *visions*; but *fear* is the genuine reading; and that of many MSS. as well as of SEP. CHALD. and SYR. See C. R. Ib. || The TEXT has *GOD*, but I am persuaded that *LORD* was the original reading; and it is that of SEP. CHALD. and VULG. See C. R.—V. 8. || VULG. with 6 MSS. have *Ammonites*, which some moderns prefer. I think the other the most probable reading. See C. R.

12 of Hananiah, one of the king's captains. The whole number of the patriarchal
13 chiefs, men of great valour, was two thousand and six hundred. Under these was
an host of three hundred and seven thousand and five hundred powerful warriors,
14 to support the king against the enemy. For all this host Uziah procured shields,
15 and spears, and helmets, and breast-plates, and bows, and stone-slings. And, at
Jerusalem, he made engines, invented by skilful men, to be placed on the towers
and on the bulwarks; to shoot arrows and large stones.—Thus his fame was widely
spread abroad: by such singular aids was his power increased.

16 BUT, when he became *thus* powerful, his mind was elated, to his own ruin: for
he transgressed against the LORD, his GOD; and went into the temple to burn in-
17 cense, upon the incense-altar. Azariah, the priest, went in after him, accompanied
18 by eighty brave priests of the LORD; and they resisted king Uziah, and said to him:
“Not to thee, Uziah! belongeth it to burn incense to the LORD; but to the priests
“of the LORD, the progeny of Aaron, who have been hallowed for the purpose of
“burning incense: go out of the sanctuary; for thou hast *already* transgressed: nor
19 “will this be to thine honour, in the sight of the LORD.” Yet Uziah, in wrath,
took the censer in his hand to burn incense: but while he was in wrath at the
priests, the leprosy broke out upon his forehead, in the presence of the priests, in
20 the house of the LORD, beside the incense-altar. So when Azariah the chief-priest,
and all the other priests, looked at him, and saw that he was leprous in his fore-
head, they thrust him out thence: nay, he himself made haste to go out; because
21 the LORD had smitten him.—King Uziah remained a leper unto the day of his
death, and dwelled, as a leper, in a separate apartment; excluded from the house
of the LORD; while his son Jotham was over the king's house, and administered
22 justice to the people of the land.—The rest of the acts of Uziah, first and last, were
23 written by Isaiah Ben-Amoz.—So Uziah slept with his forefathers, and [with his
forefathers] was buried in the burying-ground which belonged to the kings:
“because,” said they, “he is a leper:” and his son Jotham reigned in his stead.

§ 18. *History of the Reign of Jotham.* Comp. 2 Kings, xv.

1 JOTHAM was twenty-five years old, when he became king; and reigned, at
Jerusalem, sixteen years. His mother's name was Jerusha, the daughter of Zadok.—
2 He did what was right in the eyes of the LORD; according to all that his father
Uziah had done. But he frequented not the house of the LORD, and the people

EXPLANATORY NOTES.

Ch. xxvi. ver. 23. *In the burying-ground.* Not in the royal sepulchres, but in a spot of ground adjoining; in which, probably, royal personages only were interred. The words in brackets I suspect to be an interpolation. They are wanting in the Vulgate and Syriac.

Ch. xxvii. ver. 2. *He frequented not the house of the LORD.*

He was probably afraid, from what had happened to his father: but whether his not merely frequenting the temple is here meant, or his not daring to enter the sanctuary, is not easily determined: although I think the context requires us to take it in the former sense. The bad example of the king tended to deprave the people. See c. a.

were yet depraved.—He repaired the upper gate of the house of the LORD, and greatly raised the wall of Ophal. He also builded cities on the hills of Judah; and, on the low lands, castles and towers.—He fought with the king of the Ammonites, and prevailed against them: and the children of Ammon gave him, that same year, an hundred talents of silver, ten thousand cores of wheat, and ten thousand of barley. The like quantity the children of Ammon paid to him, both the second and third year. So Jotham became powerful, because he prepared his ways before the LORD.—The rest of the acts of Jotham, and all his wars and his ways, are written in the records of the kings of [Israel and] Judah:—He was twenty-five years old, when he became king; and reigned, at Jerusalem, sixteen years.—Jotham slept with his forefathers, and was buried in the city of David: and his son Abaz reigned in his stead.

§ 19. *History of the Reign of Abaz.* Comp. 2 Kings, xvi.

AHAZ was || twenty-five | years old, when he became king; and reigned, at Jerusalem, sixteen years; but did not what was right in the eyes of the LORD *, like his forefather David. He walked in the ways of the kings of Israel; and even made molten images, for Baals. He moreover burned incense in the vale of Ben-Hinnon; and made holocausts of his own || sons, according to the abominable practices of those peoples, whom the LORD had expelled from before the children of Israel. He also sacrificed and burned incense at hill-chapels, both on eminences, and under every branchy tree.—Wherefore, the LORD, his GOD, delivered him into the hands of the king of Syria; who defeated him, and carried away a great number of his people, captives to Damascus.—He was also delivered into the hands of the king of Israel; who defeated him, with great slaughter.—For Phekah Ben-Remaliah slew, in Judah, an hundred and twenty thousand, in one day; all valiant men: because they had forsaken the LORD, the GOD of their forefathers.—And Zichri, a valiant man of Ephraim, slew Maasiah the king's son, and Azrikam, governor of the household, and Elkanah the king's vice-gerent.—And the children of Israel carried away, of their own brethren, captives, || two hundred thousand | women, boys, and girls: much booty they also took away, and carried to Samaria. But a prophet of the LORD, whose name was Obed, being there, went out to meet the host before they came to Samaria, and said to them: "Lo! because the LORD, "the GOD of your forefathers, was wroth with the Judahites; he delivered them

VARIOUS READINGS.

CH. XXVIII. ver. 1. || So rightly SEP. SYR. ARAB. and 1 Ms. The rest, *twenty*. See c. R. Ib. * *his GOD*, SYR. and 20 MSS.—V. 3. || *son*, SEP. SYR. ARAB. with P. P. See c. R.—V. 8. || One Ms. has only *one thousand*: and, I confess, this is a much more probable number: but all the v. v. have 200,000: and some copies of SEP. have 300,000, and one 800,000!

“into your hands; and ye have slain them with a rage, that reacheth the heavens:
 10 “and now ye mean to reduce the children of Judah and of Jerusalem to be your
 “man-servants and maid-servants! Are there then no sins among yourselves,
 11 “against the LORD, your GOD? Listen to me therefore, now; and deliver back
 “the captives whom ye have captived from among your own brethren: otherwise
 12 “the wrath of the LORD will fall upon you.”—Then the following chiefs of the
 children of Ephraim, Azariah Ben-Joanan, Barachiah Ben-Meshelimoth, Ezekiah
 Ben-Shalum, and Amasah Ben-Hadlai, stood up in opposition to those who had re-
 13 turned from the war; and said to them: “Ye shall not bring in hither these cap-
 “tives, to increase our guilt with the LORD. Would ye add to our sins and trans-
 “gressions? for great already are our transgressions; and fierce is the wrath † of
 14 “the LORD | against Israel.”—On this, the armed men left the captives and the
 15 booty to the disposal of the chiefs and the whole assembly: when the men before
 mentioned by name, arose and took the captives; and, out of the booty, clothed
 all of them that were naked with raiment and with shoes; and gave them to eat,
 and to drink, and anointed them; and, having mounted the feeble of them upon
 asses, they brought them unto Jericho (the city of palm-trees) to their brethren;
 and returned to Samaria.

16 AT that time, king Ahaz sent to request aid from the || king of Assyria. For
 again the Edomites had come and smitten the Judahites, and carried away many
 18 captives. The Philistines, also, had invaded the cities of the low country, and of
 the south of Judah; and had taken Beth-she mesh, and Ajalon, and Gederath, and
 Shochu with its dependant villages, and Gimzo with its dependant villages: and
 19 now inhabited them. For the LORD had brought Judah low, on account of Ahaz
 king of || Judah; who had made Judah desolate and defenceless, by his grievous
 20 transgressions against the LORD.—|| Thiglath-Phalasar, king of Assyria, came indeed
 21 to him; but distressed, rather than strengthened him. For although Ahaz took a
 part of the treasures of the house of the LORD, and of the king's house, and of the
 houses of the chiefs, and gave it to Thiglath-Phalasar, king of Assyria; yet he had
 no aid from him.

22 EVEN in the time of this distress, king Ahaz added to his transgressions against
 23 the LORD. He sacrificed to the gods of Damascus, who had defeated him; for
 thus he reasoned: “Since the gods of the kings of Syria assist them, to those
 “gods will I sacrifice, that they may assist me:”—but they were the ruin of him,

VARIOUS READINGS.

V. 13. † SEP. VULG. and 4 MSS. See C. R.—V. 16. || So, rightly, all the V. V. with 1 MS. JOSEPH. and P. P.
 The present TEXT has *kings*. See C. R.—V. 19. || So SEP. SYR. ARAB. VULG. with 12 MSS. The present
 TEXT has *Israel*, and so CHALD. See C. R.—V. 20. || The TEXT has *Thiglath-Phalasar*. I follow the
 reading of Kings, with SEP. SYR. and several MSS. See C. R.

and of all Israel.—Ahas, now, collected † all the utensils of the house of GOD, and 24
 broke them in pieces; and shut the doors of the house of the LORD; and made
 altars of his own in every corner of Jerusalem: and, in every city of Judah, he 25
 made hill-chapels, to burn incense *at them* to alien gods; and thus provoked the
 indignation of the LORD, the GOD of his forefathers.—The rest of his acts, and all 26
 his ways, first and last, are written in the records of the kings of Judah [and Israel].
 —Ahas slept with his forefathers, and was buried in the city of Jerusalem: but he 27
 was not brought into the sepulchres of the kings of || Judah.—His son Hezekiah
 reigned in his stead.

§ 20. *History of the Reign of Hezekiah.* Comp. 2 Kings, xviii.

HEZEKIAH was twenty-five years old, when he became king; and reigned, 1
 at Jerusalem, twenty-nine years. His mother's name was Abia, the daughter of
 Zachariah.—He did what was right in the eyes of the LORD, according to all that 2
 his forefather David had done.—In the first month, of the first year of his reign,
 he opened the doors of the house of the LORD, and repaired them. The priests 3
 and the Levites he, then, brought together into the eastern area *of the temple*; and 4
 said to them: "Listen to me, ye Levites! Hallow yourselves presently, and hallow
 "the house of the LORD, the GOD of your forefathers: and carry away the filth 5
 "out of the sanctuary. For our fathers have transgressed, and done evil in the eyes 6
 "of the LORD, our GOD; have forsaken him, and have turned away their faces
 "from the LORD's dwelling-place; and have turned their backs *to him*. They 7
 "have shut the doors of the porch; they have put out the lamps; they have
 "burned no incense, nor offered holocausts, in the holy place, to the LORD, the 8
 "GOD of Israel. Hence the wrath of the LORD has fallen upon Judah and Jeru- 9
 "salem; and he hath delivered them up to tribulation; to be a subject of astonish-
 "ment, and of hissing; as, with your own eyes, ye see: for lo! for this, our fa- 10
 "thers have fallen by the sword, and our sons and our daughters, and || our wives
 "have been led into captivity. It is now my intention to make a covenant with 11
 "the LORD, the GOD of Israel, that the fierceness of his wrath may be averted
 "from us. Be not, now, remiss, my sons; for you the LORD hath chosen to at- 12
 "tend him, to serve him, to minister to him, and to burn incense."—The Levites,
 Mahath Ben-Amasai and Joel Ben-Azariah, of the progeny of Koath; and, of the
 progeny of Merari, Kish Ben-Abdi and Azariah Ben-Jalelel; and, of the Ger-
 shonites, Joah Ben-Zimah and Eden Ben-Joah; of the progeny of Elizaphan, 13
 Shimri and Jeiel; of the progeny of Asaph, Zachariah and Mathaniah; of the pro- 14

VARIOUS READINGS.

V. 24. † CHALD.-VULG. and 11 MS.—V. 27. || So 1 MS. The rest, *Israel*. CH. XXIX. ver. 9. || *your*,
 SEP. and 1 MS.

geny of Heman, Jehiel and Shimei; and, of the progeny of Jeduthun, Shemaiah
 15 and Uziel; then arose and assembled their brethren, and hallowed themselves, and
 went (according to the commandment of the king, with respect to the LORD's ser-
 16 vice) to cleanse the house of the LORD. The priests went into the inner part of
 the house of the LORD to cleanse it, and brought out all the filth which they found
 in the temple of the LORD into the court of the LORD's house; and thence the
 17 Levites took and carried it forth unto the brook Kedron. They began to cleanse
 on the first day of the first month, and on the eighth day of the month they
 reached the porch of the *house of the LORD*; and, in eight days more, they cleansed
 the *whole* house of the LORD; so that by the sixteenth day of the first month, they
 18 had completed the work.—They then went in to Hezekiah, and said: "We have
 "cleansed the whole house of the LORD; with the sacrifice-altar and all its utensils,
 19 "and the presence-bread table and all the utensils belonging to it: all the utensils,
 "also, which king Ahaz || profaned during his reign, we have restored and hal-
 "lowed: lo! they are now before the altar of the LORD."

20 EARLY, next morn, Hezekiah arose; and, having assembled † all the chief men
 21 of the city, went to the house of the LORD. Then were brought seven bulls, seven
 rams and seven lambs; with seven male goats as a sin-offering for the kingdom,
 for the sanctuary and for Judah: *all these* the priests, of the progeny of Aaron, were
 22 commanded to offer upon the altar of the LORD.—When the bulls were slaugh-
 tered, the priests received the blood, and sprinkled it upon the altar; when the rams
 were slaughtered, they sprinkled the blood upon the altar; and when the lambs
 23 were slaughtered, they sprinkled the blood upon the altar. They then brought the
 male goats, the sin-offering, before the king and the assembly, who laid their hands
 24 upon them; and then the priests slaughtered them, and made an atonement with
 their blood, upon the altar; an atonement for all Israel: for the king had com-
 manded, that both the holocaust and the sin-offering should be made for all Israel.
 25 The Levites were posted in the house of the LORD, with cymbals, and lutes, and
 harps, according to the injunctions of David and of Gad that king's seer, and of
 the prophet Nathan: for such was the command of the LORD, by his prophets.
 26 The Levites attended with the *musical* instruments of David; and the priests with
 27 the trumpets.—Hezekiah then ordered the holocaust to be offered upon the altar:
 and when the holocaust began to be offered, the song, in honour of the LORD, also
 commenced, with trumpets, and other *musical* instruments, devised by David, king
 28 of Israel: while all the assembly worshipped. The singers sang, and the trumpets
 29 sounded, during the whole time of offering the holocaust. And when the offering

VARIOUS READINGS.

V. 19. || The TEXT has *cast away*. I follow the reading of SEP. and VULG. See C. R.—V. 20. † VULG. and

5 MSS.

was completely over, the king and all who were present, bowed their heads and worshipped. The king and the chiefs now desired the Levites to sing praises to the LORD, in the words of David, and of the seer Asaph: and they sang praises most joyfully; and again bowed their heads, and worshipped.

HEZEKIAH then said; "Ye, *priests*, have now initiated yourselves, to the LORD: " approach, then, O *Israelites*! and bring to the LORD sacrifices of thanksgiving." So the assembly brought sacrifices of thanksgiving to the LORD; and all those who had willing hearts, brought holocausts. The number of holocausts, which the assembly brought, was seventy bulls, an hundred rams, and two hundred lambs: and the hallowed *thanksgiving sacrifices* were six hundred hinds and three thousand sheep: and as the priests were too few to slaughter all the holocausts, their brethren, the Levites, assisted them until the work was done, and *more* priests should be hallowed: for the Levites had hallowed themselves with a more upright heart, than the priests. Besides, the great number of holocausts, together with the fat of the eucharistic sacrifices, and libations for the holocausts, *required their assistance*.—Thus was the service of the house of the LORD set to order. And Hezekiah and the whole people rejoiced, that GOD had so disposed the people: for the thing had suddenly been done.

HEZEKIAH then sent a message to all the inhabitants of Israel and Judah; and invited, by letters, the Ephraimites and Manassites to come to the house of the LORD, at Jerusalem, to keep the Phasah of the LORD, the GOD of Israel. For the king, and his chiefs, and all the assembly at Jerusalem, had, in council, resolved to keep the Phasah, in the second month: for, at the proper time, they could not have kept it, because the priests had not sufficiently hallowed themselves; nor had the people *all* assembled at Jerusalem. But now, the thing pleasing the king and the whole assembly, it was determined to make a proclamation, throughout all Israel, from Beer-sheba to Dan; that they should come to keep, at Jerusalem, the Phasah of the LORD, the GOD of Israel: which had not, for a long time, been done, as *by law* prescribed. Runners, therefore, were sent through all Israel and Judah, with letters from the king and the chiefs, and with the king's orders to say: " Children of Israel! return to the LORD, the GOD of Abraham, Isaac, and Israel; " that he may return to the remnant of you, who have escaped the hands of the " kings of Assyria: and be not like your fathers and your brethren; who trans- " gressed against the LORD, the GOD of their forefathers; who, therefore, gave " them up to destruction, as yourselves see: be not ye, then, stiff-necked like your " forefathers; submit yourselves to the LORD, and come to his sanctuary, which, " for your sakes, he hath hallowed for ever: and serve the LORD, your own GOD, " that the fierceness of his wrath may be averted from you. For if ye return to " the LORD, he will make your brethren and your children find compassion among

“those who led them captives; and they shall come again into this land: for gracious and benevolent is the LORD, your GOD; and will not turn away his face from you, if ye return to him.”—The runners passed on, from city to city, through the land of Ephraim and of Manasseh, as far as Zebulon: but they were laughed at, and turned into ridicule.—Yet some men of Asher, Manasseh, and Zebulon humbled themselves and came to Jerusalem. As for the Judahites, the hand of GOD had given them one heart to obey the commands of the king and chiefs, in the affair of the LORD. So, at Jerusalem, assembled a numerous and very great assemblage of people, to keep, in the second month, the festival of unleavened bread. They, first, went and took away the *idol*-altars that were in Jerusalem; and all the incense-altars they took away, and threw them into the brook Kedron. Then they killed the Phafah-lamb, on the fourteenth day of the second month. The priests and Levites were now ashamed, and hallowed themselves, and brought the holocausts to the house of the LORD; and attended in their respective places, according to the rite prescribed in the law of Moses, the man of GOD. The priests sprinkled the blood, which they received from the Levites: for as there were many in the assembly not hallowed, the Levites had the charge of killing the Phafah-lamb, for all those who were not clean, so as to be hallowed to the LORD. For many of the people of Ephraim, Manasseh, Issachar, and Zebulon had not cleansed themselves: yet they ate the Phafah; contrary to what is prescribed. For those Hezekiah prayed, saying: “May the good LORD pardon every one, who has prepared his heart to seek the GOD of his forefathers; although not *cleansed* according to the purification of the sanctuary.”—The LORD listened to Hezekiah, and was propitious to the people.

So the children of Israel, who were present at Jerusalem, kept the festival of unleavened bread seven days, with great joy: and the Levites and priests, day by day, praised the LORD, with instruments of sacred music. For Hezekiah persuaded all the Levites, who were best skilled in sacred matters, to || complete the festival for seven days; offering eucharistic sacrifices, and giving thanksgivings to the LORD, the GOD of their forefathers.—The whole assembly, then, resolved to keep other seven days; and seven days they kept, with joyfulness. For Hezekiah, king of Judah, had given to the assembly a thousand bullocks and seven thousand sheep; and the chiefs had given to the assembly, a thousand bullocks and ten thousand sheep: and a great number of priests had hallowed themselves.—Thus, the whole

VARIOUS READING.

CH. XXX. ver. 22. || I follow the reading of SEP. The rest have *eat*. See C. R.

EXPLANATORY NOTES.

Ch. xxx. ver. 12. *Is the affair of the LORD*. So I render the V. 19. *According to the purification of the sanctuary*; i. e. words commonly translated by the word of the LORD. See C. R. the legal purification.

assembly of Judah, with the priests and Levites; and the whole assembly that had come from Israel; and the strangers, also, who came from the land of Israel, or dwelled in the land of Judah, rejoiced together; and great was the joy in Jerusalem: for since the days of Solomon Ben-David, king of Israel, there had not been the like, in Jerusalem.—Then, the priests † and the Levites arose and blessed the people: and their voice was heard *by the LORD*, and their prayer ascended to his holy habitation, in the heavens.

WHEN all this was over, all the Israelites, who were present, went out into the cities of Judah, and broke in pieces the statues, cut down the *idol*-groves, and demolished the hill-chapels and altars, in all Judah, Benjamin, Ephraim and Manasseh; until they had utterly destroyed them.—Then all the children of Israel returned unto their own cities; every man to his own possession.

HEZEKIAH now re-appointed the courses of the priests and Levites, according to their classes; each man according to his respective sacerdotal or Levitical function: whether for *the offering of* holocausts and eucharistic sacrifices, or for the ministry of thanksgiving and praise, at the gates of the camp of the LORD. He also appointed a portion of his own royal property, for the morning and evening holocausts; and for the holocausts of the sabbaths, new-moons and stated festivals; as prescribed in the law of the LORD. He, moreover, commanded the people who dwelled in Jerusalem, to give the portion due to the priests and Levites, that they might be wholly occupied in the law of the LORD. On the promulgation of this order, the children of Israel brought, in abundance, the first-fruits of corn, wine, oil and honey, and of every product of the field: the tithes, also, of all things they brought, in abundance. In like manner the children of Israel and Judah, who dwelled in the cities of Judah, brought, moreover, the tithes of their herds and their flocks. The things, thus hallowed to the LORD, their God, they brought, and deposited in heaps, by heaps. The heaps they began to lay, in the third month; and, in the seventh month, were they completed.—When Hezekiah and the chiefs came and saw the heaps, they blessed the LORD, and his people the Israelites: and when Hezekiah questioned the priests and the Levites concerning those heaps, Azariah, the chief-priest, of the house of Zadok, answered him and said: “Since oblations began to be offered for the house of the LORD, we have had not only enough to eat sufficiently, but a plenteous remainder: and that remainder is this great store.” Then Hezekiah ordered chambers to be prepared in the house of the LORD: and, these being prepared, the oblations, and tithes and hallowed things were faithfully

VARIOUS READING.

V. 27. † SEP. SYR. ARAB. VULG. with 8 MSS. See C. R.

EXPLANATORY NOTE.

Ch. xxxi. ver. 2. *The camp of the LORD*; i. e. the whole space within the outer wall that surrounded the temple.

brought in; and put under the chief care of the Levite Chonaniah; and his brother
 13 Shimei as his second: and Jehiel, || Azaziah, Nahath, Afael, Jerimoth, Jozabad, Elich,
 Ishmachiah, Mahath, and Benaiah were overseers, under the direction of Chona-
 niah and his brother Shimei: according to the commandment of Hezekiah the
 14 king, and of Azariah, the rulers of the house of GOD.—The Levite, Korah Ben-
 Imnah, door-keeper at the east gate, had the charge of distributing the free-will
 offerings and other oblations made to GOD: whatsoever had been hallowed to the
 15 LORD: and, under him, were Eden, and || Minjamin, and Joshuah, and Shemaiah,
 and Amariah, and Shechaniah; of whom the office was to distribute, in the cities
 of the priests, portions to their brethren, according to their classes, whether great or
 16 small: without reckoning what was given to such of their male children (from
 three years, upward) as came into the house of the LORD, for their daily service
 17 and attendance, according to their courses.—Now the priests and Levites were
 reckoned according to their paternal houses, from the age of twenty years, upward;
 18 according to their functions in their courses; their families, their wives, their sons
 and their daughters being also taken into the reckoning; all of them, who should
 19 faithfully hallow themselves.—To all the males of the priests of the progeny of
 Aaron, who lived in the suburban fields of their respective cities, the men, above
 mentioned by name, gave also portions; and to all such Levites as were reckoned
 20 among them.—Thus did Hezekiah, throughout all Judah; acting with goodness,
 21 uprightness, and sincerity, before the LORD, his GOD. Whatever work he once
 undertook, whether, in the service of the house of GOD, or in the enforcement of
 the law and the commandments, he performed, for the sake of the LORD, with his
 whole heart: and, hence, he prospered.

1 AFTER the faithful accomplishment of these things, Senaberib, king of Assyria,
 came and entered into Judah; and encamping by the fortified cities, hoped to win
 2 them for himself. But when Hezekiah saw, that Senaherib was come with a pur-
 3 pose to fight against Jerusalem, he deliberated with his chiefs and valiant men, about
 stopping up the water-sources, that were without the city. These approving of his
 4 proposal, a numerous people were collected, who stopped up all the sources, and
 the brook that ran through the midst of that tract: “For why (said they) should

VARIOUS READINGS.

CH. XXXI. ver. 13. || *al. Azariah*, and *al. Oziab*. See C. R.—V. 15. || So the TEXT, with CHALD. but SEP.
 SYR. ARAB. VULG. and 3 MSS. have *Benjamin*, which may be the true reading. The matter is of no
 importance.

EXPLANATORY NOTES.

V. 16. This verse has given much trouble to translators: that, among the Jews, was the period of weaning. See
 who seem, to me, not to have understood the original. The c. r.
 meaning, I think, is: that such Levites, under twenty, as
 came to do any office, with their fathers, about the temple,
 were entitled to a daily portion independent of that given
 to their fathers. They are reckoned from three: because
 V. 18. *All of them who should faithfully*, &c. i. e. who were
 clean: for if they were not, they could not by the law of
 Moses partake of holy things. Comp. Num. 18. 15, 13.
 and see c. r.

“ the ¶ king of Assyria find plenty of water, on his coming ? ” —† *Hezekiah*, then, 5
took courage, and repaired the walls that were broken, and erected towers above,
and another outer wall. He also strengthened Milo, in the city of David : and
made a great number of darts and shields. He appointed war-chiefs over the 6
people ; to whom, being assembled about him in the wide space at the city gate,
he persuasively spoke, saying : “ Be firm and resolute : fear not, nor be dismayed 7
“ because of the king of Assyria, or because of the multitude that is with him : for
“ with us is a greater *auxiliary*, than with him. With him, is the arm of flesh ; 8
“ but with us is the LORD, our GOD ; to assist us, and to fight our battles.” The
people relied on the words of Hezekiah, king of Judah.

It was after this, that Senaherib, king of Syria (who was then, with all his host, 9
before Lachish) sent his servants unto Jerusalem to king Hezekiah, king of Judah,
and to all the Judahites at Jerusalem, saying : “ Thus saith Senaherib, king of As- 10
“ syria : ‘ On whom do ye rely ? that ye would sustain a siege in Jerusalem ? Is it 11
“ not Hezekiah, who would persuade you to give yourselves up, to die by famine
“ and by thirst, saying : ‘ The LORD, our GOD, will deliver us from the hands of
“ the king of Assyria ? ’ that same Hezekiah, who hath removed his hill-chapels and 12
“ his altars ; and given a charge to the Judahites, saying : ‘ On one altar, *only*, must
“ ye worship, and on it *only* burn incense ? ’ — Know ye not what I and my fore- 13
“ fathers have done to so many other nations ? Which of all the gods of those 14
“ nations, which my forefathers utterly destroyed, was able to deliver his own
“ people, out of mine hands ? that your GOD should be able to deliver you from
“ mine hands ? Let not, then, Hezekiah deceive you, nor persuade you in this : 15
“ believe him not ; for since no god, of any nation or kingdom, hath been able to
“ deliver his own people out of the hands of me or of my forefathers, how shall
“ your GOD deliver you from mine hands ? ” Such were the words spoken against 16
the LORD, and against his servant Hezekiah, by the servants of *Senaherib* : who, 17
also, wrote an epistle, reviling the LORD, the GOD of Israel, and speaking against
him thus : “ As the gods of other nations have not delivered their peoples from
“ mine hands, so shall not the GOD of Hezekiah deliver his people from mine
“ hands.” — *Senaherib's servants*, then, cried with a loud voice, in the Jewish lan- 18
guage, to the people of Jerusalem, who were on the wall, for the purpose of terri-
fying and dismaying them ; that the city might be taken. — Thus spoke they against 19
the GOD of Jerusalem ; as against the gods of other peoples : *gods* made by the
hand of man !

On this, Hezekiah the king, and the prophet Isaiah Ben-Amoz, prayed, and cried 20
toward the heavens. And the LORD sent an angel, who destroyed all the most 21

VARIOUS READING.

CH. XXXII. ver. 4. ¶ The TEXT has *kings*, with CHALD. and VULG. But SEP. SYR. ARAB. read in the
singular. See C. R.

valiant men, and the leaders and captains, who were in the camp of the king of Assyria: so he returned, with shame of face, unto his own country: and when he had gone into the house of his god, the offspring of his own loins slew him there, with the sword.—Thus the LORD saved Hezekiah, and the inhabitants of Jerusalem, from the hands of Senaherib, king of Assyria; and from all other hands; and protected them on every side.—Many, even, of the neighbouring nations, brought presents to the LORD, unto Jerusalem; and presents to Hezekiah, king of Judah: so great was he, thenceforth, in the eyes of all the nations.

IN those days, Hezekiah was sick unto death, and prayed to the LORD, who answered him, and gave him a token of recovery. Yet Hezekiah was not grateful for the benefit conferred on him; but was self-elated: therefore was the wrath of the LORD incensed against him, and against Judah and Jerusalem. Nevertheless, as Hezekiah humbled himself, for his pride of heart; and, with him, the inhabitants of Jerusalem; the wrath of the LORD fell not upon them, during the days of Hezekiah.

HEZEKIAH had abundance of riches and glory. He made treasuries for his silver, gold, precious stones and spices; for his shields and all sorts of curious weapons; store-houses for grain, wine and oil; stalls for every kind of cattle, and pin-folds for flocks: for, as the LORD had given him great riches, he acquired for himself cities, and possessions of flocks and herds in great abundance.

THIS same Hezekiah stopped the upper water-stream of the Gihon, and brought it straight to the city of David: for, in all his undertakings, he succeeded.—Only with respect to the ambassadors, the chiefs of the king of Babylon, who were sent to enquire about the miracle, that had been wrought in the land, God forsook him, for the purpose of trying him, and knowing all that was in his mind.

THE rest of the acts of Hezekiah, and his probity, are written in the vision of the prophet Isaiah Ben-Amoz, and in the records of the kings of Judah and Israel.—Hezekiah slept with his forefathers; and was buried in the most distinguished of the sepulchres of the progeny of David: and all Judah, and the inhabitants of Jerusalem, honoured his funerals.—His son Manasseh reigned in his stead.

§ 21. *History of the Reigns of Manasseh and of Amon.* Comp. 2 Kings, xxi.

MANASSEH was twelve years old, when he became king; and reigned, at Jerusalem, fifty-five years.—He did evil, in the eyes of the LORD, according to all

VARIOUS READING.

V. 31. † CHALD. with 14 MSS. See C. R.

EXPLANATORY NOTES.

Ch. xxxii, ver. 29. *Cities.* I greatly suspect that a letter has been dropped out of the original word; and that instead of *cities* we should read *droves* or *troops* of cattle, &c. See 2 K. 12—19.

C. R.

the abominable practices of the nations, whom the LORD had expelled, from before the children of Israel. He rebuilt the hill-chapels, which his father Hezekiah had demolished; and erected altars to Baals; and made *idol-groves*: and adored and worshipped the whole host of the heavens. He even builded *idol-altars* in the house of the LORD; concerning which, the LORD had said: "In Jerusalem shall my name be, for ever, *invoked*:" in both courts of the house of the LORD, he builded altars for the whole host of the heavens. His own || sons he offered as holocausts in the vale of Ben-Hinon: he practised divination and augury; he encouraged necromancers and prognosticators: he did every sort of evil in the eyes of the LORD, to provoke his indignation. A carved *grove-idol*, made by himself, he placed in the house of GOD; of which *house*, to David and his son Solomon GOD had said: "In this house, and in Jerusalem, which I have selected out of all the tribes of Israel, will I, for ever, place my name: nor will I any more remove the Israelites out of the land which I gave to || their forefathers: provided, always, that they observe to do all that I have commanded them, according to the whole law, the statutes and the decrees *given to them* through the mediation of Moses."

BUT Manasseh seduced Judah and Jerusalem, to do more evil, than those nations, whom the LORD had destroyed from before the children of Israel: and although the LORD warned Manasseh and his people, they would not listen: wherefore, the LORD brought upon them the captains of the host of the king of Assyria; who took Manasseh || alive, and bound him in fetters, and carried him to Babylon.—But when, in his distress, he besought the LORD, his GOD, and very much humbled himself before the GOD of his forefathers, and prayed to him; he heard his supplication, and brought him back to Jerusalem, unto his own kingdom.—Manasseh, now, acknowledged, that the LORD was the only GOD.

AFTER this, he builded the outer wall of the city of David, on the west side of Gihon, in the vale; unto the entrance of the fish-gate; and *thence* carried it round to Ophel; and raised it to a great height. He placed captains of the host in all the fortified cities of Judah. He removed the strange gods, and the grove-idols from the house of the LORD, and from Jerusalem; and threw them out of the city. He repaired the altar of the LORD, and on it offered eucharistic thanksgiving sacrifices; and commanded the Judahites to serve the LORD, the GOD of Israel.—Yet still the people sacrificed at hill-chapels; but to the LORD, their own GOD, only.

THE rest of the acts of Manasseh, his prayer to the LORD, and the words of the

VARIOUS READINGS.

CH. XXXIII. ver. 6. || So the TEXT, with SEP. VULG. and CHALD. But SYR. ARAB. and 1 MS. with P. P. 2 E. at 6. have *for*.—V. 8. || So all the V. V. even CHALD. with 4 MSS. and P. P. The present TEXT has *your*. See C. A.—V. 11. || I have preferred, without hesitation, the reading of SYR. and ARAB. The TEXT, SEP. and CHALD. have *with books*. The word is wanting in VULG. See C. B.

seers, who admonished him, in the name of the LORD, the GOD of Israel, are found in the records of the kings of || Judah. His prayer, and its acceptance; as well as all his sins and transgressions, the places where he builded hill-chapels, and erected carved grove-idols, before he was humbled; are written in the records of the || seers.

MANASSEH slept with his forefathers, and was buried in the garden of his own house: and his son Amon reigned in his stead.—Amon was twenty-two years old, when he became king; and reigned, at Jerusalem, two years.—He did evil in the eyes of the LORD, as his father Manasseh had done: for Amon sacrificed to all the carved idols, which his father had made, and them he worshipped. Nor did he humble himself, before the LORD, as his father Manasseh had humbled himself; but transgressed, more and more.—His own servants conspired against him, and slew him in his own house. But the people of the land slew all those, who had conspired against king Amon: and made his son Josiah king, in his stead.

§ 22. *History of the Reign of Josiah.* Comp. 2 Kings, xxii.

JOSIAH was eight years old, when he became king; and reigned, at Jerusalem, thirty-one years.—He did what was right in the eyes of the LORD, and walked in the ways of his forefather David; declining neither to the right hand, nor to the left.—For in the eighth year of his reign, while he was yet young, he began to seek after the GOD of his forefather David: and, in the twelfth year of his reign, he began to purge Judah and Jerusalem of the hill-chapels, the groves, and the carved and molten idols. In his presence, the altars of the Baals, and the solar-statues that were high above them, were demolished. The groves he cut down, and the carved and molten idols he broke in pieces, stamped to dust, and strowed upon the graves of those who had sacrificed to them. The bones of the idol-priests he burned upon their own altars; and thus cleansed Judah and Jerusalem. And in all the || desolated cities around, of Manasseh, and Ephraim, and Simeon, and even of Naphthali, he demolished the altars and groves, stamped to dust the carved idols, and cut in pieces all the solar-statues, throughout the whole land of Israel; and then returned to Jerusalem.

VARIOUS READINGS.

V. 18. || So 2 MSS. The present TEXT, SEP. CHALD. and VULG. have *Israel*: SYR. and ARAB. have both. See c. R.—V. 19. || So SEP. and 1 MS. and so even the TEXT may be rendered. But CHALD. VULG. and most modern interpreters make it a proper name, *Hozai*. See c. R. CHL XXXIV. ver. 6. || There are here two readings in the TEXT; or rather the same letters written in one word, or divided into two. They have much puzzled interpreters; and by some are supposed to be corrupted. I am of a different opinion; and, adopting that reading which makes but *one word*, I believe I have given the true meaning. The cities of Israel might well be called *desolate* cities; since their principal inhabitants had been carried away captives, in the reign of Hosheab. See c. 2.

IN the eighteenth year of his reign, when he had purged the land, and || the 8
house of the LORD; he sent Shaphan Ben-Azaliah, Maafiah governor of the
city, and Joah Ben-Joahaz the recorder, to repair the house of the LORD, his GOD.
—These went to Hilkiah the high-priest, and delivered the money that had been 9
brought into the house of GOD; which the Levites, who kept the gates, had col-
lected from the Manassites, and Ephraimites, and all the remnants of Israelites;
and from all the Judahites, Benjaminites, and the inhabitants of Jerusalem. This 10
money they put into the hands of those who had the oversight of the work of the
house of the LORD; and these gave it to the workmen, who worked in the house
of the LORD, to repair and strengthen the house: to the artificers and builders they 11
gave it to purchase hewn stones, and timber for couplings and beams to the apart-
ments, which the *former* kings of Judah had destroyed. These men did the work 12
faithfully; and their overseers, to press on *the work*, were Jahath and Obadiah,
Levites of the progeny of Merari, and Zachariah and Meshulam of the progeny of
Koath; with all such of the Levites as were skilful musicians: and over the burden- 13
bearers, forwarding every part of the work, were the Levitical scribes, inferior
officers and gate-keepers.

Now, in fetching out the money that had been brought into the house of the 14
LORD, Hilkiah, the *high*-priest, found the book of the law of the LORD, by the
hand of Moses. This Hilkiah told to Shaphan the scribe, saying: "I have found 15
" in the house of the LORD the book of the law:" and Hilkiah gave the book to
Shaphan. Shaphan carried the book to the king; and brought back word to the 16
king, saying: "All that was enjoined thy servants, they have done: they have 17
" disbursed the money found in the house of the LORD, and delivered it into the
" hands of the overseers and into the hands of the workmen."—Then Shaphan, 18
the scribe, told the king, saying: "Hilkiah, the *high*-priest, hath given to me a
" book:" and Shaphan read it before the king. And when the king had heard the 19
words of the law, he rent his garments.

THE king then commanded Hilkiah, and Ahikim Ben-Shaphan, and Abdon 20
Ben-Michah, and Shaphan the scribe, and Asaiah the king's minister; saying:
"Go, consult the LORD for me, and for the remnant of Israel and Judah, concern- 21

VARIOUS READING.

V. 8. || So VULG. and equivalently CHALD. but SEP. ALEX. has *the king's house*, and SYR. has *his own house*.
There is only *the house* in the present TEXT. See C. R.

EXPLANATORY NOTES.

Ch. xxxiv. ver. 12, and 13. I have endeavoured to render the Text intelligibly: yet I am not content with my translation; nor indeed with the Text itself; which I suspect to be both mutilated and corrupted. I once thought that, by a different punctuation of ver. 12, and throwing away one letter, a better version might be produced: *And over these the overseers were Jahath, &c. but Zachariah and Meshulam were to instruct such of the Levites, &c.* But see C. R.

V. 14. *By the hand of Moses*; i. e. through his mediation: not written by his own hand, as some interpreters explain the words. See C. R.

“ing the words of the book, that hath been found: for great is the wrath of the
 “LORD, to be poured out upon us, because our forefathers have not observed the
 22 “words of the LORD, so as to practise all that is written in this book.”—Hilkiah,
 and they whom the king † appointed, went to the prophetess Hulda (the wife of
 Shalum Ben-Thekuath Ben-Hasrah, keeper of the wardrobe), who resided in the
 23 suburbs of Jerusalem; and spoke to her on the subject. And she said to them:
 “Thus saith the LORD, the GOD of Israel: Tell the man who sent you to me,
 24 “thus saith the LORD: ‘Lo! I will bring evil upon this place, and upon its inha-
 “bitants: all the curses which are written in the book that hath been read before
 25 “the king of Judah: because they have forsaken me; and have burned incense to
 “other gods; so as to provoke mine indignation, by every act in their power:
 “therefore shall my wrath be poured out upon this place, and shall not be quenched.
 26 “But to the king of Judah, who sent you to consult the LORD, thus ye shall say:
 27 “Thus saith the LORD, the GOD of Israel: ‘Because, at the words which thou
 “hast heard, thine heart hath been mollified; and because thou hast humbled thy-
 “self before GOD, on hearing his words against this place and against its inhabit-
 “ants—hast humbled thyself before me, and hast rent thy garments, and wept in
 28 “my presence; I also have listened to thee (saith the LORD): and lo! I will unite
 “thee to thy forefathers, and thou shalt be laid, in peace, in thine own sepul-
 “chre; that thine eyes may not see all the evil, which I will bring upon this place,
 “and upon its inhabitants.”

29 WHEN these words were reported to the king, he sent and called together all the
 30 elders of Judah and Jerusalem. And the king, with all the men of Judah, and the
 inhabitants of Jerusalem, and the priests, and the Levites, and the whole people,
 great and small, went to the house of the LORD: when the king read, in their
 hearing, all the words of the book of the covenant, which had been found in the
 31 house of the LORD. The king, then, standing in his place, made a covenant in
 the presence of the LORD, to walk after the LORD, and to keep his commandments,
 his statutes and his decrees, with his whole heart and with his whole soul; by per-
 32 forming the words of the covenant which were written in that book: and to this
 he made all who were present in Jerusalem, and out of Benjamin, assent: and the
 inhabitants of Jerusalem did according to the covenant of || the LORD,] the GOD
 33 of their forefathers.—Thus Josiah removed out of all the lands appertaining to the
 children of Israel, the abominable idols; and caused all who were found † at Je-
 rusalem and] in Israel to serve the LORD, their own GOD. During all his days,
 they departed not from following the LORD, the GOD of their forefathers.

VARIOUS READINGS.

V. 22. † 1 MS. and perhaps SEP. Another MS. has *sent*, with SYR. and VULG. See c. 2.—V. 32. || So SEP.
 SYR. VULG. CHALD. and 1 MS. The REST, GOD.—V. 33. † SEP. Three MSs. have *Jerusalem* instead of
Israel. See c. 2.

JOSIAH, then, kept the Phasah to the LORD, at Jerusalem: on the fourteenth day of the first month was the Phasah-lamb slaughtered. *On this occasion*, he assigned to the priests their offices, and exhorted them to do the service of the house of the LORD. And to the Levites, who were to instruct the Israelites, and were hallowed to the LORD, he said: "Place the ark (no more to be borne about on your shoulders) in the apartment which Solomon Ben-David, king of Israel, builded for it: and serve, now, the LORD, your GOD, and his people the Israelites; and be ready, according to your paternal houses, and respective classes, as prescribed by David king of Israel, and his son Solomon: and attend at the sanctuary, according to the divisions of the paternal houses of the people, your brethren; and the paternal classes of Levites; and slaughter the Phasah-lamb. But first hallow yourselves, and instruct your brethren, to do according to the word of the LORD, through the mediation of Moses."

THEN Josiah gave to the people lambs or kids of the flock, for all the Phasah-victims of all who were present, to the number of thirty thousand: with three thousand bullocks, all of the king's own property. His chiefs, also, gave voluntary donations to the people, to the priests and to the Levites.—Hilkiah, Zachariah and Jehiel, rulers of the house of GOD, gave Phasah-victims, for the priests, two thousand and six hundred; with three hundred bullocks: and Chonaniah and his brothers Shemaiah and Nathanael, Hashabiah, Jeiel and Jozabad, Levitical chiefs, gave Phasah-victims, for the Levites, five thousand: with five hundred bullocks.

THE service being thus prepared, the priests attending in their places, and the Levites in their classes, according to the commandment of the king; they slaughtered the Phasah-victims, the priests sprinkling the blood with their hands, while the Levites flayed the victims.—They then separated the burnt-offering part, to be given to the people according to the divisions of their paternal houses, that they might offer it to the LORD; as prescribed in the book of Moses: and so with regard to the bullocks.—The Phasah-lamb they roasted with fire, according to the rite: but the other hallowed meats they boiled in pots, and kettles, and pans; and speedily distributed them among the people.—After which they prepared for themselves, and for the priests: for the priests, of the progeny of Aaron, were offering the holocausts and the fat, until night: therefore the Levites prepared for themselves, and for the priests of the progeny of Aaron: and as the musicians, of the

VARIOUS READING.

CH. XXXV. ver. 12. *in the morning*, SEP. CHALD. SYR. ARAB. with 12 MSS. See C. B.

EXPLANATORY NOTES.

Ch. XXXV. ver. 5. *According to the divisions*, &c. In order to understand this, it must be observed, that each family, if it were sufficient to eat a whole lamb, was obliged to have one slaughtered for them: this office was to be performed by the Levites: who were consequently to be distributed among the families for that purpose. Comp. Exod. 12. 8, 9. and see C. B.
V. 12. *They then separated the burnt-offering part*, &c. i. e. the fat, kidneys, and sacrescence of the liver. See Levit. 3. 3, 4.

progeny of Afaph, who (according to the injunctions of David, Afaph, Heman and Jeduthun, the king's seers) were in their own station; and the gate-keepers at every gate, might not depart from their office; for them also their brethren the Levites prepared.—Thus was the whole service of the LORD so regulated, that, on the same day, the Phafah was kept, and holocausts were offered upon the altar of the LORD; according to the commandment of king Josiah. So the children of Israel, who were present, at that time, kept the Phafah; and the feast of unleavened bread, for seven days. Such another Phafah had not been kept, in Israel, from the days of the prophet Samuel: nor did any of the kings of Israel keep such a Phafah, as was kept by Josiah, and the priests and Levites, and all the Judahites and Israelites who were present, with the inhabitants of Jerusalem.—In the eighteenth year of the reign of Josiah was this Phafah kept.

AFTER Josiah had thus restored the whole service of the temple *, *Pharaoh* Necho, king of Egypt, came up to fight against Charchamish on the Euphrates; and Josiah went to oppose him. But he sent messengers to him, saying: "What have I to do with thee, king of Judah? I come not against thee, but against a house which is at war with me; and it is GOD who urgeth me on: oppose not GOD, who is with me, lest he destroy thyself."—But Josiah would not recede from him, because he was desirous of fighting with him; so listened not to the words of Necho, though from the mouth of GOD; but came to battle in the vale of Megido: where, the bow-men having shot at Josiah, the king said to his servants: "Take me away, for I am sorely wounded." His servants, then, took him out of that chariot, and put him into another chariot, and brought him to Jerusalem; where he died, and was buried among the sepulchres of his forefathers: and all Judah and Jerusalem mourned for Josiah. Jeremiah also lamented Josiah: and all the minstrels and minstrelles, by an established custom in Israel, make mention of Josiah in their lamentations, unto this day: lo! they are written among the Lamentations.

Now, the rest of the acts of Josiah, and his piety, corresponding to what is prescribed in the law of the LORD: his acts, first and last, are written in the records of the kings of [Israel and] Judah.—The people of the land, then, took Joahaz: and made him king, at Jerusalem, in his father's stead.

VARIOUS READING.

V. 20. * Here follows in *sep.* what is related in 2 Kings, 23. 24, 25. and which may have here stood once in the original. See the place in Kings, and c. R.

EXPLANATORY NOTES.

V. 20. *Charchamish*. Supposed to be *Carcassum*: the road to which from Egypt led through Palestine.

V. 21. *It is God*, &c. Whether he mean his own god, or the God of the Jews, is uncertain: but from what fol-

lows, it seems probable that he means the latter. See c. R.

V. 22. *Because he was desirous*, &c. Others render, *for he disguised himself*; contrary to all the ancient versions. I believe the Text is corrupted in one letter. See c. R.

§ 23. *History of the Reigns of Joabaz, Joiakim, Joiachin, and Zedekiah.*

Comp. 2 Kings, xxiv. and xxv.

JOAHAZ was twenty-three years old, when he became king; and reigned, at Jerusalem, three months *: || when the king of Egypt removed him, from Jerusalem; and laid a tribute on the land, of an hundred talents of silver, and a talent of gold: and the king of Egypt made Eliakim, *Joabaz's* brother, king over Judah and Jerusalem; and changed his name to Joiakim: but his brother, Joahaz, Necho took and carried into Egypt *.

JOIAKIM was twenty-five years old, when he became king; and reigned, at Jerusalem, eleven years *.—He did evil in the eyes of the LORD, his GOD.—|| Against him came Nebuchadnezar, king of Babylon; and carried him, bound in fetters, to Babylon.—Nebuchadnezar also carried away a part of the utensils of the house of the LORD, and put them in his own palace at Babylon.—The rest of the acts of Joiakim, and the abominations which he committed, are written in the records of the kings of Israel and Judah. *—His son Joiachin reigned in his stead.

JOIACHIN was || eighteen years old, when he became king; and reigned, at Jerusalem, three months and ten days. He did evil in the eyes of the LORD: and, on the return of the year, king Nebuchadnezar sent and brought him unto Babylon; with the choicest utensils of the house of the LORD; and made his || uncle Zedekiah king over Judah and Jerusalem.

ZEDEKIAH was twenty-one years old, when he became king; and reigned, at Jerusalem, eleven years.—He did evil in the eyes of the LORD, his GOD; and humbled himself not before the prophet Jeremiah, admonishing him on the part of the LORD. He, moreover, revolted from king Nebuchadnezar, who had made him swear *allegiance* by GOD. But he had stiffened his neck, and hardened his heart, against being converted to the LORD, the GOD of Israel.—Besides, the chiefs of the

VARIOUS READINGS.

CH. XXXVI. ver. 2. * *His mother's name was Hamital, daughter of Jeremiah of Libna. He did evil in the eyes of the LORD, according to all that his forefathers had done*, SEP. with P. P. 2 K. 25. 31, 32.—V. 3. || From this to the end of ver. 4. SEP. reads as in P. P. 2 K. 24. 33, 34, 35. which see.—V. 4. * *Where he died*, SEP. SYR. ARAB. with P. P.—V. 5. * *His mother's name, &c.* SEP. as in P. P.—V. 6. || Here again SEP. reads with P. P. all that is found in 2 K. 24. from ver. 1. to ver. 4. inclusively. See C. R.—V. 8. * *And Joiachin slept with his forefathers; and, with his forefathers, was buried in Ganana*, SEP. See C. R.—V. 9. || The TEXT has *eight*, and so CHALD. VULG. and SEP. ROM. and COMPL. But SEP. ALD. and ALEX. with SYR. ARAB. I M^a. and P. P. 2 K. 24. 8. have the true reading, *eighteen*. See C. R.—V. 10. || So all the v. v. save CHALD. which, with the present TEXT, has *brother*: but we know from Kings, that he was the son of Josiah. See C. R.

EXPLANATORY NOTE.

Ch. xxxvi. ver. 7. *In his own palace*. Others, *temple*. See C. R.

priests and of the people transgressed exceedingly ; according to all the abominable practices of other nations ; and polluted the house of the LORD, which he had hal-
 15 lowed in Jerusalem. And, although the LORD, the GOD of their forefathers, from the compassion he had for his people, and his own abode, early and repeatedly
 16 warned them by his messengers ; yet his messengers they derided, despised his warnings, and insulted his prophets : until the wrath of the LORD grew so great
 17 against his people, that there was no remedy. Hence, he brought upon them the king of the Chaldees, who slew their choicest men with the sword, even in the apartments of their own sanctuary. He spared neither the young man nor the maiden, any more than the old and decrepit : all were delivered into his hands.
 18 All the utensils of the house of GOD, great or small, and all the treasures of the
 19 king's house, and of his chiefs, he also carried away unto Babylon.—The house of GOD they burned, and the wall of Jerusalem they broke down ; all its palaces they
 20 burned with fire, and all its choicest furniture they destroyed.—Those, who had escaped the sword, Nebuchadnezzar carried captives unto Babylon, where they were
 21 slaves to him and his sons, until the *commencement of the* Persian empire : to fulfil the word of the LORD by the mouth of Jeremiah ; until the land should enjoy its sabbaths ; during all the days of its desolation ; a sabbath of seventy complete years. *

VARIOUS READING.

V. 21. * The two last verses of this chapter, being the same with the three first verses of Ezra, will be found there in their proper place at the head of volume third.

END OF THE SECOND BOOK OF CHRONICLES.

THE BOOK OF RUTH.

RUTH. I.

IN the days of the government of the Judges, a famine happening to be in the land of *Israel*, a man of Beth-lehem of Judah went to sojourn in the country of Moab, with his wife and his two sons. The name of the man was Elimelech, his wife's name Naomi, and the names of his two sons were Mahalon and Chilion: Ephrathites of Beth-lehem in Judah.—When they came into the country of Moab, and had *some time* been there, Elimelech, Naomi's husband, died; and she was left with her two sons. These took wives to themselves, of the women of Moab: the name of one was Ophra, and the name of the other Ruth. But, when they had resided there about ten years, both Mahalon and Chilion likewise died: thus the woman was left behind both her sons, and her husband. She therefore set out with her daughters-in-law, to return from the country of Moab; because she had, in the country of Moab, heard that the LORD had visited his people, by giving them bread. So she came out of the place where she then was, with both her daughters-in-law. But while they were going on the way, to return into the land of Judah, Naomi said to her daughters-in-law: "Go, return, each to her own mother's house: may the LORD deal as kindly with you, as ye have dealt kindly with the dead, and with me: grant the LORD, ye may find repose, each in the house of her own husband."—She then kissed them: but they, weeping with a loud voice, said to her: "Nay, let us go with thee, unto thy people." Naomi answered: "Go back, my daughters: why would ye go with me? are there yet any sons in my womb, who might be husbands to you? Go back, my daughters, go back: for I am too old to have an husband. Should I think there is yet hope; should I this night have an husband; and should I even bear sons; would ye wait for them, until they should be grown up? would ye, for them, preclude yourselves from having husbands? No, my daughters! although more bitter is my lot than yours, since the hand of the LORD has been put forth against me."—Again they wept with a loud voice: when Ophra, having kissed her mother-in-law, † returned

VARIOUS READING.

CH. I. ver. 14. † SEP. and partly SYR. ARAB. and VULG. Sec c. B.

RUTH. II.

15 to her own people:| but Ruth stuck to her *mother-in-law*; who said: "Lo! thy
 "sister-in-law is gone back to her own people, and to her own gods: go thou
 16 "back after thy sister-in-law." But Ruth said: "Entreat me not to leave thee;
 "to return from following thee: for whither thou goest, will I go; and where
 "thou lodgest, will I lodge; thy people shall be my people, and thy GOD my GOD.
 17 "Where thou diest, there will I die; and there will I be buried. May the LORD
 "do so and so to me, and more beside, if aught but death shall part me from thee."
 18 —When Naomi saw, that she was determined to go with her, she left off reasoning
 19 with her: so they both went on to Beth-lehem: and as soon as they were come
 to Beth-lehem, the whole city was in a stir about them: and the women said: "Is
 20 "this Naomi?" But she said to them: "Call me not Naomi [*Joyful*]; call me
 21 "Mara [*Sorrowful*]: for with bitter sorrow hath the Almighty afflicted me: full
 "of happiness I went out; but empty hath the LORD brought me back: why call
 "ye me Naomi; since the LORD hath humbled me; and since the Almighty hath
 "afflicted me?"

22 NAOMI, with her daughter-in-law Ruth, a Moabitess, who accompanied her
 from the country of Moab, returned and came to Beth-lehem, in the beginning of
 1 the barley-harvest.—Now Naomi had a kinsman of her husband's, a man of great
 2 wealth, of the same family with Elimelech; whose name was Boaz. And Ruth,
 the Moabitess, said to Naomi: "Let me now go into the fields, and glean ears of
 "corn behind the reapers of him in whose eyes I may find favour." She answered:
 3 "Go, my daughter." She went, and came to glean in the fields, behind the
 reapers; and it was her hap to light upon a portion of field, which belonged to
 4 Boaz, the kinsman of Elimelech. And lo! Boaz, coming from Beth-lehem, said to
 the reapers: "The LORD be with you:" to which they answered: "The LORD
 5 "bless thee."—Then Boaz said to his servant, who was set over the reapers:
 6 "Whose damsel is that?" The servant who was set over the reapers answered,
 and said: "It is the Moabitish damsel, who came with Naomi from the country
 7 "of Moab; who said: 'Let me, I pray thee, glean and gather among the sheaves,
 "behind the reapers:' so she came, and hath continued gleaning, from the morn-
 8 "ing until now; that she has just sitten down in the shed."—Then Boaz said to
 Ruth: "Hearest thou me, my daughter? go not to glean in another field; go not
 9 "hence, but abide here, fast by my maids: observe on what field they reap, and
 "follow them: I have charged my young men not to molest thee: when thou art
 "thirsty, go to the vessels, and drink of what the young men have drawn off."—
 10 She fell prostrate on the ground, and said: "How have I found such favour in
 11 "thine eyes, that thou shouldest take notice of me, who am a stranger?" Boaz
 answered, and said to her: "Thy whole behaviour to thy mother-in-law, since the

RUTH. III.

“ death of thine husband, hath been made known to me : thou hast left thy father,
 “ and thy mother, and thy native land, and art come among a people, with whom
 “ thou wast heretofore unacquainted. May the LORD reward thy deeds; and may 12
 “ a full recompense be given to thee by the LORD, the GOD of Israel; under whose
 “ wings thou art come to take shelter.” She answered : “ May I still find favour 13
 “ in thine eyes ; and since thou hast thus comforted me, and hast spoken so kindly
 “ to thine hand-maid ; || let me, I pray thee, | be as one of thine own handmaids.”
 —Boaz then said to her : “ At meal-time come thou hither, and eat of the bread, 14
 “ and dip thy morsel in the vinegar.” So she sat down beside the reapers ; and
 he reached to her so much parched corn, that she ate, until she was satisfied, and
 had leavings.—When she rose up to glean again, Boaz gave a charge to his young 15
 men, saying : “ Let her glean, even among the sheaves, and affront her not : nay, 16
 “ let fall for her some handfuls, of purpose ; and leave them to be gleaned by her ;
 “ and rebuke her not.” So she gleaned in the field until evening ; when she beat 17
 out what she had gleaned ; which was about an epha of barley. This she took up, 18
 and went into the city, and || shewed to her mother-in-law | what she had gleaned ;
 and took out, and gave to her, what she had left, after being satisfied. Her mother- 19
 in-law then said to her : “ Where hast thou gleaned to-day ? where hast thou la-
 “ boured *so successfully* ? Blessed by the LORD be he, who took notice of thee.”
 But when she had told to her mother-in-law, with whom she had laboured, and
 said : “ The name of the man, with whom I laboured to-day, is Boaz :” Naomi 20
 said to her daughter-in-law : “ Blessed be the LORD, who hath not left off his kind-
 “ nefs to the living nor to the dead !” Then Naomi said to her : “ The man is
 “ near of kin to us, one of our next kinsmen.” Ruth, the Moabitess, answered : 21
 “ He moreover said to me : ‘ Thou must keep fast by my || maids, until my whole
 “ harvest be ended.” Naomi again said to Ruth, her daughter-in-law : “ It is 22
 “ proper for thee, my daughter, that thou go out with his maids ; and that thou
 “ be not met with in any other field.”—So she kept fast by Boaz’s maids ; to glean 23
 unto the end of barley-harvest, and wheat-harvest ; but || dwelled with | her mother-
 in-law.

NAOMI, her mother-in-law, then said to her : “ I must now seek repose for 1
 “ thee, my daughter ; that thou mayest be happy. This Boaz, with whose maids 2
 “ thou hast been, is of our own kindred : lo ! this evening, he winnoweth barley in

VARIOUS READINGS.

CH. II. ver. 13. || I follow the reading of SEP. and SYR. The rest have, *although I be not*. See c. R.—
 V. 18. || So SYR. VULG. ARAB. and 2 MSS. The rest, *her mother-in-law saw*.—V. 21. || The TEXT has *young*
men, and so SYR. and ARAB. But SEP. and even CHALD. have *maids* ; which I take to be the genuine read-
 ing. Comp. ver. 26 and 23. and see c. R.—V. 23. || So the TEXT, with all the v. v. except VULG. which,
 with 3 MSS. has *returned to*. No improbable reading. See c. R.

R U T H. IV.

3 "the threshing-floor. Bathe thyself then, and anoint thyself, and put on thy *best*
 "raiment, and go down to the threshing-floor: keep thyself unnoticed by the man,
 4 "until he have done eating and drinking: but, as soon as he shall have lain down,
 "thou shalt mark the place where he lieth, and shalt go in, and uncover his feet,
 5 "and lie down: he will then tell you, what thou art to do." She answered: "All
 6 "that thou biddest me, I will do."—So she went down unto the threshing-floor,
 7 and did according to all that her mother-in-law had bidden her.—Now when Boaz
 had eaten and drunken, until his heart was merry, he went to lie down at the end
 of the corn-heap: when she came softly and uncovered his feet, and lay down.
 8 When midnight was come, the man was astonished, when, on turning himself, lo!
 9 a woman was lying at his feet: and he said: "Who art thou?" She answered:
 "I am thine hand-maid Ruth; take thine hand-maid under thy protection, since
 10 "thou art a near kinsman." He answered: "Blessed, by the LORD, be thou, my
 "daughter: thou hast, in this last instance, shewn more kindness, than before;
 "inasmuch as thou hast not sought after younger men, whether poor or rich.
 11 "Now, then, my daughter, fear not but that I will do for thee all that thou re-
 12 "quirest: for all my fellow-citizens know, that thou art a virtuous woman. True
 "it is, indeed, that I am a near kinsman: but there is a kinsman nearer than I.
 13 "Wait this night; and, as soon as the morrow shall come, if he will perform the
 "part of next kinsman, let him perform it: but if he will not perform to thee the
 "kinsman's part; then, as the LORD liveth, I will perform to thee the part of next
 14 "kinsman: lie still until the morning,"—So she lay at his feet until the morning;
 when she arose, before one could discern another: for he said: "Let it not be
 15 "known, that a woman came into the threshing-floor." He then said: "Bring
 "the vail that is upon thee, and hold it out." And while she held it out, he mea-
 16 sured *into it six omers* of barley; with which being loaded, she returned into the
 city, and came to her mother-in-law; who said to her: "How hast thou fared, my
 17 "daughter?" She then told her all that the man had done to her; and added:
 "These six *omers* of barley he gave to me, and said to me: 'Go not empty-handed
 18 "to thy mother-in-law."—Then said Naomi: "Wait, my daughter, until thou
 "know how the matter will turn out: for the man will not rest, until he have,
 "this day, ended the matter."

1 THEN Boaz went out to the *city-gate*; and, while he sat there, lo! by came the
 kinsman whom Boaz had mentioned; to whom, calling him by his name, he said:
 "Turn aside, and sit down here." And when he turned aside and had sitten down,
 2 Boaz brought ten men, of the elders of the city, and said: "Sit ye also down here."
 3 And, when they were seated, he said to the next kinsman: "Naomi, who is re-
 "turned from the land of Moab, hath a field to sell, that belonged to our relation

RUTH. IV.

"Elimelech: so I thought fit to advertise thee, saying: 'Acquire it, in the pre- 4
 fence of the elders of my people:' if then thou wilt act the part of next kinsman,
 act it: but if not, tell me, that I may know now: for there is no kinsman so near
 as thou, and I am next to thee."—"I will act the part of next kinsman," said
 the other. "But," said Boaz, "on whatever day thou shalt purchase the field 5
 from Naomi, thou must also purchase Ruth, the Moabitess; to keep up the name
 of the deceased, on his inheritance." The next kinsman replied: "I cannot *here* 6
 act the part of next kinsman, without injuring mine own inheritance: claim
 thou my right of kinship, since I cannot claim."—Now, in Israel, all claims of 7
 kinship and transfers were formerly thus confirmed: a man pulled off his shoe,
 and gave it to his neighbour: and this was testimony in Israel. ¶ So when the 8
 next kinsman said to Boaz: "Claim thou for thyself;" he pulled off his shoe,
 † and gave it to him:} when Boaz said to the elders and all the people: "Ye are, 9
 this day, witnesses, that I have purchased, from the hand of Naomi, all that
 belonged to Elimelech and all that belonged to Chilion and Mahalon; and that 10
 Ruth the Moabitess I have purchased to be my wife, to keep up the name of the
 deceased on his inheritance; that the name of the deceased be not cut off from
 among his brethren, and fellow-citizens." And all the people who were at the 11
 gate, and the elders, said: "We are witnesses: may the LORD make the woman,
 who is coming into thine house, like Rahel and Lea; those two, who reared
 the house of Israel; make her an example of virtue in Ephratha, and obtain
 renown in Beth-lehem. May thine house be like the house of Pharez, whom 12
 Tamar bore to Judah, through the progeny which the LORD will give to thee
 by this young woman."—So Boaz took Ruth for his wife; and, on his con- 13
 versing with her, the LORD gave her fecundity, and she bore a son. The women
 then said to Naomi: "Blessed be the LORD, who hath not left thee, this day,
 without a kin-succesor, whose name shall be famous in Israel; and who shall be 15
 to thee a comforter, and the support of thine old age: since thy daughter-in-
 law, who loveth thee, and is better to thee than seven sons, hath borne him."—
 Naomi took the child and laid him in her own bosom, and was his nurse. The 16
 women, her neighbours, gave him a name, and called him Obed [*Attendant*]:
 "For," said they, "a son is borne to Naomi, *who will be her attendant*."—He was

VARIOUS READINGS.

CH. IV. ver. 8. ¶ So Boaz said to the next kinsman: "*Pull off thy shoe;*" which he instantly did. VULG. See C. R.
 Ib. † SEP. ARAB. See C. R.

EXPLANATORY NOTE.

Ch. iv. ver. 17. Obed signifies a *servant, minister, atten-* The words in Italics are not in the Text: but I suspect,
dant. This youth was to repay the attention and care of with Michas, that they were once there.
 Naomi, by attending and supporting her in her old age.

RUTH. IV.

18 the father of Ishai, the father of David; *whose* genealogy from Pharez is this:
19 Pharez begot Hezron—Hezron begot || Ram—Ram begot Aminadab—Aminadab
21 begot Nahashon—Nahashon begot || Salmon—Salmon begot Boaz—Boaz begot
22 Obed—Obed begot Ishai—and Ishai begot David.

VARIOUS READINGS.

V. 19. || al. *Aram*.—V. 21. || al. *Salma*. See C. R.

END OF THE BOOK OF RUTH.

THE
P R A Y E R
OF
MANASSEH, KING OF JUDAH,

When he was kept a Captive at Babylon.

O LORD, omnipotent, the GOD of our forefathers Abraham, Isaac and Jacob, 1
and of their righteous seed ; who hast made the heavens and the earth, with 2
all their ornaments ; who hast bounded the sea, by thy commanding word ; who 3
hast shut up and sealed the deep, by thy tremendous and glorious name : whom 4
all creatures dread, and tremble before thy power : for insupportable is the majesty 5
of thy glory, unindurable thy threatening wrath against sinners : but unmeasurable 6
and inscrutable is thy promising mercy. For thou art the LORD most high, com- 7
passionate, long-suffering and very merciful ; and repentant of the evils *which thou* 8
infiest on mankind. Thou, O LORD, according to thy great benignity, hast pro- 9
mised remission and forgiveness to those who have sinned against thee ; and, out 10
of thy great commiseration, hast appointed repentance to sinners, for their own
welfare. Thou, then, O LORD, the GOD of the righteous, hast not appointed
repentance for the righteous, such as Abraham, Isaac and Jacob, who sinned not
against thee ; but hast appointed repentance for me, who am a sinner : for I have
committed sins above the number of the sand of the sea. Manifold have been my
transgressions, O LORD ; manifold have been my transgressions ; and I am un-
worthy to view and behold the height of the heavens, on account of the multitude
of mine iniquities. Bent down with a load of iron bands, I cannot move my head ;
nor is there, for me, any relief : because I have provoked thine indignation, and
done evil in thine eyes ; neither obeying thy will, nor observing thy command-
ments : setting up abominations, and multiplying scandals.—But, now, I bow the

EXPLANATORY NOTES.

Ver. 4. *Repentant*, &c. It is hard to render the Greek word properly when it relates to the Deity. The Italics are inserted to make the meaning clear.

V. 5. *Remission* : lit. *repentance* ; but still it is relative to God ; not to the sinner, as in the next verse. *Remission* then is here the equivalent and more proper term.

THE PRAYER OF MANASSEH.

knee of mine heart, and earnestly sue thee for gracious mercy. I have sinned, O
11 LORD, I have sinned; and I acknowledge my transgressions: but, I supplicantly
beseech thee, forgive me, O LORD, forgive me; and condemn me not, for my
12 transgressions, to the lowest parts of the earth: since thou, O LORD, art the God
of the penitent; and mayest, in me, display all thy goodness; by saving me, an
unworthy being, according to the greatness of thy mercy: so will I ever praise thee,
all the days of my life: for all the heavenly powers sing hymns to thee; and thine
is the glory, through ages.

END OF THE PRAYER OF MANASSEH

AND

OF THE SECOND VOLUME.

